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CATALOGUE

OF

SYRIAC MANUSCRIPTS

IN

THE BRITISH MUSEUM,

ACQUIRED SINCE THE YEAR 1838.

BY

W. WRIGHT, LL.D.,

PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE, AND LATE ASSISTANT KEEPER OF THE MSS. IN THE BRITISH MUSEUM.

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THIS volume, which is the second Part of the new Catalogue of the Syriac Manuscripts in the British Museum, comprises the class of Theology. The third and last Part, containing the remaining classes, with the Preface and Indices, is already in the press.

CH. RIEU,

KEEPER OF THE ORIENTAL MSS.

7th July, 1871.

THEOLOGY.

INDIVIDUAL AUTHORS.

DXXVII.

Two vellum leaves, both much mutilated. The writing is a fine, regular Estrangĕlā of the vith cent. They contain—

Part of the Epistle of Eusebius of Cæsarea to Carpianus, followed by fragments of the Eusebian canons. The subscription of the epistle is: ܫܠܡ ܠܟ ܡܪܝ ܐܒܪܗܛ ܘܠܟ ܐܦ ܠܟ ܐܚܝ ܐܘܣܒܝܘ ܕܩܣܪܝܐ ܕܐܦܣܛܝܢ. ܚܠ ܡܥܟ ܐܡܝܢ ܘܐܡܝܢ.

[Add. 17,213, foll. 4, 5.]

DXXVIII.

Vellum, about 12$\frac{3}{4}$ in. by 10, consisting of 173 leaves, some of which are much stained and torn, especially foll. 1—4, 41, 86—89, 109, 169, and 173. The quires are 22 in number, but it does not appear what the original signatures were. Leaves are now wanting after foll. 6, 21, and 167. Each page is divided into two columns, of from 24 to 34 lines. This volume is written in a fine, regular Estrangĕlā of the vith cent., and contains—

The works of Aphraates, ܐܦܪܗܛ, or Farhād, ܦܪܗܕ, "the Persian Sage," ܚܟܝܡ ܦܪܣܝܐ, a contemporary of Jacob of Nisibis and Ephraim, and bishop of the convent of Mār Matthew near Mosul (according to a note in Orient. 1017, fol. 160 *a*, ܒܝܬ ܐܦܪܗܛ ܒ ܡܬܝ ܣܥܪ ܕܟܢ, ,ܟܚ). He flourished about A.D. 337—345. At some period of his life, perhaps when he was made bishop, he took the name of Jacob, and hence his writings have been ascribed from a very early period to his more widely known namesake Jacob of Nisibis. His works consist of 22 homilies, in the form of Epistles, each commencing with a letter of the alphabet in the usual sequence, and a separate treatise entitled ܡܫܚܠܐ or "the Cluster of Grapes." They were very soon translated into Armenian, and this translation has been published by N. Antonelli (Rome, 1756), and reprinted in Gallandii Bibliotheca Veterum Patrum, t. v., as also at Venice in 1765, and at Constantinople in 1824. The Syriac text has been edited by Wright (London, 1869).*

* For further information regarding Aphraates, see Assemani, Bibl. Or., t. i., p. 20, no. xi., t. ii., p. 398, t. iii., p. 85; Cave, Hist. Liter., t. i., p. 189; the letter of George, bishop of the Arabs, in de Lagarde's Analecta

1. The alphabetical discourses, prefaced by the letter of a disciple to the author, fol. 1 *b*. The title of this letter, which is ascribed in the Armenian version to Gregory the Illuminator, has been torn away; but on fol. 1 *b*, between the columns, a later hand has written: ܩܕ̄ ܐ[ܓܪ]ܬܐ ܕܬܚܘܝܬܐ ܕܗܝܡܢܘܬܐ ܕܚܟܝܡܐ ܦܪܣܝܐ ܠܒܪܝܐ ܘܡܠܦܢܐ ܝ̄ ܒܥܡ . [ܗܕ ܒ]ܐܠ ܡܢܗ ܬܠܡܝܕܗ ܕܝܘܣܦ، ܪ̈ܐܪܐ ܒܩ̈ܠܐ ܕܪ̈ܚܡܝܢ ܒܬ̈ܘܒܐ ܘܡ̈ܕܝܢܐ ܕܒܗܬܐ ܩܕ̄ .

a. ܬܚܘܝܬܐ ܕܗܝܡܢܘܬܐ, of Faith (Arm., serm. i.). Imperfect. Fol. 1 *b*.

b. ܬܚܘܝܬܐ ܕܚܘܒܐ, of Love (Arm., serm. ii.). Fol. 7 *b*.

c. ܬܚܘܝܬܐ ܕܨܘܡܐ, of Fasting (Arm., serm. iii.). Fol. 15 *a*.

d. ܬܚܘܝܬܐ ܕܨܠܘܬܐ, of Prayer (Arm., serm. iv.). Imperfect. Fol. 20 *b*.

e. ܬܚܘܝܬܐ ܕܩܪ̈ܒܐ, of Wars (Arm., serm. v.). Fol. 26 *b*.

f. ܬܚܘܝܬܐ ܕܒ̈ܢܝ ܩܝܡܐ, of the Religious, or of Monks (Arm., serm. vi.). Imperfect. Fol. 35 *a*.

g. ܬܚܘܝܬܐ ܕܬܝܒܘܬܐ, of Repentance (Arm., serm. vii.). Fol. 46 *b*.

h. ܬܚܘܝܬܐ ܕܩܝܡܬ ܡ̈ܝܬܐ, of the Resurrection of the Dead (Arm., serm. viii.). Fol. 53 *b*.

i. ܬܚܘܝܬܐ ܕܡܟܝܟܘܬܐ, of Humility (Arm., serm. ix.). Fol. 61 *a*.

j. ܬܚܘܝܬܐ ܕܪ̈ܥܘܬܐ, of Shepherds or Pastors (Arm., serm. x.). Fol. 66 *b*.

k. ܬܚܘܝܬܐ ܕܓܙܘܪܬܐ, of the Circumcision (Arm., serm. xi.). Fol. 70 *b*.

l. ܬܚܘܝܬܐ ܕܦܨܚܐ, of the Passover (Arm., serm. xiv.). Fol. 76 *b*.

m. ܬܚܘܝܬܐ ܕܫܒܬܐ, of the Sabbath (Arm., serm. xii.). Fol. 82 *a*.

Syriaca, p. 108; Cowper's Syriac Miscellanies (London, 1861), p. 61; the preface to Wright's edition; and Noeldeke's review in the Gött. gel. Anzeigen for 1869, p. 1521.

n. ܬܚܘܝܬܐ ܕܟܘܫܦܐ ܕܚܪ̈ܝܢܐ, of the Deprecation of Dissensions (Arm., sermo unicus, ed. Rom., p. 403). Fol. 87 *a*. This discourse is dated, fol. 109 *a*, A. Gr. 655, A.D. 344: ܟܬܒܬ ܐܓܪܬܐ ܗܕܐ ܒܐܝܪܚ ܫܒܛ ܕܫܢܬ ܫܬܡܐܐ ܘܚܡܫܝܢ ܘܚܡܫ . ܕܡܠܟܘܬܗ ܕܐܠܟܣܢܕܪܘܣ ܒܪ ܦܝܠܝܦܘܣ ܡܩܕܘܢܝܐ . ܘܒܫܢܬ ܬܠܬܝܢ ܘܚܡܫ ܕܫܒܘܪ ܡܠܟܐ ܦܪܣܝܐ .

o. ܬܚܘܝܬܐ ܕܥܠ ܦܘܪܫ ܡܐ̈ܟܘܠܬܐ, of the Distinction of Meats (Arm., serm. xiii.). Fol. 109 *b*.

p. ܬܚܘܝܬܐ ܕܥܠ ܥܡ̈ܡܐ ܕܗܘܘ ܚܠܦ ܥܡܐ, of the Substitution of the Gentiles for the one People (Arm., serm. xv.). Fol. 114 *b*.

q. ܥܠ ܡܫܝܚܐ ܕܒܪܗ ܗܘ ܕܐܠܗܐ, that the Messiah is the Son of God (Arm., serm. xvi.). Fol. 118 *b*.

r. ܠܘܩܒܠ ܝܗܘ̈ܕܝܐ . ܥܠ ܒܬܘܠܘܬܐ ܘܩܕܝܫܘܬܐ, against the Jews, on Virginity and Holiness (Arm., serm. xvii.). Fol. 123 *b*.

s. ܠܘܩܒܠ ܝܗܘ̈ܕܝܐ . ܥܠ ܕܐܡܪܝܢ ܕܥܬܝܕ ܗܘ ܠܗܘܢ ܠܡܬܟܢܫܘ, against the Jews, because of their saying that it is appointed for them to be assembled unto Jerusalem (Arm., serm. xviii.). Fol. 127 *b*.

t. ܬܚܘܝܬܐ ܕܥܠ ܦܘܪܢܣܐ ܕܡܣ̈ܟܢܐ, of the Supporting of the Poor.* Fol. 134 *a*.

u. ܬܚܘܝܬܐ ܕܪ̈ܕܝܦܐ, of the Persecuted. Fol. 139 *a*.

v. ܬܚܘܝܬܐ ܕܡܘܬܐ ܘܕܙܒ̈ܢܐ ܐܚܪ̈ܝܐ, of Death and of the Last Times. Fol. 146 *b*.

Subscription, fol. 154 *b*: ܫܠܡ ܠܡܟܬܒ ܐܓܪ̈ܬܐ ܥܣܪܝܢ ܘܬܪܬܝܢ ܕܚܟܝܡܐ ܦܪܣܝܐ . To this a reader named Zākhē, or Nicolaus, has added: ܗܢܐ ܚܟܝܡܐ ܦܪܣܝܐ ܠܒܪܝܐ ܠܒܪܝܐ ܗܘܐ ܡܫܝܚܐ، ܘܬܠܡܝܕܘܬܗ ܗܘܝܢ

* This and the following discourses are no longer extant in the Armenian translation.

ܫܟ . ܒܫܢܬ ܚܡܫ ܘܫܬܝܢ ,, ܫܠܝܫ ܠܡܠܟܘܬ ܫܒܘܪ ܡܠܟܐ ܕܦܪܣ ,, ܫܢܬ ܫܠܫ ܡܢ ܫܒܘܪ ,, ܕܐܬܒܢܝ ܗܢܐ ܣܦܪܐ ,, ܒܫܢܬ ܫܬ

ܫܘܡ ܠܡܫܐ ܐܝܬ ܒܗ ,, ܡܢ ܕܒܥܐ ܠܡܫܐ ܕܐܬ ,ܒܗ ,ܕܒܪ ܐܒܐ ܕܡܫܐ ܕܒܪ

ܟܬܒ ܒܗ ܠܐ ܠ ܡܚܝܢ ܠܗ ܐܠܐ ܒܗ ܒܬ
ܐܠܗ ܐܒܐ ܟܠ ܡܫܝܚܐ . ٥ . ٥ . ܐܡܝܢ . ٥ .

The scribe wrote the words ܒܗ ܒܗ, ܐܠ by mistake twice, and then erased them. The letters ܒܐ are still quite distinct.

On fol. 174 *b* there is a long note written by the scribe in a more cursive character.* It contained the date A. Gr. 823, A.D. 512, as well as the name of the owner of the manuscript and of his convent; but these latter particulars have been erased.

ܫ . . ܒܫ ܫܢܐ ܫܡܫܐ ܫܠ ܫܒܐ
ܫܒܫܠ ܫܡ ܫܐܠܗ ܫܒ
ܫܒ . . . . . ܫܠ
ܫܐ ܫܐܒ ܠ ܒܐ ܠܗ . . . . .
ܫܘܒ ܫܒ ܒ ܒ ܐܠ ܫܐ
ܫܐ ܫܒ ܠ ܫ ܫ ܫ
. . . . . ,ܐ ܒ ܫ . . . .
. . . . . ܫ ܫ ܫ
. . . . . .
ܒ ܫ ܠ ܫ ܫ ,ܫ ,ܫ
ܫ ,ܫ . ,ܫ ,ܫ ,ܫ
ܫ ,ܫ ,ܫ ,ܫ ,ܫ .

On fol. 174 *a*, between the columns, one Abraham bar Nonnus has recorded his name, ܐܒܐ ܒ ܢ .

Fol. 175 is a small piece of vellum, 4⅜ in. by 2¼, unfortunately torn in the middle and saturated with oil. Each side contains three lines of writing and part of a fourth, in ancient Latin characters, not later than the vi^th^ cent. On the one side are legible the words, S. Luke xii. 23, 24:

ESCA ET CORPUS
QUAM UESTIME
[NTUM] CONSI

On the other, S. Luke xii. 32:

QUIA COMPLACU
IT PATRI UESTRO
DARE [UOBIS REG]

[Add. 17,182, foll. 100—175.]

DXXXI.

Vellum, about 10⅛ in. by 6⅞, consisting of 50 leaves, many of which are much stained and torn, especially foll. 2, 4, 7, 8, 11, 18—21, 30, 38, 39, 44, 45, and 48—50. The quires are signed with letters, but only one of them (ܠ, fol. 30) is complete, leaves being wanting at the beginning, as well as after foll. 1, 2, 4, 5, 8, 9, 10, 14, 20, 21, 23, 24, 27, 39, 42, 46, and 47. Each page is divided into two columns, of from 27 to 32 lines. The writing is a good, regular Estrangĕlā. This volume seems to be dated A. Gr. 910, A.D. 599, and contains—

The commentary of Athanasius of Alexandria on the Psalms, ܦܫܩܝܛܐ ܕܐܬܐ ܕܐܬܢܐ ܕܡܙܡܘܪ (Expositiones in Psalmos, Opera, ed. 1698, t. i., p. 1009 etc.; Migne, Patrologiæ Cursus Completus, Series Græca, t. xxvii., col. 59 etc.). The Syriac text is often much shorter than the Greek. The following are the Psalms that remain, most of them being more or less imperfect: xvii., xxi.—xxv., xxxiv., xxxv., xxxix.—xli., xlvii., xlviii., lvii., lviii., lxvii., lxviii., lxx.—lxxii., lxxiv.—lxxvi., lxxxviii., xciii., c.—cviii., cx.—cxvi., cxviii., cxlviii.—cl. On fol. 49 *b* we have the subscription: ܫܡ ܠܟ ܡܫܟܚ ܒܫ ܐܬܐ ܕܐܬܢܐ ܕܐ ܕ ܐ ܕ ܐ ܕ ܐ ܕ ܐ ܕ ܐ ܕ ܐ ܕ ܐ ܕ ܐ ܕ ܐ ܕ ܐ ✧ ܐܠܦ ܕ ܐ ✧ ܐ ✧ ✧ ✧

On fol. 50 *b* there is a note, which, besides being stained and torn, has twice suffered alteration and erasure. Of the original writing we can read, in the first and second lines, the words: ... and below: ... which show that the book was purchased by, and in all likelihood written for, certain persons in the year 910, A.D. 599. The next owner was a priest, whose name is now effaced, for in the fourth line we read, in a different hand, the words (sic) ... The third possessor was Isaac bar Abraham bar Dīnārā of Tagrīt, from whose hands the manuscript passed into the library of the convent of S. Mary Deipara, A.D. 932: ...

[Add. 14,568.]

DXXXII.

Vellum, about $10\frac{7}{8}$ in. by $7\frac{7}{8}$, consisting of 69 leaves, several of which are slightly soiled, the first being also torn. The quires, signed with letters, are now 7 in number. There are from 26 to 33 lines in each page. This volume is written in a peculiar, rather cursive hand, of about the viiith cent. It contains—

The Festal Letters of Athanasius, ..., preceded by a chronological introduction, foll. 1 *b*—10 *a*. Of the letters only twenty remain, the last of which is imperfect.

These letters were printed by Dr. Cureton in the order of their discovery, London, 1848; and re-edited, in correct sequence and with a Latin translation, by Cardinal Mai in his Nova Patrum Bibliotheca, tom. vi. (see also Migne, Patrol. Cursus Complet., Ser. Græca, t. ii. col. 1339, etc.). They were translated into German by Dr. Larsow, Leipzig, 1852; and into English by Dr. Burgess, in Dr. Pusey's Library of Fathers of the Holy Catholic Church, 1854, where the two leaves (foll. 41 and 48) are printed, which were added to the manuscript since the appearance of the Curetonian text.

On fol. 1 *a* there is written in large, open characters, a note stating that the book belonged to the convent of S. Mary Deipara: ...

From a note on the margin of fol. 1 *b* it appears that a history of the blessed Virgin and a life of Simeon Stylites (Add. 14,484?) were at one time bound with these letters. ...

On the same page a poor monk named Jacob has recorded his inability to understand the introduction in these words: ...

[Add. 14,569.]

DXXXIII.

Vellum, about 9 in. by $5\frac{3}{8}$, consisting of 52 leaves, two of which, foll. 15 and 45, are slightly torn. The quires are 7 in number, the last of which is imperfect, a leaf being wanting after fol. 45. What the original signatures were, is not apparent; at a comparatively recent period, they have been signed with letters from ... to ... Each page is divided into two columns, of from 28 to

35 lines. This volume is written in a small, elegant Estrangĕlā of the vth or vi^th^ cent., and contains—

Discourses of Ephraim, ܡܡܪܐ ܕܐܦܪܝܡ ܣܝܪܝܣ ; viz.

1. The first discourse to Hypatius, against false doctrines, ܡܡܪܐ ܩܕܡܝܐ ܕܐܦܪܝܡ ܠܗܝܦܛܝܣ, beginning: ܐܡܪ ܐܦܪܝܡ ܣܝܪܝܣ ܥܠ ܗܢܘ ܕܐܡܪ. Fol. 1 *b*. See Add. 14,574, fol. 1 *b*, and Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 21. Subscription, fol. 21 *a*: ܡܡܪܐ ܩܕܡܝܐ ܕܐܦܪܝܡ ܥܠ ܗܢܐ ܕܐܡܪ ܢܓܠܗ.

2. On our Lord, ܐܦܪܝܡ ܣܝܪܝܣ ܗܘ ܕܐܡܪ ܥܠ ܗܢܘ ܕܐܡܪ, beginning, fol. 22 *a*: ܡܫܬܐ ܕܐܬܝ ܠܥܠܡ ܡܢ ܫܡܝܐ ܠܡܫܪܝ ܠܗ ܠܡܪܝܡ ܘܠܡܫܪܝ ܠܗ ܠܬܚܬ ܘܠܡܫܪܝ ܠܗ ܠܒܝܬ ܐܒܗ ܘܠܡܫܪܝ ܠܗ ܠܡܪܝܡ ܘܠܡܫܪܝ ܠܗ ܠܬܚܬ ... ܡܡܪܐ ܕܐܦܪܝܡ ܣܝܪܝܣ.

On fol. 1 *a* there is a note, stating that this was one of the 250 volumes, brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932.

[Add. 14,570.]

DXXXIV.

Vellum, about 9⅝ in. by 5⅞, consisting of 16 leaves, several of which are much stained and torn, especially foll. 1, 7, and 16. The number and signatures of the quires cannot now be ascertained. Leaves are wanting after foll. 6, 7, 8, 9, 14, 15, and 16. There are from 29 to 33 lines in each page. This manuscript is written in a fine, Edessene hand of the vth or vi^th^ cent., and contains—

Homilies on different subjects by Ephraim.

The title, fol. 1 *b*, has been effaced, and in its place we now read the following mutilated words, written by a later hand: ...ܐ]ܡܪ ܐܦܪܝܡ ... ܥܠ ܡܫܬܐ ܕܐܬܝ (sic) ; which seem to imply that the writer ascribed these homilies, not to Ephraim, but to Basil or John Chrysostom. However, on fol. 9 *a* we can still read the partially effaced running title ; and again, on foll. 12 *b* and 13 *a*, ; besides (sic) on the margin of fol. 2 *a* in a later hand.

The several homilies are—

1. On the Miracles wrought by Moses in Egypt, ܡܡܪܐ ܕܐܡܪ ܥܠ ܡܫܬܐ ܕܐܬܝ ܡܘܫܐ ܒܡܨܪܝܡ. Fol. 1 *b*. See S. Ephraemi Syri etc. Opera selecta, ed. Overbeck, p. 88.

2. On the Coming of the Spirit and the Dividing of the Tongues in the Upper Chamber (Acts, ch. ii.), ܡܐܡܪ ܐܦܪܝܡ ܥܠ ܡܫܬܐ ܕܐܬܝ ܪܘܚܐ ܩܕܝܫܐ ܘܠܫܢܝ ܕܢܘܪܐ. Fol. 4 *b*. See Overbeck, p. 95.

3. On Lent, ; imperfect. Fol. 6 *a*. See Overbeck, p. 99.

4. On the Creation of the World (Genesis, ch. i. and ii.); imperfect at the beginning and elsewhere. Fol. 9 *a*. See Overbeck, p. 74.

5. On the transgression of Adam, and that he was created mortal, and that Satan was not created evil by God: ... ... Imperfect. Fol. 12 *b*. See Overbeck, p. 81.

On fol. 1 *a* there is a long note in the usual form, stating that this was one of the 250 volumes, which were brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932.

[Add. 17,189, foll. 1—16.]

DXXXV.

Vellum, about 10½ in. by 8, consisting of two quires or 19 leaves, the first two of which are slightly torn. The original signatures of the quires are no longer visible. Each page is divided into three columns, of

from 34 to 38 lines. This manuscript is written in a fine, regular Estrangĕlā of the vi[th] cent., and contains—

A portion of the discourses of Ephraim against false doctrines, addressed to Hypatius. Title, fol. 1 *b*: ܡܐܡܪ[ܐ] ܕܐܦܪܝܡ ܥܠ ܫܒܥܝܢ ܘܬܪܝܢ ܡܐܡܪ̈ܐ ܕܐܝܟ ܐܒܓܕ ܠܐܚܕ ܠܐܚܕ ܡܠܦܢܐ ܐܠܗܝܐ [ܕܐܒ]ܓܕ. The words ܐܒܓܕ ܠܐܚܕ ܠܐܚܕ ܘܬܪܝܢ would appear to imply that there were 22 of these discourses, each commencing with a letter of the alphabet, in the usual order, like those of Aphraates (Add. 14,619 and 17,182); but this seems unlikely, as the second discourse begins with the letter ܒ (ܒܪܝܫܝܬ). Besides, there is no mention of alphabetical arrangement in Add. 14,570. The running title, e.g. fol. 4 *b*, is simply ܡܐܡܪ̈ܐ ܥܠ ܡܠܦܢܐ.

1. Beginning: ܡܐܡܪ ܐ̄ ܕܐܦܪܝܡ ܠܡܠܦܢܐ ܥܠ ܩܕܡ ܥܠ ܩܘܫܝ. Fol. 1 *b*. See Add. 14,570, fol. 1 *b*, and Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 21. Subscription, fol. 14 *b*: ܡܠܦܢܐ ܥܠ ܐܦܪܝܡ ܥܠ ܩܘܫܝ.

2. ܡܐܡܪ ܐ̄ ܕܐܦܪܝܡ ܥܠ ܡܠܦܢܐ ܥܠ ܐܝܘܒ ܩܕܡ ܩܘܫܝ. Imperfect. Fol. 15 *a*. See Overbeck, p. 59.

The rest of this manuscript still exists as a palimpsest in Add. 14,623.

Of the notes on fol. 1 *a*, the upper one has been erased, and the other merely contains one of the usual anathemas: ܥܠ ܡ̄ ܕܐܦܪܝܡ ܠܐ ܠܥܠܡ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܕܐܦܪܝܡ ܐܡ̄ ܕܐܦܪܝܡ ܐ̄ ܠܐ ܠܐ ܐ̄ ܐ̄ ܐ̄

g. No. 26, ܟܘ, beginning: ܐܝܟ ܕܐܡܪ ܠܗ ܠܡܫܝܚܐ. Fol. 24 *a.* See Opera, t. iii. p. 608, and Bibl. Or., t. i. p. 89, no. 26.

h. No. 27, ܟܙ, beginning: ܐܡܪ ܠܗ ܝܫܘܥ ܠܬܠܡܝܕܘܗܝ. Imperfect. Fol. 24 *b.* See Opera, t. iii. p. 610, and Bibl. Or., t. i. p. 89, no. 27.

i. No. 28. Imperfect. Fol. 25 *b.* See Opera, t. iii. p. 624, and Bibl. Or., t. i. p. 89, no. 28.

j. No. 29. Imperfect. Fol. 26 *b.* See Opera, t. iii. p. 555, and Bibl. Or., t. i. p. 89, no. 29.

k. A fragment. Fol. 27.

l. A small fragment. Fol. 28.

m. Imperfect; ending with the words, fol. 29 *b*: ... ܐܚܐ ܕܡ ܬܠܬܐ ... ܕܡ ܬܠܬܐ ... See Bibl. Or., t. i. p. 90, no. 38, 2.

n. Beginning: ... ܕ. ... [ܟܘ] [ܡ]ܐܬܝ ... ܕ[ܟ]. Imperfect. Fol. 29 *b.* See Bibl. Or., t. i. p. 90, no. 38, 3.

2. Of the discourses ܡܐܡܪܐ ܕܥܠ ܗܪܛܩܝܩܝܢ, against Heresies—

a. No. 1. Imperfect. Fol. 30 *a.* See Opera, t. ii. p. 439, D.

b. No. 2, ܡ. Imperfect. Fol. 30 *a.* See Opera, t. ii. p. 439.

c. No. 40. Imperfect. Fol. 31 *a.* See Opera, t. ii. p. 530, C.

d. No. 41, ܡܐ. Imperfect. Fol. 31 *b.* See Opera, t. ii. p. 532.

e. No. 54. Imperfect. Fol. 32 *a.* See Opera, t. ii. p. 555, E.

f. No. 55, ܢܐ. Fol. 32 *a.* See Opera, t. ii. p. 557.

g. No. 56, ܢܟ. Imperfect. Fol. 32 *b.* See Opera, t. ii. p. 559.

Subscription, fol. 33 *b*: ... ܐܡܪ ܐܦܪܝܡ ... ܕ[ܒ]ܫ[ܢ]ܬ ... ܐܡܝܢ. [...]

Then follows the colophon, with an index to the contents of the volume, of which the commencement is unfortunately torn away.

. . . . . .

... ܐܡܪ ... ܐܦܪܝܡ ... ܕܒܫ[ܢ]ܬ ... ܐܡܝܢ. ... ܐܡܪ ... ܐܦܪܝܡ ... ܕ[ܒ]ܫ[ܢ]ܬ ... ܐܡܝܢ: ... ܐܡܪ ...

Of a note in cursive characters, which followed the doxology, only a few letters are left.

[Add. 14,574, foll. 20—33.]

DXXXVII.

Vellum, about 12⅜ in. by 9⅝, consisting of 51 leaves, some of which are much stained, and two, foll. 45 and 51, much torn. The quires are signed with letters. Leaves are wanting after foll. 19, 42, 48 and 50. Each page is divided into three columns, of from 40 to 77 lines. The writing, which is small and neat, though not very regular, is evidently that of an Edessene scribe of the vth or vi^th^ cent. The first three pages are in a different hand of somewhat later date. This volume contains—

Part of the metrical works of Ephraim; viz.

1. Admonitory discourse, ܡܐܡܪ ܡܘܥܙܬܐ, beginning, fol. 1 *a*: ... ܐܡܪ ... ܐܡܪ ... ܐܡܪ ... (read ...) ... ܕܡܪ ...

2. The discourses on Faith, [ܡܐܡܪ] ܕܗܝܡܢ[ܘܬܐ]. Fol. 2 *b.* See Assemani, Bibl. Or., t. i. p. 98, etc., and Ephraemi Opera, t. iii. (vi.), p. 1, etc. The text presents many variations from that of the Roman edition, sometimes even in the division of the hymns.

After fol. 19 there is a leaf missing, comprising from p. 91, A, line 4, to p. 97, F, line 7, of the printed text. The small collection of hymns entitled ܕܡܪܓܢܝܬܐ, "of the Pearl," begins on fol. 28 *b*, but the subscription ܣܠܩ ܡܪܓܢܝܬܐ ܕܡܪܓܢܝܬܐ is placed at the end of the 5th hymn, fol. 30 *a*. The subscription to the whole 87 hymns, fol. 31 *a*, is as follows: ܣܠܩ ܡܪܓܢܝܬܐ ܕܡܪܓܢܝܬܐ ܕܡܪܓܢܝܬܐ ܕ

number, but several of them are now either imperfect or altogether lost. Leaves are missing at the beginning of the volume, as well as after foll. 4, 10, 26, 41 and 50. Each page is divided into two columns, of from 29 to 37 lines. This manuscript is written in a fine, regular Estrangĕlā, and dated A.D. 519 (see below). It contains—

Hymns or metrical discourses of Ephraim; viz.

1. On the Nativity, ܡܐܡܪ ܚܕ ܕܒܝܬ, 16 in number, but imperfect, part of the 1st, 5th, 9th and 16th, and the whole of the 6th, 7th and 8th being lost. Fol. 1 *a*. The text commences, towards the end of the first madrāshā, with the words ܒܗܘ ܕܐܝܬ ܠܗ ܒܪܝܫ ܡܫܬܐ ܕܒܝܬ ܐܒܐ, Opera, t. ii. p. 414, F. The division is throughout very different from that of the Roman edition, the 2nd madrāshā commencing with the words ܐܠ ܒܪ ܐܢܫ, p. 416, A; the 3d, ܡܫܬܐ ܕܒܝܬ, p. 418, A; the 4th, ܡܐܡܪ ܒܝܬ, p. 419, C; the 5th, ܒܫܒܐ ,ܒ ܒܝ, p. 420, F, last line; the 10th, ܡܐܡܪ ܚܕ, p. 424, D; the 11th, ܐܠ ܐܢ ܐܒ, p. 426, B; the 12th, ܡܐܡܪ ܕܒܝܬ ܐܒܐ ܕܡܫܬܐ ܐܢ ܐܠ, immediately following Assemani's 9th; the 13th, ܡܐܡܪ ܒܝ, p. 428, A; the 14th, ܐܠ ܒܟ, p. 429, A; the 15th, ܒܟ ܐܒܪ, p. 430, D; and the 16th, ܡܐ ܚܕ ܒܒܝܬ ܐܠ ܐܒܪ. See Assemani, Bibl. Or., t. i. p. 80.

2. On Lent, ܡܐܡܪ ܚܕ, 10 in number, but imperfect, the first four and part of the 5th being lost. Fol. 11 *a*. The 6th madrāshā begins with the words ܡܫܟ ܐܐܐ ܐܬܒܕܪ ܡܐܡܪ ܐܟ; the 7th, ܡܐܡܪ ܒܝܬ ܡܐ ܡܬܒܪܟ ܐܐܐ; the 8th, ܐܡܪ ܒܟ ܐܠ ܒܟ ܐܐ ܡܐ ܡܐܡܪ ܒܝܬ ܐܒܐ. ܡܫܟ ܚܕ ܐܐ; the 9th, ܡܐ ܒܝ ܡܐܡܪ ܡܐ ܒܪ ܐܒ; and the 10th, ܡܐ ܐܠ ܡܫܬܐ ܕܒܝܬ ܐܒܐ.

3. On the Lord's Supper, ܡܫܚܬܐ, two in number, fol. 17 *a*, the 1st commencing, ܡܐܡܪ ܒܟ ܡܫܒ ܚܕ ܒܫܒ ܠܗ ܒܟ; and the 2nd, . ܡ ܠ ܒ ܐ ܐ ܡ ܡܐܡܪ ܐܠ ܒܟ ܐܐ.

4. On the Crucifixion, ܡܐܡܪ ܐܒܐ ܚܕ, 6 in number, the last imperfect. Fol. 18 *b*. The 1st begins, ܡܐ ,ܒܫ ܚܕ ܡܐܡܪ ܒܪ; the 2nd, ܡܫ ,ܡܬܒܪܟ ܡܐܡ ܐܠ ܐܒ ܒܝ ܡܐ ܒܪ ܒܫ; the 3d, ܡܐܡ ܡܐ ܠܒܫ ܠ ܒܒܟ ܐܠ ܡܐ ܡܐ; the 4th, ,ܒ ܡ ܒܫܫ, ܒܟ ܠ ; the 5th, ܡܐ ,ܡܬܒܪ ܐܠ, ܒ ܡܐ ܡܐ ,ܒܟ ; and the 6th, ܒܟ ܐ ܒ ܒ ܐ ܡ ܐ ܡ ܒ ܐ ܡ ܐ ܡ ܐ ܡ

ܡܐܡܪܐ ܡܐܡܠܦܐ, 3 in number, the last imperfect. Fol. 39 *a*. The 1st begins, ܐܢܐ ܡܫܝܚܐ ܐܝܟܐ, Opera, t. iii. p. 359; the 2nd, ܟܠ ܡܕ ܕܐܝܬ ܒܗ ܒܪܝܬ ܕܒܪ ܐܢܫ ܒܗ ܒܪ ܐܢܫ, p. 362; and the 3d, ܐܡܪ ܡܪܝ ܠܬܠܡܝܕܘܗܝ ܕܐܡܪ ܠܗ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ ܐܢܝ. (sic) See Assemani, Bibl. Orient., t. i. pp. 86, 87, nos. 8—10.

9. Various madrāshē; viz.

a. Imperfect, ending with the words ܕܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ. Fol. 42 *a*.

b. Beginning, ܡܐ ܕܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ. Fol. 42 *a*. See Opera, t. iii. p. 615, and Assemani, Bibl. Orient., t. i. p. 89, no. 25.

c. Beginning, ܒܪ ܐܢܫ ܐܝܟ ܐܢܬ ܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ. Fol. 44 *a*. See Opera, t. iii. p. 608, and Bibl. Orient., t. i. p. 89, no. 26.

d. Beginning, ܒܪ ܐܢܫ ܐܝܟ ܐܢܬ ܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ. Fol. 45 *a*. See Opera., t. iii. p. 610, and Bibl. Orient., t. i. p. 89, no. 27.

e. Beginning, ܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ. Fol. 46 *b*. See Opera, t. iii. p. 624, and Bibl. Orient., t. i. p. 89, no. 28.

f. Beginning, ܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ. Fol. 48 *a*. See Opera, t. iii.p. 555, and Bibl. Orient., t. i. p. 89, no. 29.

g. Beginning, ܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ. Fol. 49 *a*. See Opera, t. iii. p. 557, and Bibl. Orient., t. i. p. 89, no. 30.

h. Beginning, ܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ; imperfect. Fol. 50 *b*. See Opera, t. iii. p. 620, and Bibl. Orient., t. i. p. 89, no. 31.

i. Imperfect at the beginning. Fol. 51 *a*. It ends with the words ܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ.*

j. Beginning, ܒܪ ܐܢܫ ܐܝܟ ܐܢܬ ܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ. Fol. 52 *b*.

k. Beginning, ܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ. Fol. 55 *a*.

l. Beginning, ܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ. Fol. 58 *a*.

m. Beginning, ܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ. Fol. 60 *b*. See Opera, t. iii. p. 22, and Bibl. Orient., t. i., p. 101, no. 10.

n. Beginning, ܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ. Fol. 62 *a*. See Opera, t. iii. p. 24, and Bibl. Orient., t. i., p. 101, no. 11.

o. Beginning, ܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ. Fol. 63 *b*. See Opera, t. iii. p. 26, and Bibl. Orient., t. i. p. 101, no. 12.

p. Beginning, ܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ. Fol. 65 *a*. See Opera, t. iii. p. 29, and Bibl. Orient., t. i. p. 102, no. 14.

q. Beginning, ܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ, Fol. 65 *b*. See Opera, t. iii. p. 38, and Bibl. Orient., t. i. p. 102, no. 21.

r. Beginning, ܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ. Fol. 66 *b*. See Opera, t. iii. p. 40, and Bibl. Orient., t. i. p. 103, no. 23.

s. Beginning, ܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ. Fol. 67 *b*. See above, *f*.

t. On the Dead, ܡܐܡܪ ܚܕ, beginning, ܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ. Fol. 68 *b*.

u. Beginning, ܒܪ ܐܢܫ ܐܝܟ ܐܢܬ. Fol. 69 *b*. See Opera, t. iii. p. 57, and Bibl. Orient., t. i. p. 106, no. 32.

v. On the Resurrection, ܡܐܡܪ ܚܕ, beginning, ܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ. Fol. 70 *b*.

w. Beginning, ܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ. Fol. 74 *a*.

10. On Paradise, ܡܐܡܪܐ, 15 madrāshē. Fol. 77 *a*. See Bibl. Orient., t. i. p. 84. The first 11 are identical with those in the Opera, t. iii. pp. 562—597. The 12th begins with the words, ܐܡܪ ܠܗ ܡܪܝ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܦܝ, p. 562, D, (the previous stanza being joined to the 11th,) and is considerably

* This and several other hymns in the volume belong to the collection called "the Hymns of Nisibis." See Bickell, Carmina Nisibena, preface, p. 3.

longer than in Assemani's text. This, together with the 13th, 14th, and 15th, has been edited by Dr. Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 339, etc. To them is appended another madrāshā, fol. 104 *a*, also composed by Ephraim, as appears from the acrostich letters, ‏ (4) ‏ (2) ‏ (7) ‏, i. e. ‏.

11. On Julian the Apostate, 4 madrāshē. Fol. 105 *b*. These have also been edited by Dr. Overbeck, p. 3, etc. The subscription, fol. 114 *a*, speaks erroneously of *five*, ‏.

The colophon, fol. 114 *a*, states that this manuscript belonged to one Simeon, a priest, and was written by an Edessene scribe named Julian, in the year 830 of the era of Apamea, which is identical with the Seleucian era (see Bickell, Carm. Nisib., preface, p. 3, note), A.D. 519.

‏

The ancient note, which followed this colophon, was carefully erased, and over it there was written another, stating that the volume belonged to the convent of S. Mary Deipara, but this in its turn has been almost effaced. A third note, on the same page, referring to some person or persons from the city of Tagrīt, has shared the same fate.

[Add. 14,571.]

DXL.

Vellum, about 9⅛ in. by 7, consisting of 28 leaves, some of which are much stained and torn, especially foll. 1—5, 9, 12 and 23. The quires are now only 4 in number, of which the 3d and 4th are very imperfect, leaves being wanting after foll. 22, 26 and 28. What the original signatures were, is not apparent; later hands have marked the quires with letters, and with arithmetical figures, and one reader has numbered the pages with Coptic ciphers (on the verso at the top). Each page is divided into two columns, of from 28 to 33 lines. The writing is a good, regular Estrangĕlā of the vith cent.; and a few Greek vowels have been added by a later hand. This volume contains—

Metrical discourses of Ephraim, [‏] ‏ [‏]; viz.

1. On Nineveh and Jonah, ‏ ‏[‏]. Fol. 3 *b*. See Opera, t. ii. p. 359, etc., and Bibl. Orient., t. i. p. 140, no. 3. Slightly imperfect at the beginning. Subscription, fol. 20 *b*, ‏.

2. Two parænetic discourses, ‏; viz.

a. Beginning, ‏. Imperfect. Fol. 21 *a*.

b. ‏, beginning; ‏. Imperfect. Fol. 26 *b*. See Opera, t. iii. p. 654, etc., and Bibl. Orient., t. i. p. 147, no. 19.

On fol. 3 *a* there are the remains of a note, showing that this was one of the 250 volumes, procured for the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932.

The torn leaf fol. 2 seems to contain fragments of a hymn, of later date.

[Add. 14,573.]

DXLI.

Three vellum leaves, about 13¼ in. by 10, all slightly stained and torn (Add. 14,635, foll. 16—18). There are three columns, of from 38 to 42 lines, in each page. The writing is a good, regular Estrangĕlā of the vith cent., the probable date being A.D. 555. If fol. 18 really belongs to the same manuscript as foll. 16 and 17, these leaves are all that are left of a large volume, which contained—

Metrical discourses of Ephraim, 330 in number.

1. Madrāshē on the Church, ܕܥܠ ܡܕܪܫܐ ܕܥܠ ܥܡܐ ܩܕܝܫܐ ܕܐܬܐ ܡܢ ܫܡܝܐ ܥܠ ܐܪܥܐ ܘܥܠ ܟܢܝܫܬܐ ܩܕܝܫܬܐ ܕܐܝܟ ܕܐܬ ܒܪ ܐܢܫ ܘܐܬ ܒܪ ܐܠܗܐ. The first, which is the only one remaining, begins, fol. 16 *b*, ܐܝܟ ܕܐܬ ܒܪ ܐܢܫ ܘܐܬ ܒܪ ܐܠܗܐ ܒܚܕ ܒܗ ܫܪܝܪܐ ܘܫܠܡܐ.

2. Imperfect. Fol. 17 *a*.

3. Madrāshā ܕܥܠ ܡܠܐ ܕܐܡܪ ܠܗ ܡܠܐ ܕܐܡܪ ܠܗ ܡܫܝܚܐ, beginning, fol. 17 *a*, ܐܬ ܐܝܟ ܕܐܬ ܒܪ ܐܢܫ ܘܐܬ ܒܪ ܐܠܗܐ ܒܚܕ ܒܗ ܫܪܝܪܐ ܘܫܠܡܐ.

4. Madrāshā ܕܥܠ ܡܠܐ ܕܐܡܪ ܠܗ ܡܫܝܚܐ ܒܫܒܥ ܙܒܢܐ, beginning, fol. 17 *b*, ܐܬ ܐܝܟ ܕܐܬ ܒܪ ܐܢܫ ܘܐܬ ܒܪ ܐܠܗܐ ܒܚܕ ܒܗ ܫܪܝܪܐ ܘܫܠܡܐ.

5. Madrāshā to the same tune, ܡܠܐ ܕ, beginning, fol. 17 *b*, ܐܬ ܐܝܟ ܕܐܬ ܒܪ ܐܢܫ ܘܐܬ ܒܪ ܐܠܗܐ ܒܚܕ ܒܗ ܫܪܝܪܐ ܘܫܠܡܐ. Imperfect.

The first column of fol. 18 *a* has been cut away. The second contains the conclusion of the colophon: ܫܡܝܐ ܕܥܠ ܥܡܐ ܩܕܝܫܐ ܕܐܬܐ ܡܢ ܫܡܝܐ ܥܠ ܐܪܥܐ ܘܥܠ ܟܢܝܫܬܐ ܩܕܝܫܬܐ ܕܐܝܟ ܕܐܬ ܒܪ ܐܢܫ ܘܐܬ ܒܪ ܐܠܗܐ ܒܚܕ ܒܗ ܫܪܝܪܐ ܘܫܠܡܐ. ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ.

Then follows a note, written in a smaller and more cursive character, stating that this manuscript was purchased by one Alexander, a monk of the convent of Sergius at ——, A. Gr. 866, A.D. 555. ܒܫܢ ܫܢܬ ܐܠܦ ܘܬܡܢ ܡܐܐ ܘܫܬܝܢ ܣܓ ܒܫܢ ܫܢܬ ..... ܒܝܘ ܕܐܬ ܒܪ ܐܢܫ ܘܐܬ ܒܪ ܐܠܗܐ ܒܚܕ ܒܗ ܫܪܝܪܐ ܘܫܠܡܐ ܠܡ ܕܫܡܗ

DXLII.

Vellum, about 10 in. by $6\frac{3}{4}$, consisting of 27 leaves, some of which are much stained and torn, especially foll. 2—5, 11, and 27. The quires are signed with letters (fol. 22 *a*, ا). Leaves are wanting at the beginning and end, as well as after foll. 1, 3, 4, 10, 11, and 21. Each page is divided into two columns, of from 31 to 37 lines. This volume is written in a good, regular Estrangĕlā of the vith or viith cent., and contains—

Hymns or metrical discourses of Ephraim; viz.

1. On Lent, ܕܚܕ ܕܨܘܡܐ, fol. 1 *a*, originally 10 in number, of which only the last two are complete. See Add. 14,571, no. 2. Subscription, fol. 7 *a*, ܣܝܡ ܡܕܪܫܐ ܕܥܠ ܕܚܕ ܕܨܘܡܐ ܕܒܬܪ.

2. On the Lord's Supper, ܕܩܘܠܐ, originally 21 in number. Fol. 7 *a*. The first two are the same as in Add. 14,571, no. 3. The 3^{d} begins with the words ܡܢ ܩܕܡ ܕܐܬܝ ܒܫܡܐ; the 4th, ܥܠ ܡܐ ܕܐܬܐ ܠܥܠܡ ܕܐܬܝ ܒܫܡܐ; the 5th, ܐܝܟ ܕܐܠܐ ܒܐܬܪ ܕܐܬܝ ܒܫܡܐ ܕܐܠܗܐ ܒܐܬܪ ܕܐܬܝ ܒܫܡܐ; the 6th, which is imperfect, ܐܝܟ ܕܐܬ ܒܐܬܪ ܕܐܠܗܐ ܐܬܐ ܐܝܟ ܕܐܠ. The next of the remaining hymns is imperfect at the commencement. The next, which is likewise imperfect, begins, ,ܡܐ ܕܐܠܗܐ ܐܬܐ ܒܫܡ ܕܐܠ ܕܐܠ ܠܡܐ ܕܐܬܝ ܒܫܡܐ. The next is imperfect at the beginning. The 13th commences with the words ܒܫܡ ܕܐܠ ܐܝ ܕܐܬ ܐܬܐ ,ܕܐܠ ܕܐܠ ܒܫܡ; the 14th, ,ܡܐ ܕܐܠ ܐܝ ܕܐܠ ܐܬ ܕܐܠ ܐܝ ܕܐܠ; the 15th, ܐܝ ܕܐܠ ܐܬ ܐܝ ܕܐܠ ܐܬ ܐܝ ܕܐܠ ܐܬ ܐܝ ; the 16th, ܕܐ ܐܝ ܕܐ ܐܬ ܐܝ ܕܐ ; the 17th, ܒܫ ܐܝ ܕܐ ܐܬ ܐܝ ܕܐ ܐܬ ܐܝ ; the 18th, ܐܠ ܐܝ ܕܐ ܐܬ ; the 19th, ܐܝ ܕܐ ܐܬ ܐܝ ; the 20th, ܐܝ ܕܐ ܐܬ ; and the 21st, ܐܝ ܕܐ ܐܬ ܐܝ . Subscription, fol. 17 *b*, ܣܝܡ ܡܕܪܫܐ ܕܥܠ ܕܚܕ ܕܩܘܠܐ ܕܒܬܪ.

3. On the Crucifixion, ܕܚܕ ܕܨܠܒܐ, 3 in number. Fol. 17 *b*. The 1st begins with the words ܐܝܟ ܕܐܠ ܐܬ ܐܝ ܕܐܠ ; the 2nd, ܐܝ ܕܐ ܐܬ ܐܝ ; the 3^{d}, which is imperfect, ܐܝ ܕܐ ܐܬ ܐܝ ܕܐ ܐܬ ܐܝ ܕܐ ܐܬ

DXLIV.

A vellum leaf, $9\frac{5}{8}$ in. by $6\frac{1}{2}$. The writing is good, though rather inelegant, of about the viii[th] cent. Each page is divided into two columns, of from 30 to 35 lines. It contains—

Madrāshē of Ephraim on penitence, ܕܪܫܐ ܕܥܠ ܬܒܐ ,ܐܡܪ ܐܦܪܝܡ, beginning: ܫܡܥ ܒܪܝܬܝ ܕܐܝܬ ܠܟ ܒܪ ܐܢܫ ܕܢܚܛ ܘܢܫܒܩ ܠܟ ܡܢ ܚܛܗ ܘܢܬܒ ܠܟ ܡܢ ܥܠܬܗ . Imperfect at the end.

[Add. 17,158, fol. 57.]

DXLV.

Six paper leaves, about $10\frac{1}{8}$ in. by $6\frac{3}{4}$. The writing is good and regular, of the xiii[th] cent., with from 18 to 20 lines in each page. They contain part of two funeral discourses of Ephraim. The second is entitled ܥܠ ܢܫܐ, "on women," and begins: ܫܡܥ ܒܪܝܬܝ ܕܐܝܬ ܠܟ ܒܪ ܐܢܫ . ; slightly imperfect at the end. Fol. 46 *b*.

[Add. 14,736, foll. 4—9.]

DXLVI.

Vellum, about $12\frac{3}{8}$ in. by $9\frac{5}{8}$, consisting of 49 leaves, all of which are more or less stained with oil, and some of them much torn, especially foll. 1, 12, 13, and 41—44. The original signatures of the quires are no longer apparent. The volume is imperfect both at the beginning and the end. Each page is divided into two columns, of from 40 to 48 lines. It is written in a small, regular, elegant Estrangĕlā, probably of the vth cent., and contains—

Part of the works of Basil of Cæsarea; viz.

1. The homiliæ in Hexaêmeron, or homilies on the Six Days of Creation, ܡܐܡܪܐ ܕܥܠ ܫܬܐ ܝܘܡܝ ܒܪܝܬܐ (see Opera, Paris, 1839, t. i. p. 1; Migne, Patrol. Gr., t. xxix., col. 1). Of these there remain—

a. A small portion of hom. vii. Fol. 1 *a*.

b. Hom. viii. Fol. 1 *b*.

c. Hom. ix.; slightly imperfect at the end. Fol. 7 *a*.

2. The treatise on the Holy Spirit (see Opera, Paris, 1839, t. iii. p. 1; Migne, Patrol. Gr., t. xxxii., col. 67). Fol. 12 *a*. It is slightly imperfect at the beginning and towards the end. The title is mutilated, but the subscription, fol. 44 *a*, runs thus: . ܥܠ ܪܘܚܐ ܩܕܫܐ . ܫܠܡܬ . ܠܟ . ܡܐܡܪܐ

3. The first discourse on Faith (see Opera, Paris, 1839, t. ii. p. 182; Migne, Patrol. Gr., t. xxxi., col. 463), . ܠܟ . ܕܬܚܬ . ܡܐܡܪܐ ܕܗܝܡܢܘܬܐ . Fol. 44 *a*.

4. The second discourse on Faith (see Opera, Paris, 1839, t. ii. p. 867; Migne, Patrol. Gr., t. xxxi., col. 1487), . ܡܐܡܪܐ ܕܗܝܡܢܘܬܐ . ܠܟ . ܬܝܡ

Whether fol. 49 really belongs to this volume is doubtful; it is so much stained and soiled, that the writing upon it is no longer legible.

[Add. 17,143.]

DXLVII.

Vellum, about $9\frac{3}{4}$ in. by $7\frac{7}{8}$, consisting of 94 leaves, of which foll. 1, 2 and 6 are slightly stained and torn. The quires, 12 in number, are signed with both letters and arithmetical figures (see, for example, foll. 14 *b* and 15 *a*). A single leaf is wanting after fol. 6. Each page is divided into two columns, of from 21 to 29 lines. This volume is written in a large, regular Estrangĕlā, and dated A. Gr. 820, A.D. 509. It contains—

The treatise of Basil of Cæsarea on the

Holy Spirit: ܫܠܡ ܠܟ ܐܠܗܐ ܡܠܟܐ ܕܫܠܡܐ ܘܡܚܝ ܟܠ ܒܪܝܬܐ ܒܡܠܬܟ ; ܕܡܬܩܪܒ ܠܟ ܒܫܘܬܦܘ ܕܪܘܚܟ ܩܕܝܫܐ .

The running title, at the end of each quire, is usually ܫܘܝ ܠܒ ܐ. There is no division into chapters, with distinct headings, as in the Greek text.

Subscription, fol. 93 *b*: ܫܠܡ . ܒܪܝܬܐ : ܕܐܠܦ : ܫܠܡ : ܕܒܪ : ܫܢ . ܫܢ : ܕܒܪ : ܫܘ : ܕܩܛ . ܫܢ . ܫܘ . ܕܒ : ܕܠܐ : ܕܡ : ܕܒ . ܫܘ : ܕܠܐ : ܕܡ . ܫܘ : ܕܠܐ : ܕܡ . ܫܘ : ܕܠܐ : ܕܡ

ܐܝ ܕܐܡ ,ܫܠܡ ܒܕ ܫܡܐ ܕܐ ܠ
ܚܕ ,ܕܒ ܒܕ ܟܬܒܐ ܫܒܚ ܕܫܝ ܚܕ
ܫܡ ܒܕ ,ܫܡܫܡ ܫܢܝ ܫܢܝܢ ܟܠܚ
ܟܬܒ ܒܕ ܫܒܚ ܟܬܒ ܠ ܠܫܐ ܡܢ
(?) ܫܝܐ ܡܝ ܠܟ ܐܢ ܒܕ ܠܚܕ
ܟܬܒ ܫܡ ܫܐ ,ܫܒܪ ܫܐ ܒܕ ,ܐ ܒܕ ,ܐ
ܫܐ ܫܐ ܫܐ ܫܐ ܫܐ ,ܐ ,ܐ
ܟ ܡܢ ܐ ܒܕ ܐ ܐ ,ܐ ,ܐ
ܐ . ܐ . ܐ . ܐ . ܐ .

On fol. 94 *b* there is a note, informing us that this was one of the 250 volumes brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis in the year 1243, A.D. 932.

ܐ ܐ ܐ ܐ ܐ ✣
ܐ ,ܐ ܐ ܐ ܐ ✣ ܐ
ܐ ܐ ܐ ܐ . ܐ
ܐ ✣ ,ܐ ,ܐ ✣ ,ܐ
ܐ ,ܐ ,ܐ ,ܐ ,ܐ
ܐ ,ܐ ,ܐ ,ܐ ,ܐ
ܐ ,ܐ ,ܐ ,ܐ

It commences thus, fol. 27 *b*:

The following is the list of signatures appended to the document, fol. 28 *a*:

[Add. 17,145.]

DXLIX.

Two vellum leaves, about 13¼ in. by 10, both much torn. Each page is divided into two columns, of from 45 to 48 lines. The writing is good and regular, of the viii[th] or ix[th] cent. They contain—

Part of the second book of the treatise of Basil against Eunomius. See Opera (Paris, 1839), t. i., p. 353, line 2, *τῆς ἀρχῆς ταύτης· Οὐ γὰρ τὴν ἀπὸ χρόνου ὕπαρξιν τὸ ἦν ὑποφαίνει*, κ.τ.λ., as far as p. 357, line 38, *Ὡς γὰρ ἐκεῖ ἀνόητον τὸ ἐρώτημα, ἐπὶ τοῦ ἀνάρχου καὶ ἀγεννήτου ζητεῖν τὸ ἀνώτερον*; and p. 367, line 23, *τοῦ κατὰ φύσιν Υἱοῦ*, κ.τ.λ., as far as page 372, line 3, *τὸ σκότος πάντως· Εἰ τοίνυν ὅσον.*

[Add. 14,635, foll. 19, 20.]

DL.

Vellum, about 9⅞ in. by 6¼, consisting of 147 leaves, a few of which are slightly stained and torn. The quires, now signed with letters, are 15 in number. A leaf is wanting after fol. 7; two quires after fol. 87; another quire after fol. 97; and at least one quire at the end of the volume. Each page is divided into two columns, of from 30 to 38 lines. The writing is a neat, regular Estrangĕlā of the vi[th] cent. This volume contains—

Discourses of Basil of Cæsarea; viz.

1. On Deuteron. xv. 9,

more generally known by the shorter

title ... Fol. 1 *b*. See Opera (Paris, 1839), t. ii. p. 22; Migne, Patrol. Gr., t. xxxi., col. 197. It is imperfect, a leaf being lost after fol. 7, which contained from p. 27, A, of the Greek text, to p. 28, B.

2. On Baptism, ... Fol. 20 *a*. See Opera, t. ii. p. 158; Migne, t. xxxi., col. 423.

3. On the Study of the writings of the (Greek) Philosophers, ... Fol. 36 *b*. See Opera, t. ii., p. 243 (ad Adolescentes, etc.); Migne, t. xxxi., col. 563.

4. On the Holy Spirit, ... Fol. 50 *b*. See Opera, t. iii., p. 1; Migne, t. xxxii., col. 67. It is imperfect, as two quires are wanting after fol. 87, which contained from p. 40, D, to p. 61, E; and another after fol. 97, containing from p. 74, E, to p. 85, B, of the Paris edition. Subscription, fol. 107 *a*: ...

5. The first homily on Lent, ... Fol. 107 *b*. See Opera, t. ii., p. 1; Migne, t. xxxi., col. 163.

6. On Anger and Wrath, ... Fol. 116 *b*. See Opera, t. ii., p. 116; Migne, t. xxxi., col. 353.

7. The first homily on Faith, ... Fol. 127 *b*. See Opera, t. ii., p. 182; Migne, t. xxxi., col. 463.

8. The second homily on Faith, ... Fol. 134 *a*. See Opera, t. ii., p. 867; Migne, t. xxxi., col. 1487.

9. Homily on Psalm I., ... Fol. 141 *a*. See Opera, t. i., p. 127; Migne, t. xxix., col. 209. It is imperfect, ending at p. 133, A, of the Paris edition.

Fol. 1 *a* contains a hymn for the Dead by Simeon (of Ḥarrān?)*, ... It begins with the words ..., "God, who formed us," but is so much effaced that scarcely a line can be read in full. The writing is cursive, but seems to be of nearly the same date as the rest of the manuscript.

[Add. 14,543.]

DLI.

Vellum, about 9⅛ in. by 5⅞, consisting of 43 leaves, some of which are much stained and torn, especially foll. 1—4, 9, and 30. The quires, signed with letters, were originally at least 8 in number; but of these ... and ... are missing, and ..., ..., and ... are imperfect; so that there are lacunæ after foll. 9 and 19. The number of lines in each page varies from 25 to 29. This manuscript is written in a good, regular Estrangĕlā of the vith cent., and contains—

Discourses of Basil; viz.

1. ..., in principium Proverbiorum, beginning, fol. 1 *b*: ... See Opera (Paris, 1839), t. ii., p. 136; Migne,

* If the name of Ḥarrān be rightly read, this must be Simeon I. See Le Quien, Oriens Christ., t. ii., col. 1503.

t. xxxi., col. 385. It is imperfect, ending with the words : ܐܘܝܗ ܕܐܬܝ ܕܐܡܪ ܠܗ ܠܐ ܐܝܟ ܕܐܢܐ ; corresponding with the passage *οὐκ ἀεὶ κατὰ πρύμναν ἱσταμένου τοῦ πνεύματος· κ.τ.λ.*, p. 155, line 21, of the Paris edition. There is also a lacuna after fol. 9, extending from p. 143, line 12, *Ἐπεὶ οὖν πολλοὶ κ.τ.λ.*, to p. 148, line 30, *Ἐπεὶ οὖν, κατ' αὐτὸν τὸν Σολομῶντα, κ.τ.λ.*

2. ܡܐܡܪܐ ܕܐܬܐ ܥܠ ܒܪܝܬܐ, on sporting with women. Fol. 20 *a*. This is a fragment from the end of the homily "in Ebriosos"; see Opera, t. ii. p. 171; Migne, t. xxxi., col. 443. It commences with the words: ܕܐܡܪ ܐܢܐ ܠܟ ܐܚܝ ܕܐܢܬ ܥܒܕ ܠܝ ܗܠܝܢ ܕܐܢܬ ܡܫܬܡܫ ܥܡ ܢܫܐ ܕܙܢܝ, corresponding with p. 181, line 16, of the Paris edition, *Οὐκοῦν ὑπόδικοί εἰσι κατὰ τὴν ἀπαραίτητον ἀπόφασιν τοῦ Κυρίου, τῷ κρίματι τῆς μοιχείας.*

3. ܡܠܬܐ ܕܐܢܐ ܥܠ ܒܪܝܬܐ, on Usury. See Opera, t. i. p. 151, in partem Psalmi xiv[ti], et contra feneratores; Migne, t. xxix., col. 263. Beginning, fol. 21 *b*: ܐܡܪ ܠܝ ܐܚܝ ܕܐܢܬ ܡܫܬܡܫ ܥܡ ܢܟܪܝܐ ܕܠܐ ܐܝܬ ܠܗ ܐܦܝ ܚܕ ܕܢܫܟ ܒܗ ܠܐ ܐܦ

See Opera (Paris, 1839), t. ii. p. 457; Migne, t. xxxi., col. 889. The Syriac translation follows, however, a different recension of the text. Subscription, fol. 113 *a*: .ܫܠܡ ܐܠܗܐ ܕܒܪ ܡܫܠܡ .. ܡܫܠܡ ܐܢ ܐܢ ܕܟܬܒ ܐܢ ܕܟܬܒ ܐܢ ܕܟܬܒ

ܕܫܒ ܕܐ ,ܐܡ : ܠܡܫܠܚ ܒܝܬ ܕܝܡܐ
ܫܢܝ ܠܐܡ ܫܠܝ ܫܠ ܕܒ ܫܠ ✧ ܠܡܫܝܚܐ
ܒ̄ ܕܚܠܨܐ ✧ ܐܠ ܥܠ ܫܠܚ ܫܠ ✧ ܕܫܠ
ܒ̄ ܕܚܠ ✧ ܠܡܫܝܚܐ ✧ ܫܠ ܕܡ ✧ ܕܫܠ
ܒ̄ ✧ ܕܚܠ ✧ ܕܫܠ ✧ ܕܚܠ ✧ ܕܚܠ ✧ ✧

[Add. 14,634, foll. 52—57.]

DLV.

Vellum, about 11¼ in. by 8, consisting of 206 leaves, a few of which, near the end, are slightly stained and torn. The quires are numbered throughout with letters, but this must have been done, in part at least, by a later hand, as the 10th is also signed with the letter ܝ, and the next four with the arithmetical figures ܡ, ܡ/, ܡܡ and ܕ. The quires ܕ, ܗ and ܙ are marked on the last leaf with the Coptic ciphers ⲱ, ⲩ and ⲍ. The manuscript is not all the work of one hand. Foll. 1—42 are written in a neat cursive character. On fol. 43 *a*, the second scribe began also to write a cursive hand, but almost immediately changed it to Estrangĕlā (fol. 43 *b*), which he continued as far as fol. 139, reverting then to the cursive. Greek vowels have been occasionally added by later hands. Each page is divided into two columns, but the number of lines in each column varies very considerably. It is dated A. Gr. 1156, A.D. 845, and contains—

The first volume of the works of Gregory Theologus of Nazianzus; ܫܠܚ ܕܡܫܠ ܕܥ ܕܡܫܝܚܐ ܕܡܫ ܕܥ ܕܡ, translated into Syriac by the abbat Paul, in the island of Cyprus, A. Gr. 935, A.D. 624 (see Assemani, Bibl. Or., t. i. p. 171; t. iii. pars 1, p. 23).

1. An index to the 30 discourses contained in this volume, fol. 1 *b*: ܩܕܫ ܕܡ ; ad eos qui ipsum acciverant, nec occurrerant. Fol. 3 *b*. See Opp., t. i., p. 68; Migne, t. xxxv., col. 517.

2. ... ; in sanctum Pascha et in tarditatem. Fol. 2 *b*. See Opera, ed. 1778, t. i., p. 3; Migne, t. xxxv., col. 395.

3. ... ; ad eos qui ipsum acciverant, nec occurrerant. Fol. 3 *b*. See Opp., t. i., p. 68; Migne, t. xxxv., col. 517.

4. ... ; apologetica, in qua causas exponit, ob quas, post sibi impositam sacerdotii dignitatem, in Pontum fugerit, etc.

Fol. 4 *b*. See Opp., t. i. p. 11; Migne, t. xxxv., col. 407.

5. ܡܠܐ ܕܬܫܥܝܬܐ ܕܐܚܝܗܝ ܕܩܝܣܪܝ ; funebris in laudem Cæsarii fratris oratio, etc. Fol. 22 *b*. See Opp., t. i., p. 198; Migne, t. xxxv., col. 755.

6. ܡܠܐ ܕܬܫܥܝܬܐ ܕܐܬܝ ܠܐ ܡܫܬܟܚ ܠܗ ܐܠܐ ܒܥܕ ܕܥܠ ܐܒܘܗܝ ; in patrem tacentem propter plagam grandinis. Fol. 29 *b*. See Opp., t., i., p. 299; Migne, t. xxxv., col. 933.

7. ܡܠܐ ܕܬܫܥܝܬܐ ܕܥܠ ܒܣܝܡܘܬ ܐܚܘܗܝ ܕܒܣܝܠܝܘܣ ; in seipsum, ad patrem et Basilium magnum, post reditum e fuga. Fol. 35 *a*. See Opp., t. i., p. 239; Migne, t. xxxv., col. 827.

8. ܡܠܐ ܕܬܫܥܝܬܐ ܕܐܦܘܠܘܓܝܛܝܩܘܢ ; apologeticus ad patrem suum Gregorium, præsente Basilio magno, cum Episcopus Sasimorum creatus est. Fol. 35 *b*. See Opp., t. i., p. 234; Migne, t. xxxv., col. 819.

9. ܡܠܐ ܕܬܫܥܝܬܐ ܕܥܠ ܐܚܝ ܒܣܝܠܝܘܣ ܪܒܐ ܕܐܦܣܩܘܦܐ ; ad Gregorium Nyssenum, Basilii magni fratrem, qui post illius consecrationem advenerat. Fol. 37 *a*. See Opp. t. i, p. 241; Migne, t. xxxv., col. 831.

10. ܡܠܐ ܕܬܫܥܝܬܐ ܕܥܠ ܐܒܘܗܝ ܕܐܦ ܠܗ ܐܦ ܠܐ ܡܫܬܟܚ ; ad patrem, cum ei Nazianzenæ ecclesiæ curam commisisset. Fol. 39 *a*. See Opp., t. i., p. 248; Migne, t. xxxv., col. 843.

11. ܡܠܐ ܕܬܫܥܝܬܐ ܕܐܬܝ ܠܗ ܡܠܐ ܕܨܠܘܬܐ ܕܥܠ ܫܠܝܬܐ ܕܡܢܙܚܐ ; prima de pace oratio, ob monachorum reconciliationem, post silentium, præsente patre. Fol. 40 *b*. See Opp., t. i., p. 178; Migne, t. xxxv., col. 722.

12. ܡܠܐ ܕܬܫܥܝܬܐ ܕܡܠܐ ܕܨܠܘܬܐ ; tertia de pace oratio, etc. Fol. 48 *a*. See Opp., t. i., p. 425; Migne, t. xxxv., col. 1151. At the end of this discourse, fol. 52 *b*, there are inserted two extracts from letters of Severus of Antioch, treating of the doctrine of the Trinity; viz. ܡܐܡܪ ܕܣܝܪ ܐܒܐ ܕܐܢܛܝܘܟܝܐ ܕܐܬܐ ܡܢ ܐܓܪܬܐ ܕܐܠܟܣܢܕܪܝܐ, illustration taken from a letter to Cæsaria; and ܡܠܐ ܐܒܐ ܕܐܡܪ ܕܡܠܐ ܕܡܠܐ ܐܒܐ ܕܐܢܛܝܘܟܝܐ ܕܐܬܐ ܡܢ ܐܓܪܬܐ ܕܐܠܟܣܢܕܪܝܐ.

13. ܡܠܐ ܕܬܫܥܝܬܐ ܕܐܬܝ ܠܗ ܡܠܐ ܕܨܠܘܬܐ ܕܥܠ ܫܠܝܬܐ ܕܡܢܙܚܐ ܕܐܦ ܠܐ ܡܫܬܟܚ ܠܗ ܐܠܐ ܒܥܕ ܕܥܠ ܐܒܘܗܝ ; secunda de pace oratio, in Constantini urbe habita, etc. Fol. 53 *b*. See Opp., t. i., p. 414; Migne, t. xxxv., col. 1131.

14. ܡܠܐ ܕܬܫܥܝܬܐ ܕܥܠ ܐܚܝ ܕܡܢ ܐܬܪ ܕܐܦܣܩܘܦܐ ; de suis ser-

monibus, et ad Julianum tributorum exæquatorem (ἐξισωτής). Fol. 60 *a*. See Opp., t. i., p. 364; Migne, t. xxxv., col. 1044. At the beginning of this discourse we read the following note: ܟܬܝܒ ܡܠܬܐ ܕܫܬܝܬ ܟܬܝܒܬ (παραγραφή) ܕܠܠ (sic) . ܟܬܒ ܒܫܘܠܡ ܕܠ ܒܪܟܐ, which refers to no. 13.

15. ܐܬܡܪ ܟܠܝܐ ܕܠ ܡܠܐ ܕܒ ܡܠܐ . ܟܠܝܐ ܕܡܐ ܕܐܡܒܝܟ ܐܝܣܝܢ ܕܐܢܛܝ ܟܬܒ ܕܡܐ ܕܐܙ ܕܠ ܡܠܐ ܕܒ ; ad cives (πολιτευόμενοι) Nazianzenos, gravi timore perculsos, et præfectum irascentem. Fol. 65 *b*. See Opp., t. i., p. 317; Migne, t. xxxv., col. 963.

16. ܟܬܒ ܕܫܒܥ ܕܠ ܡܠܐ ܕܒ ܡܠܐ ܕܫ . ܟܬܒ ܟܬܒ ܕܠ . ܟܬܒ ܕܠ ܟܬܒ ܕܡܐ ܕܫ ; in Novam Dominicam. Fol. 70 *a*. See Opp., t. i., p. 835; Migne, t. xxxvi., col. 607.

17. ܩܕܝܫ ܐܝܠܝܐ ܕܒ ܡܠܐ ܕܒ ܡܠܐ ܟܬܒ . ܟܬܒ ܕܠ ܕܒ ; funebris oratio in laudem sororis suæ Gorgoniæ. Fol. 74 *a*. See Opp., t. i., p. 218; Migne, t. xxxv., col. 789.

18. ܕܒ ܡܠܐ ܕܒ ܡܠܐ ܒܒ ܟܬܒ . ,ܡܒܟ ܟܬܒ ܕܠ ܩܕܝܫ ܐܝܠܝܐ . ܩܒܠ ܕܒ . ܡܒܟ ܟܬ . ,ܡܠܐ ܒܒ ܡܒ ܟܬܒ ; funebris oratio in patrem, præsente Basilio. Fol. 81 *b*. See Opp., t. i., p. 330; Migne, t. xxxv., col. 986.

19. ܐܟ ܟܬ ܒܫ ܕܠ ܒܫ : ܡܠܐ ܕܒ ܡܠܐ ܒܫ ܒܫ ܕܠ ܡܠ ܒܫ ܕܒ ܡܠܐ ܒܫ ܒܫ ܒܫ ܒܫ ܒܫ ; in Theophania sive Natalitia Salvatoris. Fol. 99 *b*. See Opp., t. i., p. 663; Migne, t. xxxvi., col. 311.

20. ܩܕܝܫ ܐܝܠܝܐ ܕܒ ܡܠܐ ܕܒ ܡܠܐ ܕܒ ܡܠܐ ܕܠ ; in sancta Lumina (τὰ φῶτα). Fol. 107 *b*. See Opp., t. i., p. 677; Migne, t. xxxvi., col. 335. On fol. 110 *b* is an illustration from the 16th epistle of Severus to Cæsaria, ܟܬܒ ܕܒ ܟܬܒ ܕܒ ܟܬܒ ܕܒ ܟܬܒ ܕܒ . ܟܬܒ ܕܠ ܕܒ ܟܬܒ ܕܒ ܟܬ At the end of this discourse follows a section, fol. 116 *a*, containing explanations of the Greek and other legends referred to by Gregory at the commencement of it: ܕܒ ܟܬܒ ܕܒ ܟܬܒ ܕܒ ܟܬܒ ܕܒ ܟܬܒ . ܩܕܝܫ ܐܝܠܝܐ ܕܒ ܡܠܐ ܕܒ ܕܒ ܟܬ . ,ܡܒܟ ܟܬ ܕܠ ܕܒ ܟܬ : ܒܒ ܕܒ ܡܠ .

In the subscription, fol. 121 *a*, we are told that this section was drawn up by the patriarch Athanasius*: ܟܬܒ ܕܠ ܡܠ ܕܒ ܡܠ ܒܫ ܕܒ ܡܠ ܒܫ ܕܒ ܡܠ ܒܫ

23. ܡܐܡܪܐ ܕܡܠܦܢܘܬܐ ܕܬܠܬ ܥܠ ܒܪܐ ; theologica tertia, de Filio. Fol. 133 *b*. See Opp., t. i., p. 522; Migne, t. xxxvi., col. 74.

24. ܡܐܡܪܐ ܕܡܠܦܢܘܬܐ ܪܒܥܐ ܥܠ ܒܪܐ ; theologica quarta, de Filio. Fol. 143 *b*. See Opp., t. i., p. 540; Migne, t. xxxvi., col. 103.

25. ܡܐܡܪܐ ܕܡܠܦܢܘܬܐ ܚܡܝܬܐ ܥܠ ܪܘܚܐ ܩܕܝܫܐ ; theologica quinta, de Spiritu Sancto. Fol. 152 *a*. See Opp., t. i., p. 556; Migne, t. xxxvi., col. 134.

26. ܡܐܡܪܐ ܕܡܠܦܢܘܬܐ ܥܠ ܐܪܝܢܝ ܘܥܠ ܢܦܫܗ ; adversus Arianos et de seipso. Fol. 163 *a*. See Opp., t. i., p. 603; Migne, t. xxxvi., p. 214.

27. ܡܐܡܪܐ ܕܡܠܦܢܘܬܐ ܥܠ ܫܒܥܐ ܡܟܒܝܐ ; in Machabæorum laudem. Fol. 168 *b*. See Opp., t. i., p. 286; Migne, t. xxxv., col. 911.

28. ܡܐܡܪܐ ܕܡܠܦܢܘܬܐ ܥܠ ܩܕܝܫ ܩܘܦܪܝܢܘܣ ܒܪ ܟܪܟܝ ܘܥܠ ܟܠ ܫܗܕܐ ; in laudem sancti martyris Cypriani, etc. Fol. 174 *b*. See Opp., t. i., p. 437; Migne, t. xxxv., col. 1169.

29. ܡܐܡܪܐ ܕܡܠܦܢܘܬܐ ܥܠ ܗܝܪܘܢ ܦܝܠܣܘܦܐ ܘܥܠ ܟܠ ܡܢ ܫܒܚ ܠܗ ; in laudem Heronis philosophi. Fol. 181 *a*. See Opp., t. i., p. 454; Migne, t. xxxv., col. 1198.

30. ܡܐܡܪܐ ܕܡܠܦܢܘܬܐ ܥܠ ܥܠܝܬܗ ܕܡܨܪܝܐ ; in Ægyptiorum adventum. Fol. 188 *b*. See Opp., t. i., p. 619; Migne, t. xxxvi., col. 242.

31. ܡܐܡܪܐ ܕܡܠܦܢܘܬܐ ܥܠ ܐܬܢܣܝܘܣ ܪܒܐ ; in laudem magni Athanasii episcopi Alexandrini. Fol. 192 *b*. See Opp., t. i., p. 386; Migne, t. xxxv., col. 1082.

Subscription, fol. 205 *b*: ܫܠܡ ܠܡܟܬܒ ܡܫܚܐ ܕܐܬܐ ܕܡܪ ܐܒܪܗܡ

Many Greek words, especially proper names, are written on the margins in Greek letters; see, for example, foll. 25 *a*, 28 *a*, 47 *b*, 70 *a*, 116 *a*, 165 *b*, 166 *a*, 183 *a* and *b*, and 196 *b*.

On fol. 205 *b*, after the doxology, there is a long colophon, stating that the greater part of this volume was written by one Ephraim, a stylite, of Kĕphar-Taurĕthā, near Zeugma,* in the year 1156, A.D. 845, when Dionysius† was patriarch of Antioch, and David bishop of Urem Castra, for the use of one George, a monk of the convent of Job at ... (سرخس ?).

On the passage in the 10th discourse: ... (Opp. t. i., p. 190, D), the annotator remarks, fol. 45 *b*: ...

In the 22nd discourse, the words ... *τὸ ἀγέννητον καὶ τὸ γεννητόν* (Opp. t. i., p. 530, D), are thus explained, fol. 138 *b*: ...

In the 24th discourse on the words: ... (Opp., t. i., p. 566, B) there is the note, fol. 157 *a*: ...

On the passage in the 10th discourse: ... (Opp., t. i., p. 17, A), there is the note, fol. 6 *b*: ...

* On Zeugma and Urem Castra see Assemani, Bibl. Orient., t. ii., dissert. de monophys., art. IX.

† Dionysius I., of Tel-maḥar, who died on the 22nd of August in this same year. See Assemani, Bibl. Orient., t. ii., p. 344; Le Quien, Or. Christ., t. ii., col. 1372.

On fol. 206 *a* there is a circular ornament, coloured with red, green and yellow paint; and on fol. 1 *a* the letters G. PP.

This manuscript was one of those seen by Assemani in the convent of S. Mary Deipara, but which he was fortunately unable to carry off. See the Bibl. Orient., t. i. p. 171 (where Assemani has taken some curious liberties with the text), and t. iii., pars i., p. 23, note.

[Add. 12,153.]

DLVI.

Vellum, about $10\frac{7}{8}$ in. by $7\frac{1}{4}$, consisting of 226 leaves, some of which are much stained and torn, especially foll. 8, 87—90 and 226. Folll. 88 and 89 have been unskilfully repaired. The quires, signed with letters, are 23 in number. Single leaves are missing after foll. 11 and 128. Each page is divided into two columns, of from 34 to 49 lines. This volume is written in a good, regular Estrangĕlā of the viiith or ixth cent., and contains—

I. The second part of the works of Gregory Nazianzen, translated by the abbat Paul, comprising 17 discourses (from ܟ to ܟܙ).

1. An Index to the discourses, ; Fol. 1 *b*.

2. ; de moderatione in disputationibus servanda, etc. Fol. 2 *b*. See Opera, ed. 1778, t. i., p. 579; Migne, t. xxxvi., col. 174.

3. ; de dogmate et constitutione episcoporum. Fol. 12 *b*. See Opera, t. i., p. 376; Migne, t. xxxv., col. 1066.

4. ; de Theologia (theologica secunda). Fol. 16 *a*. See Opera, t. i., p. 495; Migne, t. xxxvi., col. 26.

5. ; de seipso, et ad eos, qui ipsum cathedram Constantinopolitanam affectare dicebant. Fol. 27 *b*. See Opera, t. i., p. 634; Migne, t. xxxvi., col. 266.

6. ; in seipsum, cum rure rediisset, post ea quæ a Maximo perpetrata fuerant. Fol. 32 *a*. See Opera, t. i., p. 471; Migne, t. xxxv., col. 1227.

7. (marg. CYNTAKTHPION); supremum vale coram centum quinquaginta episcopis. Fol. 38 *b*. See Opera, t. i., p. 748; Migne, t. xxxvi., col. 458.

8. ; de pauperum amore. Fol. 47 *a*. See Opera, t. i., p. 257; Migne, t. xxxv., col. 858.

9. ; in sanctum Baptisma. Fol. 60 *b*. See Opera, t. i., p. 691; Migne, t. xxxvi., col. 359.

10. ; in sanctum Pascha. Fol. 78 *a*. See Opera, t. i., p. 845; Migne, t. xxxvi., col. 623.

11. ; funebris oratio in laudem Basilii magni. Fol. 88 *b*. See Opera, t. i., p. 770; Migne, t. xxxvi., col. 494.—Commentary

on this discourse,* fol. 118 *b*. ܗܕܐ ܡܐ ܕܐܬܐ ܡܠܝ . ܟܬܒܬܐ ܩܕܡܝܐ ܕܝܢ ܕܐܡܪ ܠܝܘܠܝܐܢܘܣ ܩܕܡ ܕܐܬܐ ܗܘ ܕܐܬܐ ܕܐܬ ܗܘܐ ܕܐܡܠܝ .

12. ܡܠܦܐ ܥܠ ܡܫܡܫܝܬܐ , fol. 122 *b*, comprising the "exhortatio ad Virginem," Opera, t. ii. (Paris, 1840), p. 378, Migne, t. xxxvii., col. 632, and the "hymnus Vespertinus," Opera, t. ii., p. 290, Migne, t. xxxvii., col. 511.

13. ܐܓܪ ܥܠ ܦܐܢܠܐܓܪ ܠܐܦܠ ܐܦܐܢܠܐ; ad Cledonium contra Apollinarium epistola secunda. Fol. 124 *a*. See Opera, t. ii., p. 93; Migne, t. xxxvii., col. 193. Subscription, fol. 126 *a*: ܫܠܡ ܐܓܪܐ . ܐܓܪ ܐܦܐܢܠܐ ܥܠ ܐܡܪ ܐܝܟ ܡܕܝܢܬܐ ܠܟ ܡܬܬܟܫ ܐܢܐ ܩܠܝܢ . ܐܓܪ ܐܚܪ ܒܫܠܡ . ܐܓܪ ܐܚܪ ܐܦܐܢܠܐ ܥܠ ܐܡܪ ܐܝܟ ܡܕܝܢܬܐ ܠܟ ܡܬܬܟܫ ܐܢܐ ܩܠܝܢ .

14. ܡܠܐ ܥܠ ܐܦ : ܐܦܐ ܠܐܦܠ ܐܦܐܢܠܐ ܐܝܟ ܐܓܪ ܐܚܪ ܐܦ ܐܓܪ ܐܚܪ ; ad Cledonium contra Apollinarium epistola prima. Fol. 126 *a*. See Opera, t. ii., p. 83; Migne, t. xxxvii., col. 175.

15. ܐܓܪ ܩܕܡܝܐ . ܐܦܐ ܠܐܦܠ ܐܓܪ ; adversus Julianum imperatorem prior invectiva. Fol. 129 *b*. See Opera, t. i., p. 78; Migne, t. xxxv., col. 531.—Commentary on this discourse, ܟܬܒܬܐ ܩܕܡܝܐ , fol. 161 *b*.†

16. . ܐܓܪ ܬܢܝܐ ܐܦܐ ܠܐ , ܐܦ ܕ ܐܦ , ܐܦ ܐܦ ܐܓܪ ܩܕܡܝܐ ; secunda in Julianum imperatorem invectiva. Fol. 177 *b*. See Opera, t. i., p. 147; Migne, t. xxxv., col. 663.—Commentary on this discourse, ܩܕܡܝܐ ܟܬܒܬܐ , fol. 190 *a*.*

To fill up the second column of fol. 198 *a*, the scribe has inserted the names and sayings of the Seven Sages of Greece: ܐܬܝ ܩܕܡܝܐ ܐܦ ܐܡܪ ܐܝܟ ܐܦ ✧ ܩܕܡܝܐ ܐܬܝ ܐܦ ܐܡܪ ܐܝܟ ܐܦ . ܐܬܝ ܐܚܪ ܐܦ . ܐܬܝ ܐܚܪ ܐܦ . ܐܬܝ ܐܚܪ ܐܦ ܐܡܪ ܐܝܟ ܐܦ . ܐܬܝ ܐܚܪ ܐܦ ܐܡܪ ܐܝܟ ܐܦ . ܐܬܝ ܐܚܪ ܐܦ (sic) . ܐܬܝ ܐܚܪ ܐܦ ܐܡܪ ܐܝܟ ܐܦ .. ܐܬܝ ܐܚܪ ܐܦ ✧ ܐܬܝ ܐܚܪ ܐܦ ܐܡܪ ܐܝܟ ܐܦ .

17. ܐܓܪ ܬܚܝܬ ܐܦܐ ܕܐܬܐ ܐܦ ܐܦ ; oratio habita in consecratione Eulalii Doarensium episcopi. Fol. 198 *b*. See Opera, t. i., p. 253; Migne, t. xxxv., col. 852.

18. ܐܓܪ ܐܦ ܐܦ . ܐܦ ܐܦ ܐܦ ܐܦ ; in dictum Evangelii: Cum consummasset Jesus hos sermones, etc. (Matth. xix. 1). Fol. 199 *b*. See Opera, t. i., p. 645; Migne, t. xxxvi., col. 282.

Subscription, fol. 206 *a*: ܫܠܡ ܐܓܪ ܐܦ ✧ ܐܦ ; in dictum Evangelii: Cum consummasset Jesus hos sermones, etc. (Matth. xix. 1). Fol. 199 *b*. See Opera, t. i., p. 645; Migne, t. xxxvi., col. 282.

II. Select epistles of Basil and Gregory Nazianzen, ; viz.

1. ; ; viz.

* Compare Add. 12,153, no. 20, note; the Greek manuscript Add. 18,231, fol. 319 *b*; Migne, t. xxxvi., col. 1058; and the Spicilegium Romanum, t. ii., p. 374.

† See Add. 18,231, fol. 321 *a*; S. Gregorii Naz. in Julianum Invectivæ duæ, ed. R. Montagu (Eton, 1610), p. 127; Migne, t. xxxvi., col. 985.

* See Add. 18,231, fol. 327 *b*; Montagu's edition, p. 159; Migne, t. xxxvi., col. 1035.

ܐܓܓܐ ܕܣܘܙܘܦܘܠܝ ܠܐܣܝ, Basil to the people of Sozopolis, against the Phantasiasts. Fol. 206 *b*. See Opera (Paris, 1839), t. iii., p. 581, epist. cclxi.

2. ܡܢ ܒܣܝܠ ܠܬܠܡܝܕ ܕܫܘܝܢ . ܐܓܓܐ ܕܐܦܝܣܩܘܦܘܣ ܕܐܬܪܕܘ ܡܢ ܐܝܩܪܝܣ, Basil to the priests who were expelled by the heretics; beginning ܐܦܝ ܒܝܬ ܐܝܩܪ . ܟܠ ܡܢ ܕܐܬܪܕܘ ܡܢ ܒܝܬ ܐܠܗܐ ܕܐܬܪܕܘ ܕܐܬܚܕ. Fol. 207 *b*.

3. ܠܬܠ ܘܐܠܠܐܟ ܘܐܝܓܪܓ ܕܒܣܝܠ ܘܐܓܓܐ, Gregory to Basil. Fol. 207 *b*. See Opera, t. ii., p. 50, epist. lviii.

4. ܘܐܠܠܐܟ ܘܐܝܓܪܓ ܠܬܠ ܘܐܓܓܐ, Basil to Gregory. Fol. 209 *a*. See Opera, t. iii., p. 235, epist. lxxi.

5. ܟܬܒ ܬܠ ܟܐܣ ܘܐܓܓܐ ܕܫܝܓܪ ܘܐܓܓܐ, Julian the Apostate to Basil. Fol. 210 *a*. See Opera, t. iii., p. 175, epist. xl.

6. ܘܐܓܓܐ ܕܒܣܝܠ ܐܓܓ ܕܐܠܦ ܣܓ ܐܬܠ, reply of Basil to Julian. Fol. 210 *b*. See Opera, t. iii., p. 176, epist. xli.

7. ܐܣܘܒܝܣ ܠܬܠ ܘܐܠܠܐܟ ܘܐܝܓܪܓ ܠܐܘܣܒܝܣ ܕܣܡܘܣܛ, Gregory to Eusebius of Samosata. Fol. 211 *a*. See Opera, t. ii., p. 58, epist. lxiv.

8. ܘܐܬܢܣܝ ܠܬܠ ܘܐܓܓܐ, Basil to Athanasius. Fol. 211 *a*. See Opera, t. iii., p. 247, epist. lxxx.

9. ܠܐܓ ܡܢ ܕܐܬܪܕܘ ܡܢ ܒܝܬ ܠܬܠ ܐܐܪܝܣ, Basil to the monks who were persecuted by the Arians. Fol. 211 *b*. See Opera, t. iii., p. 567, epist. cclvii.

10. ܘܐܝܓܢܐ ܠܬܠ ܕܣܘܢ ܘܐܠܠܐܟ, Gregory to Sophronius. Fol. 211 *b*. See Opera, t. ii., p. 21, epist. xxii.

11. ܕܐܦܝܣܩܘܦܘܣ ܘܐܣܘܒܝܣ ܠܬܠ ܕܫܘܝܢ ܕܩܣܛܘ, Gregory to Eusebius. Fol. 212 *a*. See Opera, t. ii., p. 39, epist. xliv.

12. ܝܐܠܩܝ (sic) ܐܣܘܣܝܣ ܠܬܠ ܐܬܠ, Gregory to Eudoxius. Fol. 212 *b*. See Opera, t. ii., p. 145, epist. clxxviii.

13. ܕܐܦܣܩܘܦ ܘܐܝܐܠܐ ܠܬܠ ܕܫܘܝܢ, Gregory to Nectarius. Fol. 213 *b*. See Opera, t. ii., p. 166, epist. ccii.

14. ܘܐܝܓܪܓ ܒܠ ܠܬܠ ܐܬܠ, Gregory to Philagrius (Eudoxius). Fol. 214 *b*. See Opera, t. ii., p. 72, epist. lxxx.

15. (sic) ܐܣܛܐܟ ܠܬܠ ܕܫܘܝܢ, Gregory to Eustochius. Fol. 214 *b*. See Opera, t. ii., p. 158, epist. cxci.

16. ܕܐܘܣ ܘܐܝܓܪܓ ܠܬܠ ܐܬܠ, Gregory to Gregory Nyssen. Fol. 214 *b*. See Opera, t. ii., p. 64, epist. lxxii.

17. ܐܠܠ ܕܫܘܝܢ, to the same. Fol. 214 *b*. See Opera, t. ii., p. 73, epist. lxxxi.

18. ܐܠܠ ܕܫܘܝܢ, to the same (to Cledonius). Fol. 215 *a*. See Opera, t. ii., p. 100, epist. cviii.

19. ܘܐܠܐܢ ܠܬܠ ܕܫܘܝܢ, Gregory to Leontius. Fol. 215 *a*. See Opera, t. ii., p. 80, epist. xcv.

20. ܘܐܠܣܦܐܢ ܠܬܠ ܕܫܘܝܢ, Gregory to Olympianus or Olympius (Asterius). Fol. 215 *a*. See Opera, t. ii., p. 131, epist. clvi.

21. ܘܐܠܣܒܘ ܠܬܠ ܕܫܘܝܢ, Gregory to Nicobulus. Fol. 215 *b*. See Opera, t. ii., p. 48, epist. liii.

22. (sic) ܘܐܢܪܝܐܘ ܠܬܠ ܕܫܘܝܢ, Gregory to Sacerdos. Fol. 215 *b*. See Opera, t. ii., p. 177, epist. ccxiii.

23. ܐܠܕ ܠܬܠ ܕܫܘܝܢ, Gregory to Palladius. Fol. 215 *b*. See Opera, t. ii., p. 104, part of epist. cxviii., and epist. cxix.

24. ܐܢܐ ܠܬܠ ܕܫܘܝܢ, Gregory to Eugenius (Eulalius). Fol. 215 *b*. See Opera, t. ii., p. 104, epist. cxviii., omitting one sentence (see no. 23).

25. ܐܢܐ ܐܠܠ ܕܫܘܝܢ, to the same. Fol. 215 *b*. See Opera, t. ii., p. 101, epist. cxi.

26. ܘܐܣܘܠܘ ܠܬܠ ܕܫܘܝܢ, Gregory to Celeusius. Fol. 215 *b*. See Opera, t. ii., p. 102, epist. cxiii.

27. ܘܐܣܕܠܘ ܠܬܠ ܕܫܘܝܢ, Gregory to Cledonius. Fol. 215 *b*. See Opera, t. ii., p. 100, epist. cvii.

28. ܘܐܣܕܠܘ ܐܠܠ ܕܫܘܝܢ, to the

same. Fol. 216 *a*. See Opera, t. ii., p. 101, epist. cix.

29. ܐܓܠܪܘܢ ܥܠ ܪܥܘܝܐ, Gregory to Eulalius. Fol. 216 *a*. See Opera, t. ii., p. 103, epist. cxvi.

30. ܐܓܠܝܣ ܥܠ ܪܥܘܝܐ, Gregory to Basil (Celeusius). Fol. 216 *a*. See Opera, t. ii., p. 102, epist. cxiv.

31. ܐܓܠܝܣ ܩܕܡ ܪܥܘܝܐ, Gregory to Basil. Fol. 216 *b*. See Opera, t. ii., p. 1, epist. i.

32. ܐܢܐܣܝܘܣ ܥܠ ܪܥܘܝܐ, Gregory to Anysius (Procopius). Fol. 216 *b*. See Opera, t. ii., p. 78, epist. xc.

33. ܩܘܣܛܘܪ ܥܠ ܪܥܘܝܐ, Gregory to Quæstor (Philagrius). Fol. 216 *b*. See Opera, t. ii., p. 32, epist. xxxvi.

34. ܐܓܠܝܣ ܠܓܪܝܓܘܪ ܥܠ ܐܓܠܘܢ ܩܕܡ ܐܓܠܝܣ, Basil to Gregory. Fol. 217 *a*. See Opera, t. iii., p. 132, epist. xiv.

35. ܐܓܠܝܣ ܥܠ ܐܓܠܘܢ ܩܕܡ ܐܓܠܝܣ ܪܫ, reply of Gregory to Basil. Fol. 217 *b*. See Opera, t. ii., p. 3, epist. iv.

36. ܪܫ ܐܦ ܪ ܐܦ ܩܕܡ ܥܠ ܪܥܘܝܐ, Gregory to Basil. Fol. 218 *b*. See Opera, t. ii., p. 5, epist. v.

37. ܐܓܢܛܝ ܥܠ ܐܓܠܘܢ ܐܓܠܝܣ ܪܐ ,ܐܦܣܘܣ ܪܥܠܐ ܩܕܡ ܐܓܠܝܣ, Gregory to Theodore of Tyana, his metropolitan. Fol. 219 *a*. See Opera, t. ii., p. 128, epist. clii.

Subscription, fol. 219 *a*, ܥܠ ܪܥܘܝܐ ܩܕܡ ܐܓܠܝܣ.

III. The Confession of Faith of John, bishop of Tellā or Constantina (see Assemani, Bibl. Or., t. ii., p. 53), in the form of a letter to the convents around that city. ܩܕܡ (sic) ܪܥܘܝܐ ܪܫ ܩܕܡ ܐܓܠܝܣ. Beginning, fol. 219 *b*: ܠܡܪ ܢܩܒ ܩܕܡ ܪܥܘܝܐ ,ܐܓܠܝܣ ܩܕܡ ܪܥܘܝܐ :

2. In sanctum Pascha et in tarditatem. Fol. 4 *b*.

3. Ad eos qui ipsum acciverant, nec occurrerant. Fol. 6 *a*.

4. Apologetica. Fol. 8 *a*.

5. Funebris in laudem Cæsarii fratris. Fol. 33 *a*.

6. In patrem tacentem propter plagam grandinis. Fol. 43 *a*.

7. In seipsum, ad patrem et Basilium magnum, post reditum e fuga. Fol. 51 *a*.

8. Apologeticus ad patrem suum Gregorium, præsente Basilio magno. Fol. 52 *b*.

9. Ad Gregorium Nyssenum. Fol. 54 *b*.

10. Ad patrem, cum ei Nazianzenæ ecclesiæ curam commiserat. Fol. 57 *a*.

11. Prima de pace oratio. Fol. 59 *b*.

12. Tertia de pace oratio. Fol. 68 *a*. Note, fol. 73 *a*.

13. Secunda de pace oratio. Fol. 74 *a*.

14. De suis sermonibus et ad Julianum tributorum exæquatorem. Fol. 80 *b*.

15. Ad cives Nazianzenos gravi timore perculsos, et præfectum irascentem. Fol. 86 *b*.

16. In novam Dominicam. Fol. 91 *a*.

17. Funebris in laudem sororis suæ Gorgoniæ. Fol. 95 *b*.

18. Funebris in patrem, præsente Basilio. Fol. 104 *a*.

19. In Theophania, sive Natalitia Salvatoris. Fol. 122 *b*.

20. In sancta Lumina. Fol. 129 *a*. Notes, fol. 137 *b*.

21. In Pentecosten. Fol. 142 *b*.

22. Adversus Eunomianos (theologica prima). Fol. 149 *b*.

23. De Filio (theologica tertia). Fol. 154 *a*.

24. De Filio (theologica quarta). Fol. 164 *a*.

25. De Spiritu Sancto (theologica quinta). Fol. 173 *b*.

26. Adversus Arianos et de seipso. Fol. 186 *a*.

27. In Machabæorum laudem. Fol. 193 *a*.

28. In laudem s. martyris Cypriani. Fol. 200 *a*.

29. In laudem Heronis philosophi. Fol. 207 *b*.

30. In Ægyptiorum adventum. Fol. 216 *b*.

31. In laudem magni Athanasii. Fol. 221 *b*.

Subscription, fol. 236 *a*.

Under this we read: "Thomas, from the holy convent of the monks of Ḳellat,* collated this book. Let every one who reads, pray for him: 'May God have mercy on him.'"

The margins of this manuscript are covered with notes, and words written in Greek characters, some of which have been added by later hands (see, for example, foll. 12 *a* and *b*, 14 *a*, 15 *b*, 41 *a*, etc.). Extracts from the writings of Severus of Antioch are given on foll. 37 *a*, 71 *a* (letter to Cæsaria), 73 *a*, 152 *b* (), and 174 *b* (letter to Isidorus Comes). This last has the name of the patriarch Athanasius II., , attached to it as the annotator.

As an appendix there are added the following pieces.

1. Extracts from the writings of Severus, bishop of Nisibis (?), (sic) ; viz.

a. A letter to Sergius, abbat of or Singār ()

* See Assemani, Bibl. Orient., t. ii., p. 221.

ܡܠܝܐ ,ܥܠ ܥܠܐ), on the first discourse of Gregory "de Filio." Fol. 236 *b*.

b. On the discourse of Gregory "de Spiritu Sancto." Fol. 239 *a*.

2. Extracts from the Poems of Gregory Nazianzen;* viz.

a. ܡܐܡܪ ܡܢ ܡܗܠܠܐ ܕܠ ܡܝܡܪ ܡܫܡܥܬܐ ܡܕܗ ܕܡ ܒܬܘܠܝܬܐ, in laudem Virginitatis. Fol. 240 *a*. See Opera, t. ii., p. 298, as far as v. 214; Migne, t. xxxvii., col. 521.

b. ܡܗܝܪ ܠܐ, de Patre. Fol. 242 *a*. See Opera, t. ii., p. 206; Migne, t. xxxvii., col. 397.

c. ܡܝ ܠܐ, de Filio. Fol. 242 *a*. See Opera, t. ii., p. 208; Migne, t. xxxvii., col. 401.

d. ܡܐ ܠܠ ܕܠ, adversus Carnem. Fol. 243 *a*. See Opera, t. ii., p. 936; Migne, t. xxxvii., col. 1378.

e. ܡܘܪ, Luctus. Fol. 243 *b*. See Opera, t. ii., p. 942; Migne, t. xxxvii., col. 1384.

f. ܡܘܪ, ad Animam suam. Fol. 243 *b*. See Opera, t. ii., p. 976; Migne, t. xxxvii., col. 1427.

g. ܡܐ ܠܐ ܡܘܡ ܡܘܡ ܠܐ, contra Diabolum in morbum. Fol. 243 *b*. Imperfect. See Opera, t. ii., p. 942, as far as v. 102; Migne, t. xxxvii., col. 1385.

A note on fol. 1 *a* informs us that the book was presented to the convent of S. Mary Deipara by the deacon David during the time that Ṣalībā was abbat. ܒܫ ܡܫܢ ܠܡܪܝ ܕܡ ܕܡ ܡܐ ܠܡܪ ܡܫ ܡܐ ܡܐ ܠܡ ܡܫ ܡܐ ܡܐ ܡܐ

ܐܘܣܛܐ ܕܐܠܗ ܡܠܐ ܕܫܡܝܐ ܘܐܪܥܐ ܡ ܐܡ ... ܐܡ ܕܐܠ ܒܪ ܐܢܫ

22. Adversus Eunomianos (theologica prima). Fol. 126 *a*.

23. De Filio (theologica tertia). Fol. 129 *b*.

24. De Filio (theologica quarta). Fol. 137 *b*.

25. De Spiritu Sancto (theologica quinta). Fol. 145 *b*.

26. Adversus Arianos et de seipso. Fol. 154 *a*.

27. In Machabæorum laudem. Fol. 158 *a*.

28. In laudem S. Martyris Cypriani. Fol. 162 *b*.

29. In laudem Heronis philosophi. Fol. 168 *a*.

30. In Ægyptiorum adventum. Fol. 174 *a*.

31. In laudem magni Athanasii. Fol. 177 *a*.

Subscription, containing the date, fol. 187 *a*:

ܫܢܝܬ ܫܒܥ ܡܐܐ ܘܫܒܥ ܣܓܝܐ ܠܫܛܪܘܣ ܕܐܦ ܗܢ ܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܒܥ ܣܓܝܐ ܠܫܛܪܘܣ ܗܘ ܕܐܬܝܠܕ ܒܗ ܡܪ ܐܒܪܗܡ ܟܬܒ ܣܦܪܐ ܗܢ ܘܫܠܡ ܠܗ ܒܫܠܡܐ ܐܡܝܢ ܐܡܝܢ ܣܠܐ ✠ ܐܡܝܢ ✠ ܐܡܝܢ ✠

The margins of this manuscript are even more thickly studded with notes of various kinds than those of Add. 12,153 and Add. 14,547.

At the top of fol. 187 *b* we read the words:

ܫܒܚ ܠܡܪܝ ܕܝܠܗ ܕܫܒܚ ܠܥܒܕ

Yūḥannan ܝܘ. This note is written in the form of a St. Andrew's cross.

ܟܬܒ ܗܕܐ ܠܡܪܝ ܡܪܝ ܒܝܬ ܕܝܪܐ ,ܡܢ ܩܕܡ ܕܝܪ ܒܪ ܩܘܣ ,ܡܘܫܐ ܕܢܨܝܒܝܢ ,ܒܫܢܬ ܬ̈ܪ̈ܥ̈ܣܪ ,ܕܡܝ ,ܡܢ ܕܝܪ ܒܪ ܩܘܣ (read ,ܡܢ) ,ܕܢܨܝܒܝܢ ,ܒܫܢܬ ܬ̈ܪ̈ܥ̈ܣܪ ,ܕܡܝ ,ܡܢ ܕܝܪ ܒܪ ܩܘܣ ,ܡܘܫܐ

p. 691; Migne, t. xxxvi., col. 359. The manuscript from which this discourse was copied was evidently defective, as the text passes at once, on fol. 45 *a*, line 20, from the words *ὅσα τε ἄλλα πανηγυρίζουσιν ἄνθρωποι* (Opera, t. i., p. 691, A) to the words *οὕτω τοῖς παροῦσι, κἂν σωφρονῇς* (p. 698, D).

10. In sanctum Pascha, ܕܠ ܡܝܬܪ ܩܘܕܫ. Fol. 61 *b*. See Opera, t. i., p. 845; Migne, t. xxxvi., col. 623.

11. Funebris oratio in laudem Basilii magni, ܡܐܡܪ ܡܫܒܚܬܐ ܕܠ ܡܝܬܪ ܒܣܠܝܣ. Fol. 74 *a*. See Opera, t. i., p. 770; Migne, t. xxxvi., col. 494. There is a lacuna after fol. 102, extending from p. 828, C, *καὶ ὡς λύχνος φωτὸς*, to p. 830, D, *πρόθυμος ἦν. ὡς δὲ ἠττήθησαν.*

12. De Theologia (theologica secunda), ܥܠ ܐܠܗܘܬܐ. Fol. 104 *a*. See Opera, t. i., p. 495; Migne, t. xxxvi., col. 26. It ends on fol. 108 *b* with the words (p. 507, C) *καὶ τοῦτο τοῦ πονηροῦ τὸ σόφισμα τῷ καλῷ καταχρησαμένου πρὸς τὸ κακὸν, οἷα τὰ πολλὰ τῶν ἐκείνου κακουργημάτων.*

There are many marginal notes in this manuscript, either referring to various readings or explanatory of difficult words.

Fol. 1 *a* exhibits a list (ܟܪܝܢ) of the above discourses, underneath which are the letters O PP.

On the margin of fol. 10 *a*, there is a note, stating that the deacon Severus sent this volume to Michael the patriarch (of Antioch), probably the first of the name. Consequently the date of the present lies between A.D. 1167 and 1200. ܟܬܒ ܣܝܪܘܣ ܕܝܩܢܐ ... ܠܡܝܟܐܝܠ ... ※

[Add. 18,815.]

DLX.

Vellum, about 9½ in. by 6, consisting of 124 leaves, some of which are much stained and otherwise slightly damaged, especially foll. 1—18, 108, and 120—124. The quires, signed with letters, were originally at least 14 in number; but leaves are now wanting both at the beginning and end, as well as after foll. 2, 3, and 120. Each page is divided into two columns, of from 32 to 41 lines. This volume is written in a small, regular hand of the vith or viith cent., and contains—

Discourses of Gregory Nazianzen, in a translation different from that of the abbat Paul, but, judging by nos. 3, 4, 5, and 17, identical with that contained in Add. 18,815. There is, however, nothing distinctively Nestorian in the appearance of the volume.

1. ... ܡܐܡܪ ܕܡܬܐܡܪ ... ܒܬܐܘܦܢܝܐ, in Theophania. Fol. 1 *a*. See Opera, t. i., p. 663. Of this discourse there remain only two fragments, the one beginning with the words *οὔτε χρόνου τι μέρος· οὐδὲ γὰρ μετρητόν*, p. 667, E, and ending with *τέλος ἰσχυροτέρου δεῖται φαγμάκου ἐπὶ δεινοτέροις τοῖς ἀῤῥωστήμασιν*, p. 671, B; the other beginning with the passage *Ἀπεστάλη μέν, ἀλλ' ὡς ἄνθρωπος*, p. 673, A, and ending with the words *τὴν Ἡρωδου παιδοκτονίαν*, p. 674, E.

2. ... ܥܠ ... ܕ, in sancta Lumina, beginning with the words *ὥς φησι Παῦλος*, Opera, t. i., p. 680, D. Fol. 4 *a*.

3. ... ܕܡܥܡܕܐ ... ܕܡܐ, in sanctum Baptisma. Fol. 9 *b*.

4. ... ܕܡܬܐ ... ܕܡܬܐ ... ܕܡܬܐ ... ܕܡܬܐ ... ܕܡܬܐ, de Dogmate et Constitutione Episcoporum. Fol. 30 *a*.

5. ... ܕܡܬܐ ... ܕܡܬܐ, de Theologia (theologica secunda). Fol. 34 *b*.

6. ... ܕܡܬܐ ...

ܒܪܝܐ ܕܐܠܗܐ, de Filio (theolog. tertia). Fol. 49 *b*.

7. ܡ ,ܡܐܡܪ . ܬܐܘܠܘܓܝܐ ܩܕܝܫܬܐ ܒܪܝܐ ܕܐܠܗܐ ܡܝܬܐ ܒܪܝܐ, de Filio (theolog. quarta). Fol. 59 *b*.

8. ܪܘܚܐ ܕܐܠܗܐ . ܬܐܘܠܘܓܝܐ ܩܕܝܫܬܐ ܒܪܝܐ ܕܡܪܝܡ, de Spiritu Sancto (theolog. quinta). Fol. 68 *b*.

9. ܒܥܠܡܐ ܕܦܠܚܐ ܕ . ܬܪܥܝܐ ܒܪܝܐ ܕܡܪܝܡ ܪܘܚܐ ܕܐܠܗܐ, in Pentecosten. Fol. 80 *b*.

10. ܕܐܠܗܐ ܒܪܝܬܐ ܕ . ܬܫܥܝܐ ܒܪܝܐ ܕܡܐ ܕܐܠܗܐ ܕ . ܡܐܡܪ ,ܡܐܡܪ ܕܐܠܗܐ ܕܐܢ ܗܘ : ܡܐܡܪ ,ܡܐܡܪ ܕܐܠܗܐ ܕܐܢ ܗܘ ܕ, in sanctum Pascha et in tarditatem. Fol. 87 *b*.

11. ܕܦܨܚܐ ܕܐܠܗܐ ܬܫܥܝܐ ܒܪܝܐ, in sanctum Pascha. Fol. 89 *a*.

12. . ܒܪܝܫ ܕܐܠܗܐ . ܕܒܪܝܫ ܕܒܪܝܬ ܒܪܝܬ ܐܠܗܐ ܕܐܠܗܐ ܕ . ܕܒܪܝܫ ܕܒܪܝܬ ܒܪܝܬ ܐܠܗܐ ܕ ,ܡܐܡܪ . ܒܪܝܫ ܕܡܫܬܐ ܕܐܠܗܐ ܬܫܥܝܐ, in Novam Dominicam, etc. Fol. 101 *a*.

13. ܡܬܐ ܕܐܠܗܐ ܐܝܪ ܚܠܐ ܒܪܝܐ, adversus Arianos et de seipso. Fol. 105 *a*.

14. ܐܝܘܢܝܐ ܚܠܐ ܕܟܠܗ ܚܕܬܐ ܕܡܬܐ ,ܡܐܡܪ, adversus Eunomianos prævia dissertatio (theologica prima). Fol. 111 *a*.

15. ܕܩܣܡܠ ܦܝܐ ܕܐܠܗܐ ܒܪܝܐ, in laudem Heronis philosophi, ending with the words *Μήτε τὴν μοναρχίαν κακῶς τιμήσῃς*, Opera, t. i., p. 468, C. Fol. 114 *a*.

16. ܦܝܐ ܚܠ . ܕܩܠ ܕܐܠܗܐ ܒܪܝܐ ܐܝܪ ܡܝܟ ܡ, in Ægyptiorum adventum, beginning with the words *ὅσῳ τῶν δεσμῶν ἐστιν ἐλεύθερος*, Opera, t. i., p. 620, D. Fol. 121 *a*.

17. ܕܩܝܣ (sic) ܦܝܣܪ ܕܒܫܠܡ ܕܩܣܡܣܪ ܐܘܠܐܠ ,ܡܐܡܪ, in consecratione Eulalii Doarensium episcopi. Of this discourse only the first few lines remain, as far as *δέχεται γὰρ καὶ Παύλου τὴν φυτείαν, ὡς Παύλου*. Fol. 124 *b*.

The margins contain occasional notes, in the same handwriting as the text, explanatory of difficult words or of proper names; e.g. foll. 5 *b*, 12 *a*, 14 *a* and *b*, 18 *a*, 21 *a*, 40 *a*, 45 *b*, etc. In one or two instances they relate to various readings, e.g. fol. 36 *b*.

[Add. 17,146.]

DLXI.

Vellum, about 7½ in. by 5⅝, consisting of 161 leaves, a few of which are much stained and torn, especially foll. 6—14, 160, and 161. The quires, signed with letters, seem to have been 17 in number, but the first and last are imperfect, two or three leaves being wanting at the beginning and end, as well as after fol. 156. There are from 26 to 35 lines in each page. This volume is written in a neat, regular character of the viiith or ixth cent. It contains—

A Commentary on the works of Gregory Nazianzen, as translated into Syriac by the abbat Paul, consisting chiefly of short notes upon difficult words and passages. At the end of these notes, the texts of Scripture cited in each homily are collected under the title of ܟܬܒܐ ܕܒܫܡܐ, and occasionally interspersed with illustrative passages from other writers.

The first and second homilies are wanting (see Add. 12,153).

1. Apologetica, imperfect at the beginning. Fol. 1 *a*.—Cyril on Isaiah, ܡ . ܐܡܪ ܒܪܝܐ ܕܒܫܡܐ ܟܬܒܐ, fol. 10 *b*; on Hosea, . ܐܡܪ . ܒܪܝܫ ܕܡܐ ܕܒܪ, fol. 11 *b*; on Habakkuk, . ܐܡܪ, fol. 12 *a*.

2. Funebris in laudem Cæsarii fratris oratio, ,ܡܐܡܪ ܕܐܠܗܐ ܡܐܡܪ . Fol. 15 *b*.

3. In patrem tacentem propter plagam

grandinis, ܕܥܠ ܕܒܪܕܐ ܕܫܠܡ ܐܓܪܐ . Fol. 19 *a*. —Cyril on Nahum, ܦܫܩ ܕܢܚܘܡ ܠܘ . ̄ܣ ܕܥܠ, fol. 22 *a*; on Joel, ̄ܣ ܕܢܚܘܡ, fol. 22 *b*.

4. In seipsum, ad patrem et Basilium magnum, ,ܐܒܐ ܕܥܠ ܒܣܝܠܝܣ ܕܥܠ . Fol. 23 *b*.

5. Apologeticus ad patrem suum Gregorium, ܦܣ ܝܗܒ ,ܐܒܐ ܕܓܪܓܘܪ ܕܥܠ ܐܒܘܗܝ ܕܓܪ. Fol. 24 *b*.

6. Ad Gregorium Nyssenum, ܕܥܠ ܓܪܓܘܪ ܕܥܠ ܐܚܘܗܝ ܒܐܝܟܝ. Fol. 25 *a*.

7. Ad patrem, cum ei Nazianzenæ ecclesiæ curam commisisset, ܕܥܠ ܐܒܐ ܟܕ ܐܫܠܡ ܠܗ ܒܥܝܬܗ ܕܥܕܬܐ ܩܕܝܫܬܐ . Fol. 26 *b*.

8. Prima de pace oratio, ܩܕܡܝܐ ܠܫܠܡܐ . Fol. 27 *a*.

9. Secunda (tertia) de pace oratio, ܠܫܠܡܐ ܬܪܝܬܝܐ . Fol. 31 *b*.

10. Tertia (secunda) de pace oratio, ܬܪܝܬܝܐ ܕܥܠ ܫܠܡܐ ܕܠܐ ܫܢܝܐ ܠܫܠܡܐ ,ܐܒܐ ܒܣܝܠܝܣܩܘܣ. Fol. 34 *a*.

11. De suis sermonibus et ad Julianum tributorum exæquatorem, ܕܥܠ ܡܠܐ ܒܡܠܬܗ ܕܝܘܠܝܢܘܣ. Fol. 36 *b*.

12. Ad cives Nazianzenos, ܕܥܠ ܐܙܪܚ ܒܐܒܐ ܕܥܕܬܐ . ܩܕܝܫܬܐ ܕܒܪܝܟ ܠܟܠ ܡܢ ܕܒܥܐ ܕܥܠ ܕܫܠܡ. Fol. 38 *a*.

13. In Novam Dominicam, ܕܥܠ ܚܕܫܬܐ ܕܫܒܬܐ . Fol. 40 *a*.

14. Funebris oratio in laudem sororis suæ Gorgoniæ, ܐܚܬ ܕܓܘܪܓܘܢܝ ܕܥܠ . Fol. 42 *a*.

15. Funebris oratio in patrem, ܕܥܠ ,ܐܒܐ ܕܫܦܪ . Fol. 45 *a*.—Homer, ܐܝܠܝܐܣ or ܐܝܠܝܕܣ, twice, fol. 51 *b*.

16. In Theophania, ܕܥܠ ܬܐܘܦܢܝܐ . Fol. 51 *b*.

17. In sancta Lumina, ܕܥܠ ܢܝܪܐ . Fol. 57 *b*.—Translation of Job by Symmachus, ܣܘܡܟܘܣ, and Theodotion, ܬܐܘܕܘܛܝܘܢ (sic), fol. 61 *b*.

18. In Pentecosten, ܕܥܠ ܥܨܪܬܐ . Fol. 62 *a*.

19. Theologica prima, adversus Eunomianos, ܩܕܡܝܐ ܕܥܠ ܐܠܗܘܬܐ . Fol. 66 *a*.

20. Theologica tertia, de Filio, ܬܠܝܬܝܐ ܕܥܠ ܒܪܐ . Fol. 68 *b*.

21. Theologica quarta, de Filio, ܕܥܠ ܒܪܐ . Fol. 76 *a*.

22. Theologica quinta, de Spiritu sancto, ܕܥܠ ܪܘܚܐ ܩܕܝܫܐ . Fol. 82 *b*.

23. Adversus Arianos et de seipso, ܥܠ ܐܪܝܢܝ ܕܥܠ ܢܦܫܗ ܕܐܝܢ. Fol. 88 *a*.

24. In Macchabæorum laudem, ܕܥܠ ܕܡܟܒܝ . Fol. 91 *b*.

25. In laudem s. martyris Cypriani, ܕܥܠ ܣܘܦܝܢܐ . Fol. 93 *a*.

26. In laudem Heronis philosophi, ܕܥܠ ܗܪܘܢ ܦܝܠܣܘܦܐ . Fol. 95 *a*.—Philo the Hebrew, ܦܝܠܘܢ ܥܒܪܝ , fol. 98 *a*.

27. In Ægyptiorum adventum, ܕܥܠ ܡܥܠܝܢܘܬܗ ܕܡܨܪܝܐ . Fol. 98 *a*.

28. In laudem magni Athanasii, ܕܥܠ ܐܬܢܐܣܝܘܣ ܪܒܐ ܩܕܡܝܐ . Fol. 100 *a*.—Extracts from the ecclesiastical history of Socrates, ܡܢ ܬܫܥܝܬ ܡܠܠܐ ܕܣܘܩܪܛܝܣ, fol. 104 *b*.—Subscription, fol. 105 *a*, ܫܠܡ ܣܦܪܐ ܕܡܫܚܐ .

29. De moderatione in disputationibus servanda, ܕܥܠ ܕܢܬܚܙܐ ܒܡܫܬܐ ܕܥܠ ܫܘܝܐ. Fol. 105 *a*.

30. De dogmate et constitutione episcoporum, ܕܥܠ ܡܬܩܢܐ ܕܡܬܩܢ ܩܢܘܢܐ ܕܥܠ . Fol. 108 *a*.

31. De Theologia (theologica secunda), ܕܥܠ ܬܐܘܠܘܓܝܐ ܬܢܝܬܐ . Fol. 109 *b*.

32. De seipso, etc., ܕܥܠ ܢܦܫܗ ܐܬܝ ܠܗ ܒܣܝܪ ܡܢ ܟܠ ܡܐ ܕܒܥܐ ܒܗ ܩܕܡ ܕܢܬܚܙܐ ;

. Fol. 112 *b*.

33. In seipsum, cum rure rediisset, etc., (sic) . Fol. 114 *a*.—Socrates the Philosopher, , fol. 116 *a*.—John Chrysostom, hom. xi. on the epist. to the Ephesians, , fol. 116 *b*.

34. Supremum vale coram CL. episcopis, . Fol. 116 *b*. —Cyril on Isaiah, fol. 122 *a*.—Extract from the ecclesiastical history of Socrates, , fol. 122 *b*.

35. De pauperum amore, . Fol. 122 *b*.

36. In sanctum Baptisma, . Fol. 125 *b*.—Extract from the second epistle of Severus to Sergius Grammaticus, , fol. 131 *a*.

37. In sanctum Pascha, . Fol. 131 *b*.

38. Funebris oratio in laudem Basilii magni, . Fol. 135 *b*.—Extracts from the ecclesiastical history of Theodoret, , foll. 142 *b*, 143 *a* and *b*.

39. Exhortatio ad Virginem, . Fol. 143 *b*.—Philo the Hebrew, , fol. 144 *a*.

40. Ad Cledonium epistola prima (secunda), . Fol. 144 *a*.—Extract from the ecclesiastical history of Eusebius, , fol. 145 *b*; and of Socrates, fol. 146 *b*.

41. Ad Cledonium epist. secunda (prima), . Fol. 148 *a*.

42. Adversus Julianum imperatorem prior invectiva, . Fol. 149 *a*.—Extract from the ecclesiastical history of Theodoret, , fol. 156 *b*; imperfect at the end.

43. Secunda in Julianum imp. invectiva, imperfect at the beginning. Fol. 157 *a*.—Extracts from Theodoret, , fol. 158 *a* and *b*.

44. In consecratione Eulalii Doarensium episcopi, . Fol. 159 *a*.

45. In dictum Evangelii, etc., . Fol. 159 *a*.

Subscription, fol. 161 *b*: .

Then followed a scholion, showing in what order the discourses of Gregory Nazianzen were composed and delivered; but of this only a few words of the title remain: . Compare Add. 14,547, fol. 2 *a*.

There are words written in Greek characters on foll. 85 *a* and 132 *a*.

[Add. 17,147.]

DLXII.

Vellum, about 9 in. by 6, consisting of 25 leaves, some of which are much soiled, especially foll. 1—7. The quires are signed with

letters. There are from 26 to 31 lines in each page. This manuscript is imperfect at the end, and there are lacunæ after foll. 3, 9, and 12. It is written in a small, regular hand of the ixth or xth cent., and contains—

A Commentary on the first volume of the Works of Gregory Nazianzen, as translated by the abbat Paul, compiled by an anonymous author, who followed the exposition of Benjamin, metropolitan of Edessa: ...

1. In sanctum Pascha et in tarditatem. Fol. 1 *b*.

2. Ad eos qui ipsum acciverant, nec occurrerant; imperfect. Fol. 3 *a*.

3. Apologetica; imperfect at the beginning and end, as well as elsewhere. Fol. 10 *a*.

[Add. 17,197, foll. 1—25.]

DLXIII.

Paper, about 12$\frac{3}{8}$ in. by 7$\frac{1}{4}$, consisting of 116 leaves (Add. 14,725, foll. 100—215), mostly in good preservation. The quires, 12 in number, are signed with letters from ܐ to ܟ (fol. 148 *b*) and from ܐ to ܝ. There is an extensive lacuna after fol. 148, and a single leaf is missing after fol. 199. The last quire too is imperfect at the end. Each page is divided into two columns, of from 32 to 45 lines. This manuscript is written in a small, regular, current hand of the xth or xith cent., and contains—

Scholia on the Homilies of Gregory Nazianzen. Each homily is preceded by a short introduction, giving an outline of its contents, and a list of the passages of Scripture which are cited in it.

The first section, fol. 100 *b*, states the order in which the various homilies, 47 in number, were composed and delivered: ... It is followed by a section, fol. 101 *a*, explaining the intimate connection between the first three homilies, ...

Homily 1. (Opera, t. i., hom. 1), fol. 101 *b*. —Contents, ..., and the passages of Scripture quoted in it, ..., fol. 101 *b*.—Another scholion, by Aitallāhā, regarding the order of the homilies of Gregory Nazianzen, fol. 102 *b*: ...—A scholion of Athanasius (II., Baladensis), patriarch of Antioch, fol. 103 *a*: ... (sic) ...

—A scholion, from which it appears that the commentary, whence it was taken, was compiled by Rabban Benjamin and his school, and revised and corrected by one of his disciples, Daniel. The text, which seems to be corrupt in some passages, is as follows, fol. 103 *a*: [Syriac text] (sic) [Syriac text] (sic) [Syriac text] (sic) [Syriac text] (sic) [Syriac text] (sic) [Syriac text].—Then follow the scholia, fol. 103 *b*.

Homily II. (Opera, t. i., hom. 3). Fol. 109 *b*.—[Syriac text], fol. 109 *b*; passages of Scripture, fol. 110 *a*; scholia, fol. 110 *a*.

Homily III. (Opera, t. i., hom. 2), imperfect at the end. Fol. 114 *b*.—[Syriac text], fol. 114 *b*; passages of Scripture, fol. 115 *b*; passages from the commentary of Cyril of Alexandria on Isaiah, [Syriac text], fol. 119 *a* and *b*, on Hosea, fol. 120 *a*, and on Habakkuk, fol. 120 *b*; scholia, fol. 123 *b*.

Homily XXVIII. (Opera, t. i., hom. 25). Fol. 149 *a*.—Passages of Scripture, fol. 149 *a*; extract from the Ecclesiastical History of Socrates, lib. i., cap. 38, [Syriac text], fol. 149 *a*; extract from the Ecclesiastical History of Theodoret, lib. iv., cap 22, [Syriac text], fol. 149 *a*; [Syriac text], fol. 150 *a*; scholia, fol. 150 *a*.

Homily XXIX. (Opera, t. i., hom. 34). Fol. 172 *a*.—Passages of Scripture, fol. 172 *a*; [Syriac text], fol. 172 *b*; scholia, fol. 172 *b*.

Homily XXX. (Opera, t. i., hom. 21). Fol. 188 *b*.—Passages of Scripture, fol. 188 *b*; extract from Severus, hom. epithron. xc., [Syriac text], fol. 188 *b*; extracts from the Ecclesiastical History of Socrates; viz. fol. 189 *a* and *b*, [Syriac text] (lib. i., cap. 35); fol. 189 *b*, [Syriac text]

(lib. ii., cap. 17), and (lib. ii., cap. 26); fol. 190 *a*, (lib. iii., cap. 14), and (lib. i., capp. 31, 32); extract from the Ecclesiastical History of Theodoret, lib. iv., cap. 2, , fol. 190 *a* and *b*; , fol. 190 *b*; scholia, imperfect, fol. 191 *a*.

Though the author, or rather compiler, of these scholia is, so far as we have observed, nowhere expressly named, yet there are passages which show that he was a contemporary and friend of Athanasius II. (Baladensis), patriarch of the Jacobites. For example, fol. 132 *a*, commenting on hom. ii. § 13 (Opera, t. i., p. 18, *Πρῶτον μὲν δὴ τοῦτο, ὧν εἴπομεν, εὐλαβεῖσθαι ἄξιον, κ.τ.λ.*), he says: (sic) . Bar-Hebræus tells us that the works of Gregory were translated, during the lifetime of Athanasius, by the famous Jacob of Edessa (Assemani, Bibl. Or., t. ii., p. 307; t. iii., pars i., p. 23, note); and it is probable that our commentator is the almost equally celebrated George, bishop of the Arabs, who was consecrated at the express desire of Athanasius (Assemani, Bibl. Or., t. ii., p. 335, no. 10). This guess receives some support from the fact of the name being written on the margin of fol. 132 *b*, opposite another passage in which the commentator speaks in the first person: .

If George, bishop of the Arabs, be really the author or compiler of these scholia, he may have taken the scholia of Aitallāhā (fol. 102 *b*) and of Daniel (fol. 103 *a*) from the older, Nestorian, version of Gregory Nazianzen (see Assemani, Bibl. Or., t. ii., p. 307; t. iii., pars i., p. 23, note). Daniel is cited in Add. 14,549, fol. 2 *b*, marg.: .

[Add. 14,725, foll. 100—215.]

DLXIV.

Vellum, about 10¼ in. by 8⅛, consisting of 108 leaves, some of which are slightly stained and torn, especially foll, 1, 70, 78—80, and 88. The quires were once 13 in number, but the 10th is lost, and the last two are imperfect, six leaves being wanting after fol. 100, and several at the end of the book. They were originally signed with arithmetical figures (fol. 69 *a*, ; fol. 99 *a*,), but are now numbered with letters. Each page is divided into two columns, of from 29 to 36 lines. The writing is a fine, regular Estrangēlā of the vith cent. This volume contains—

I. Writings of Gregory Nyssen; viz.

1. Five discourses on the Lord's Prayer. Title, fol. 1 *b*: . See Opera, ed. 1638, t. i., p. 712; Migne, Patrol. Gr., t. xliv., col. 1119.

2. Eight discourses on the Beatitudes (S. Matthew, ch. v. 3—10). Title, fol. 33 *a*: . See Opera, t. i., p. 762; Migne, t. xliv., col. 1193.

3. Discourse on the life of Gregory Thau-

maturgus, ascribed in this manuscript to Gregory Nazianzen. Title, fol. 81 *a*: ܡܠܦܢܐ ܕܫܒܚܐ ܕܓܪܓܘܪ ܒܣܒܐ ܕܐܠܗܝܐ ܕܡܫܬܡܗ ܥܠ ܡܕܝܢܬܐ ܕܩܣܛܢܛܝܢܘܦܠܝܣ. See Opera, t. iii., p. 534; Migne, t. xlvi., col. 893. After fol. 88 there is a considerable lacuna, extending from t. iii., p. 547, B, to p. 562, B. At the end we read, fol. 100 *a*: ܐܬܬܪ ܕܠܐ ܐܫܬܟܚ ܐܢܐ ܒܫܘܡ ܡܢ. ܐܠܐ ܒܫܘܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܕܓܪܓܘܪ ܒܣܒܐ ܕܐܠܗܝܐ ܕܡܫܬܡܗ ܥܠ ܡܕܝܢܬܐ ܕܩܣܛܢܛܝܢܘܦܠܝܣ ܐܬܬܪ ܕܠܐ ܐܫܬܟܚ ܐܢܐ ܒܫܘܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܕܓܪܓܘܪ ܒܣܒܐ ܕܐܠܗܝܐ ܕܡܫܬܡܗ ܥܠ ܡܕܝܢܬܐ ܕܩܣܛܢܛܝܢܘܦܠܝܣ ..

II. Writings of Gregory Nazianzen; viz.

1. The first Epistle to Cledonius, ܟܬܒ ܓܪܓܘܪ ܒܣܒܐ ܕܐܠܗܝܐ ܠܩܠܕܘܢܝܘܣ. Fol. 100 *a*. See Opera, ed. 1778, t. ii., p. 83, epist. ci., from the beginning as far as *Εἰ μὲν οὖν ἐδέχθησαν ἢ νῦν ἢ πρότερον*, p. 84, D.

2. The second epistle to Cledonius, imperfect at the beginning, commencing with *διὰ τὸ μηδὲ κεκινῆσθαι τηνικαῦτα τοῦτο τὸ ζήτημα* (Opera, t. ii., p. 94, A). Fol. 101 *a*.

3. Extracts from his writings, against the Eunomians; viz.

a. ܡܫܬܡܗ ܓܪܓܘܪ ܒܣܒܐ ܕܐܠܗܝܐ ܟܬܒ, beginning, fol. 103 *b*: ܠ. ܥܠ ܗܕܐ ܡܠܬܐ ܐܡܪ ܠܟ ܐܢ ܐܝܬ ܠܟ ܐܠܐ ܚܕ ܐܠܗܐ. ܐܢ ܐܝܬ ܐܠܗܐ ܐܚܪ ܠܐ ܐܝܬ ܠܗ ... ܠܐ ܐܝܬ ܠܗ ܡܢ ܕܠܐ ܐܝܬ ܠܗ ... ܐܠܐ ܐܝܬ ܠܗ ... ܐܝܬ ܠܗ ... ܐܝܬ ܠܗ ...

DLXV.

Four vellum leaves, 13¼ in. by 10⅛, each page of which has three columns, and each column from 49 to 54 lines. The writing is a neat, regular Estrangĕlā of the vith cent. They contain—

Fragments of the Commentary of Gregory Nyssen on the Song of Songs, ܡܐܡܪ ܕܓܪܓܘܪ ܐܦ̈ܝܣܩܘܦܐ ܕܢܨܐ ܕܫܝܪ̈ܐ ܘܫܒ̈ܚܬܐ, fol. 1 *b*; viz.

1. Part of hom. xv. See Opera, ed. 1638, t. i. p. 703, A, line 5, *ὅταν ἐν καιρῷ ἀνοίχηται τὸ στόμα τοῦ λόγου*, as far as p. 709, A, line 9, *διὰ τὸν τῆς ὀγδόης φόβον, κ. τ. λ.* Fol. 1 *a*.

2. Part of a homily, which is not found either in the edition of 1638, or in Migne's Patrol. Gr., expounding ch. vi. 10—viii. 14. The portion extant commences with the explanation of ch. vi. 12. Fol. 3 *a*.

[Add. 14,635, foll. 1—4.]

DLXVI.

Vellum, about 9¾ in. by 6½, consisting of 7 leaves, some of which are slightly stained and injured. Each page is divided into two columns, of from 28 to 31 lines. This manuscript is written in a good, regular Estrangĕlā of the viith cent., and contains—

The Discourse of Gregory Nyssen on the death of Meletius, bishop of Antioch. See Opera, ed. 1638, t. iii., p. 587; Migne, t. xlvi., col. 851. Title: ܡܐܡܪ ܕܓܪܓܘܪ ܐܦ̈ܝܣܩܘܦܐ ܕܢܨܐ ܕܡܠܝܛܘܣ ܩܪܝܛܝܩܘܣ ܕܐܢܛܝܘܟܝܐ ܘܥܠ ܡܘܬܗ ܕܩܕܝܫܐ ܐܦ̈ܝܣܩܘܦܐ ܕܐܢܛܝܘܟܝܐ ܕܥܠ ܡܠܝܛܘܣ ܩܪܝܛܝܩܘܣ ܕܐܢܛܝܘܟܝܐ ܘܥܠ ܡܘܬܗ ܕܩܕܝܫܐ ܐܦ̈ܝܣܩܘܦܐ ܕܐܢܛܝܘܟܝܐ ܕܥܠ ܡܠܝܛܘܣ ܩܪܝܛܝܩܘܣ ∴ ܐܦ̈ܝܣܩܘܦܐ ܕܐܢܛܝܘܟܝܐ

[Add. 12,163, foll. 305—311.]

DLXVII.

Vellum, about 8½ in. by 6, consisting of 195 leaves, many of which are much stained by water, and some also slightly torn, especially foll. 1—6, 8, and 189—195. The quires, signed with letters, are 21 in number, but the first is imperfect, a leaf having been lost at the beginning. Each page is divided into two columns, of from 30 to 38 lines. This volume is written in a fine, regular Estrangĕlā of the vith or viith cent., and contains—

The works of Evagrius (Ponticus).

1. Life of Evagrius, ܡܐܡܪ ܕܫܘܒܚܗ ܕܐܒܐ ܐܘܓܪܝܣ, imperfect at the beginning. Fol. 1 *a*. Compare Rosweyde, Vitæ Patrum, p. 763.

2. Doctrine of Evagrius, addressed to the Solitaries in the desert, ܡܐܡܪ ܚܕ ܕܐܒܐ ܐܘܓܪܝܣ ܠܐܚܝ̈ܕ̈ܐ ܒܡܕܒܪܐ ∴ ܐܝܬ ܒܗ ܐܝܬ ܕ ∴ ܦ̈ܨ̈ܠ̈ܝ̈ܢ, and divided into 151 sections (ܣܢ). Beginning, fol. 2 *b*: ܡܐܡܪ ܚܕ ∴ ܡܢ ܐܒܐ ∴ ܐܘܓܪܝܣ ∴ ܠܐܚܝ̈ܕ̈ܐ ∴ ܒܡܕܒܪܐ ∴ ܕ ∴ ∴ ∴

ματα θεραπεύοντες. Compare Migne, Patrol. Gr., t. xl., coll. 1222 and 1271. The remaining sections, 104—151, do not seem to be extant in Greek.

3. Discourse addressed to Eulogius, ... beginning, fol. 16 *b*: ... See Nili Abbatis Tractatus, ed. Suaresius (Rome, 1673), p. 408; Migne, t. lxxix., col. 1093.

4. On the eight evil thoughts, ... Fol. 34 *b*. It comprises an introduction and 8 discourses, each discourse being composed of various passages of Scripture bearing on the evil passion under consideration. The introduction commences thus: ... Subscription, fol. 77 *a*: ...

5. On the eight evil passions, ... beginning, fol. 77 *a*: ...

This agrees substantially with the treatise "de octo spiritibus malitiæ" in Nili Opera, ed. Suaresius, p. 456; Migne, t. lxxix., col. 1145.

6. On the thoughts that are opposed to a pious life, ... Fol. 82 *a*. This tract consists of 26 chapters, and corresponds to the treatise "de diversis malignis cogitationibus" in Nili Opera, p. 512; Migne, t. lxxix., col. 1200.

7. On the distinctions of the thoughts, ..., in 21 sections, beginning, fol. 92 *a*: ...

8. A short section entitled ..., beginning, fol. 93 *a*: ...

9. Hortatory discourse to brethren dwelling together in a convent, ..., beginning, fol. 93 *a*: ... See Galland. Bibl., t. vii., p. 578; Migne, t. xl., col. 1277.

10. On the monastic life, ..., beginning, fol. 97 *a*: ... See Galland. Bibl., t. vii., p. 566, rerum monachalium rationes, etc.; Migne, t. xl., col. 1252.

11. On the just and perfect, ..., beginning, fol. 102 *a*: ...

12. A tract entitled ... beginning, fol. 103 *a*: ...

13. On the passions, ..., beginning, fol. 104 *a*: ...

14. On humility, ..., beginning, fol. 104 *b*: ...

15. Tract entitled ..., beginning, fol. 107 *a*: ...

16. Another tract with the same title, beginning, fol. 107 *b*: ...

17. Tract without title, beginning, fol. 109 *a*: ...

18. Tract entitled ..., beginning, fol. 110 *a*: ...

19. A short tract entitled: ..., or explanation of certain metaphorical expressions in the proverbs of Solomon, beginning, fol. 110 *b*: ...

20. Definitions of the passions of the soul, ..., beginning, fol. 111 *a*: ... (marg. ...). See Galland. Bibl., t. vii., p. 572; Nili Opera, p. 543—8; and Migne, t. xl., col. 1264.

21. On Prayer, ..., in 35 sections, beginning, fol. 112 *a*: ... See Nili Opera, p. 478, cap. i.—xxxii.; Migne, t. lxxix., col. 1167.

22. Tract entitled ..., beginning, fol. 113 *b*: ...

23. Discourse addressed to teachers and disciples, ... beginning, fol. 114 *b*: ...

24. Dialogue between a teacher and pupil, ..., beginning, fol. 115 *b*: ...

25. Maxims (*γνώμαι*), ..., beginning, fol. 116 *a*: ...

26. By what things the intellect is impressed, and by what not, ...

beginning, fol. 117 *a*: ...

27. On unclean thoughts, ..., beginning, fol. 117 *b*: ...

28. On the Philistine demons, ..., beginning, fol. 118 *a*: ...

29. On the Seraphim, ..., beginning, fol. 118 *a*: ...

30. On the Cherubim, ..., beginning, fol. 118 *b*: ...

31. The Six Centuries, ... Beginning, fol. 119 *a*: ...

32. Heads of knowledge, ..., in 51 sections, beginning, fol. 144 *a*: ...

33. On perfection, ..., in 16 sections, numbered from 52 to 67, beginning, fol. 147 *a*: ...

34. Admonition to those whose walk is with God, ..., beginning, fol. 148 *a*: ...

35. Admonition to the intellect, ..., beginning, fol. 148 *b*: ...

36. Fourteen short sentences, without any special title, beginning, fol. 148 *b*: ...

37. On silence, ..., beginning, fol. 149 *a*: ...

38. Three sections on prayer, ...

a. Beginning, fol. 150 *a*: ...

b. Beginning, fol. 150 *a*: ...

c. Beginning, fol. 150 *b*: ...

39. Sayings and expositions, ..., beginning, fol. 150 *b*: ...

40. Letter to Anatolius, regarding the dress of the Egyptian solitaries, beginning, fol. 152 *a*: ... See

Galland. Bibl., t. vii., p. 553; Migne, t. xl., col. 1220.

41. Exhortation, ܡܠܦܢܐ ܕܥܠ ܡܫܟܢܬܐ, beginning, fol. 153 *b*: ܐܡܪ ܐܢܐ ܥܒܕ ܡܫܟܢܬܐ ܠܟܠ ܐܢܫ ܕܒܥܐ ܠܡܫܟܢ ܠܗ ܒܝܬ ܠܡܫܟܢ ܠܗ ܒܝܬ ܠܡܫܟܢ ܠܗ ܒܝܬ

ܡܫܚܬܐ ܠܥܒܕ . ܡܥܕܐ ܕܟܬܒ ܐܡܪ ܟܬܒ ܕܝܘܚܢܢ ܟܗܢܐ ܒܪ ܡܩܪܝ ܪܒܐ ܕܒܝܬ ܣܘܪܝܐ ܕܒܛܝܪ ܣܝܛ . Imperfect. Fol. 15 *b*.

On fol. 5 *a* there is a note, stating that the priest John, the son of Macarius, abbat of the Syrians in the desert of Scete, helped to bind this book, A. Gr. 1205, A.D. 894. ܟܬܒ ܡܫܒ ܡܢ ܟܠ ܟܬܒ ܐܒܗܬ ܕܣܘܪܝܐ ܟܝ ܐܬ ܒܛܝܪ ܣܝܛ ܕܒܝܬ ܣܘܪܝܐ ܕܒܛܝܪ ܣܝܛ ܒܝܕ ܝܘܚܢܢ ܟܗܢܐ ܒܪ ܡܩܪܝ ܪܒܐ ܕܒܝܬ ܣܘܪܝܐ ܕܒܛܝܪ ܣܝܛ . ܒܫܢܬ ܬ̈ ܘ̈ ܐ̈ ܕ̈ ܠ̈ ܒ̈ ܪ̈ ܐ̈ ܕ̈ ܡ̈ ܐ̈ ܕ̈ ܫ̈ ܐ̈ ܕ̈ ܬ̈ ܐ̈ ܕ̈ ܥ̈ ܐ̈ ܕ̈ ܦ̈ ܐ̈ ܕ̈ ܨ̈ ܐ̈ ܕ̈ ܩ̈ ܐ̈ ܕ̈ ܪ

were originally signed with Syriac letters (ܐ—ܟ); afterwards with Syriac and Greek letters (ܐ—ΙΔ); again with Syriac letters (ܐ—ܟ); and finally once more with Syriac letters from ܒ to ܕ. Each page is divided into two columns, of from 27 to 31 lines. This manuscript is written in a fine, regular Estrangĕlā, and dated A. Gr. 892 (A.D. 581). It contains—

Works of John the Monk, ܡܪܝ ܝܘܚܢܢ ܚܙܝܐ, "the Seer of the Thebaid," ܕܣܝ ܒܛܝܪܐ (see Add. 17,172, fol. 164 *a*)*; viz.

1. Letter to Theodulus (and his disciples), who had written to him, requesting that he would write to them concerning the mystery of the new life after the resurrection. Fol. 1 *b*. ܐܓܪܬ ܕ[ܡܪܝ ܝܘ]ܚܢܢ ܐܠܦܣܩܦܐ ܥܠ ܬܐܘܕܘܠܘܣ ܠܡܢ ܕܫܠܚ ܠܗ ܫܐܠ ܠܗ ܕܢܟܬܘܒ ܠܗܘܢ ܥܠ ܪܙܐ ܕܚܝܐ ܚܕܬܐ ܒܥܕ ܩܝܡܬܐ . . . ܐܡܝܢ . ܫܠܡ ܗܘ ܡܢ ܡܪܝ ܝܘܚܢܢ ܠܬܠܡܝܕܘܗܝ ܕܐܬܘ ܠܘܬ ܐܓܪܬܐ ܗܕܐ . ܐܚܝ ܒܡܫܝܚܐ ܐܢܬܘܢ ܘܒܟܠ ܡܕܡ ܐܬܪ ܐܬ ܒܗ ܫܠܡ ܗܘ ܡܢ ܡܪܝ ܝܘܚܢܢ ܠܬܠܡܝܕܘܗܝ ܕܐܬܘ ܠܘܬ ܐܓܪܬܐ ܗܕܐ . ܐܚܝ ܒܡܫܝܚܐ ܐܢܬܘܢ ܘܒܟܠ ܡܕܡ ܐܬܪ ܐܬ ܒܗ ܫܠܡ ܗܘ ܡܢ ܡܪܝ ܝܘܚܢܢ ܠܬܠܡܝܕܘܗܝ ܕܐܬܘ ܠܘܬ ܐܓܪܬܐ ܗܕܐ . ܐܚܝ ܒܡܫܝܚܐ ܐܢܬܘܢ ܘܒܟܠ ܡܕܡ ܐܬܪ ܐܬ ܒܗ

The letter begins thus, fol. 1 *b*: ܫܠܡ ܗܘ ܡܢ ܡܪܝ ܝܘܚܢܢ ܠܬܠܡܝܕܘܗܝ ܕܐܬܘ ܠܘܬ ܐܓܪܬܐ ܗܕܐ . ܐܚܝ ܒܡܫܝܚܐ ܐܢܬܘܢ ܘܒܟܠ ܡܕܡ ܐܬܪ ܐܬ ܒܗ

ܫܠܡ ܗܘ ܡܢ ܡܪܝ ܝܘܚܢܢ ܠܬܠܡܝܕܘܗܝ ܕܐܬܘ ܠܘܬ ܐܓܪܬܐ ܗܕܐ . ܐܚܝ ܒܡܫܝܚܐ ܐܢܬܘܢ ܘܒܟܠ ܡܕܡ ܐܬܪ ܐܬ ܒܗ

2. Letter to Eutropius and Eusebius on the spiritual life. Fol. 17 *a*. ܐܓܪܬ ܚܕܪܐ ܕܡܫܕܪܐ ܠܐܘܛܪܘܦܝܘܣ . ܫܠܡ ܫܕܪ ܠܐܘܣܒܝܘܣ ܐܚܘܗܝ ܕܐܬܘ ܒܐܠܝܢ ܒܡܕܝܢ . ܐܚܝ ܒܡܫܝܚܐ ܐܢܬܘܢ ܘܒܟܠ ܡܕܡ ܐܬܪ ܐܬ ܒܗ ܫܠܡ ܗܘ ܡܢ ܡܪܝ ܝܘܚܢܢ ܠܬܠܡܝܕܘܗܝ ܕܐܬܘ ܠܘܬ ܐܓܪܬܐ ܗܕܐ . ܐܚܝ ܒܡܫܝܚܐ ܐܢܬܘܢ ܘܒܟܠ ܡܕܡ ܐܬܪ ܐܬ ܒܗ

* On the confusion between John of Lycopolis (Assem., Bibl. Or., t. iii., pars 1, p. 45) and John of Apamea (Assem., Bibl. Or., t. i., p. 430; t. iii., pars 1, p. 50), see Cureton's Corpus Ignatianum, 1849, pp. 351—2.

The letter begins thus, fol. 17 *b*: ...

3. Four discourses on the soul, and on the division of the human passions; in the form of dialogues with Eusebius and Eutropius (see Assemani, Bibl. Or., t. i., p. 431, no. 2). Fol. 32 *b*. ...

a. The first discourse, fol. 32 *b*: ...

b. The second discourse, fol. 47 *b*: ...

c. The third discourse, fol. 62 *a*: ...

d. The fourth discourse, fol. 76 *a*: ...

4. Discourse on S. Matthew, ch. v. 4. Fol. 83 *b*. ... Beginning: ...

5. Discourse showing how a man may be free from Pride, Arrogance and Vainglory. Fol. 98 *b*. Beginning:

6. Another discourse on the same subject, , fol. 105 *b*, beginning:

7. Letter to a convent of Recluses, on the rest of the world from the offences that were in it. Fol. 113 *a*. Beginning:

8. Discourse on the dispensations of God, showing why the good are afflicted, whilst the evil and wicked prosper in this world. Fol. 121 *a*. Beginning:

9. Letter to a society of his friends, on the maintenance of Love. Fol. 124 *b*. Beginning:

On fol. 126 *a*, after the doxology, there is a long note, which states that this manuscript was written by one Sergius, for the deacon George, his disciple Sergius of , and their relative Thomas, in the year of the Greeks 892, A.D. 581.

Another note on the same page, also partially effaced, states that the volume was incorporated with the library of the convent of Mār Mārōn in the year 1056 (A.D. 745).

On fol. 1 *a* the original note has been erased (with the exception of the first line), and it is now stated there that the manuscript was presented to the convent of S. Mary Deipara by the monks Matthew and Abraham of Tagrīt.

Underneath this stands one of the usual anathemas, written in a current hand of the ixth or xth century.

[Add. 17,169.]

Of the next note only the first two lines are in the handwriting of the ancient scribe, and these contain a later alteration. The more recent addition mentions one Leontius and his father.

On fol. 126 *b* there is another note in a somewhat more modern hand, a considerable portion of which has been partially erased. It refers to the presentation of this and some other books to the convent of Mār Mārōn, by the priest Matthew and his disciples.

DLXXIII.

Vellum, 9½ in. by 6⅝, consisting of 88 leaves, mostly in good preservation. The quires, 9 in number, are signed with letters

from ܐ to ܟ. Each page is divided into two columns, of from 25 to 38 lines. This volume is written in a good, regular Estrangĕlā, and dated A.H. 158, A.D. 774—5. It contains—

Works of John the Monk, ܡܪܝ ܒܪ ܥܒܕܝܬܐ; viz.

1. The last few words of the second discourse on the New World, fol. 1 *b*: ܐܡܝܢ ܘܢܗܘܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܣܠܐ ܘܒܥܘܬ ܩܕܡ ܡܪܝܐ ܒܪ ܐܠܗܐ ܐܒ̈ܐ ܘܒܪ ܐܡ̈ܐ ܕܐܠܗܐ ܘܒܪ ܐܒ̈ܐ ܘܐܡ̈ܐ ܕܡܫܝܚܐ ܐܡܝܢ ✣ ✣ ✣ ܣܠܐ ܘܒܥܘܬ ܩܕܡ ܡܪܝܐ ܒܪ ܐܠܗܐ ܐܒ̈ܐ ܘܐܡ̈ܐ ܕܡܫܝܚܐ ✣ ܐܡܝܢ

The above has been cancelled by a much later hand.

2. The third discourse to the brethren on the Fulfilment of the Future Promises, and on the New Life. Fol. 1 *b*. ܗܕܐ ܡܐܡܪܐ ܕܡܪ ܐܒܐ ܩܕܝܫܐ ܕܡܪ ܥܒܕܝܬܐ ܒܪ ܡܪܝ ܥܠ ܐܚܝܗ ܕܒܝܬ ܡܕܪܫܐ ܕܐܠܗܐ ܒܥܠ ܫܘ̈ܒܚܐ. Beginning: ܐܡܪ ܠܢ ܡܪܝ ܒܪ ܐܠܗܐ ܐܚ̈ܝ ܚܒ̈ܝܒ̈ܝ ܐܬ̈ܝ ܒܢ̈ܝ ܐܢ̈ܫ ܒܥܠ ܡܫܬܘܬܐ ܕܐܠܗܐ ܕܐܝܟ ܕܐܢ̈ܫ ܒܥܠ ܡܫܬܘܬܐ ܕܐܠܗܐ ܐܦ ܐܢ̈ܫ ܒܥܠ ܡܫܬܘܬܐ ܕܐܠܗܐ ✣ ✣ ✣

fol. 43 *b*: ...

5. Discourse on the Epistle to the Romans, ch. viii. 18, fol. 43 *b*: ... Beginning: ...

6. Discourse on the Epistle to the Ephesians, ch. vi. 11 (13), fol. 46 *b*: ... Beginning: ...

7. Exhortation to Love, ..., fol. 48 *b*, beginning: ...

8. Rules and Orders, fol. 49 *b*: ... Beginning: ...

9. Exhortation to Virtue, ..., fol. 51 *a*, beginning: ...

10. Consolatory address to those who are persecuted for the sake of the Messiah, fol. 52 *b*: ... Beginning: ...

11. Letter to Marcianus, fol. 54 *a*: ... Beginning: ...

12. Letter to Hesychius, fol. 59 *a*: ... Beginning: ...

13. Letter of Thaumasias to John, requesting him to write concerning the Mystery of the Dispensation of the Messiah, fol. 64 *b*: ... Beginning: ...

14. Three Discourses on the Mystery of the Dispensation of the Messiah, in reply to the above letter of Thaumasias.

a. The first discourse, fol. 65 *b*: ... Beginning: ...

b. The second discourse, fol. 72 *a*: ܡܐܡܪ ܕܝܘܚܢܢ ܡܠܦܢܐ ܕܐܬܪ ܕܡܠܬ ܕܡܠܬ ܕܐܡܪ ܠܗ ܡܐܡܪ ܕܡܫܬܐ ܕܐܬܪ ܕܡܠܬ ܕܐܡܪ ܠܗ ܡܐܡܪ ܕܡܫܬܐ. Beginning: ܒܪܟ ܡܪܝ ܡܫܝܚܐ ܕܐܬ ܥܡ ܫܠܡ ܥܡ ܟܠ ܚܝܠܐ ܕܒܫܡܝܐ ܘܒܐܪܥܐ. ܐܡܝܢ ܘܐܡܝܢ.

c. The third discourse, fol. 77 *b*: ܡܐܡܪ ܕܝܘܚܢܢ ܡܠܦܢܐ ܕܐܬܪ ܕܡܠܬ ܕܡܠܬ ܕܐܡܪ ܠܗ ܡܐܡܪ ܕܡܫܬܐ ܕܐܬܪ ܕܡܠܬ ܕܐܡܪ ܠܗ ܡܐܡܪ ܕܡܫܬܐ. Beginning: ܐܢ ܐܬܝ ܠܟ ܠܡܫܡܥ ܡܐ ܕܐܡܪ

S. Mary Deipara by the abbat Moses of Nisibis, on his return from Bagdad, in the year 1243, A.D. 932.

[Add. 17,170.]

DLXXIV.

Six vellum leaves, about 9½ in. by 6½. The writing is good and regular, of the viiith cent., with from 25 to 32 lines in each page. They contain—

The latter half of the fourth discourse of John the Monk, addressed to Eusebius and Eutropius. See Add. 17,169, no. 3, *d*. Subscription: ܡܐܡܪܐ ܕܝܘܚܢܢ ܙܥܘܪܐ ܥܠ ܚܝ̈ܐ ܕܢܦܫ̈ܐ ܕܡܫܬܕܠ̈ܐ ܒܫܢ̈ܐ ܣܓ̈ܝܐ ܕܐܬܪ̈ܐ ܕܐܦܝ̈ܐ ܘܐܝܬܪ̈ܘܦܝܘܣ ✧

[Add. 17,201, foll. 16—21.]

DLXXV.

Vellum, about 12⅜ in. by 9¼, consisting of 135 leaves. The quires, signed with letters, are seventeen in number. A few leaves at the beginning and end are much stained and torn, and one leaf is missing after fol. 127. Each page is divided into three columns, of from 25 to 34 lines. This manuscript is written in a fine, bold Estrangĕlā, and dated A. Gr. 915, A.D. 604. It contains—

The works of Isaiah, abbat of Scete; viz.

1. On what is most profitable to the soul, ܡܐܡܪܐ ܕܐܝ̈ܬ ܠܢܦܫܐ, beginning, fol. 1 *b*: ܒܪ̈ܝܫܝܬ ܒܥ̈ܝܢ ܕܐܦ ܒܫܡܥ̈ܢܐ ܠܒ̈ܢܝ ܐܢܫܐ ... ܟܕ.

2. Sayings of twelve wandering monks, fol. 3 *b*: ܡܠ̈ܦܢܐ ܕܫ̈ܬܝܪ̈ܗ ܕܐܒ̈ܗ ... ✧ ✧ ✧ ... ܟܕ ܠܐ.

3. How brethren should be towards one another, ܡܐܡܪܐ ܥܠ ܐܝܟ̈ ܕܢܗܘ̈ܢ ... ܕܐ̈ܚ̈ܐ, beginning, fol. 5 *a*: ܡܐܡܪ ܥܠ ܐܝܟ̈ ܕܢܗܘ̈ܢ ... ܟܕ.

4. On humility, ܡܐܡܪ ܥܠ ... ܕܡ̈ܟ̈ܝܟ̈ܐ, beginning, fol. 6 *b*: ܡ̈ܟ̈ܝܟ̈ܐ ... ܕܡ̈ܟ̈ܝܟ̈ܐ. See Gallandii Biblioth. vett. Patrum, t. vii., B. Isaiæ Abbatis orationes, orat. xx.; Migne, Patrol. Gr., t. xl., col. 1157.

5. Precepts to those who renounce the world, ܡܐܡܪ ܥܠ ... ܕܫ̈ܘܝܐ ... ܕܥ̈ܠܡܐ, beginning, fol. 7 *a*: ܫ̈ܘܝܐ ... ܕܥ̈ܠܡܐ. ... ܟܕ. See Galland., orat. ix.; Migne, t. xl., col. 1133.

6. Concerning what he heard and saw among the Fathers, ܡܐܡܪ ... ܕܫ̈ܡܥ ... ܒܐ̈ܒ̈ܗ, beginning, fol. 7 *b*: ... ...

ܡܫܟܢܐ ܕܡܪܝܡ, beginning, fol. 30 *b*: ܟܕ ܐܬܐ ܠܗ ܡܠܐܟ ܡܫܝܚܐ ... ܘܐܡܪ ܠܗ ... See Galland., orat. ii.; Migne, t. xl., col. 1107.

10. For the training of novices, ܡܠܦܢܐ ܕܥܠܡܐ ܕܚܕܬܐ, beginning, fol. 32 *a*: ܡܢ ܠܐ ܢܬܪ ܒܣܡ ܒܪ ܠܐ ... See Galland., orat. iii.; Migne, t. xl., col. 1108.

11. Concerning the conscience of those who dwell in the cell, ܡܠܦܢ ܥܠ ܡܕܝܪ ܒܬܐ, beginning, fol. 35 *a*: ܐ ... See Galland., orat. iv.; Migne, t. xl., col. 1112.

12. Precepts to those who wish to live together in peace, ܡܠܦܢ ܦܩܕܢ ܕܨܒܝܢ ... ܕܢܬܪ, beginning, fol. 44 *b*: ܐ ... See Galland., orat. v.; Migne, t. xl., col. 1121.

13. Concerning those who wish to live in good peace, etc., ܡܠܦܢ ... See Galland., orat. vi. and vii.; Migne, t. xl., col. 1125.

14. On repentance, in reply to Abbā Peter, ܡܠܦܢ ... ܕܐܒܐ ... ܦ, beginning, fol. 53 *b*: ... See Galland., orat. xxi.; Migne, t. xl., col. 1157.

15. Concerning the joy of the soul that seeks to serve God, ... ܦ, beginning, fol. 61 *b*: ... See Galland., orat. xvii.; Migne, t. xl., col. 1146.

16. Extracts from the Scriptures against the passions that war with ascetics, ... ܦ, beginning, fol. 69 *a*: ... See Galland., orat. xviii.; Migne, t. xl., col. 1151.

17. Of the grain of mustard, ... ܕܚܪܕܠ, beginning, fol. 80 *a*: ... See Galland., orat. xi.; Migne, t. xl., col. 1135.

18. Of wine, ... ܕܚܡܪ, beginning, fol. 80 *b*: ... See Galland., orat. xii.; Migne, t. xl., col. 1136.

19. Concerning those who have striven, and have attained perfection, ... beginning, fol. 82 *a*: ... See Galland., orat. xiii.; Migne, t. xl., col. 1137.

20. Concerning the holy work of the new man, ... beginning, fol. 84 *b*: ... See Galland., orat. xxii.; Migne, t. xl., col. 1166.

21. Lament, ...

beginning, fol. 89 *a*: ... See Galland., orat. xiv.; Migne, t. xl., col. 1139.

22. Concerning the branches of evil, ..., beginning, fol. 90 *b*: ... This is Galland., orat. xxviii.; Migne, t. xl., col. 1197; but greatly amplified.

23. Of perfection, ..., beginning, fol. 107 *a*: ... See Galland., orat. xxiii.; Migne, t. xl., col. 1170.

24. Of impassibility, ..., beginning, fol. 111 *b*: ... See Galland., oratt. xxiv. and xxvii.; Migne, t. xl., col. 1174.

25. A collection of sayings, beginning, fol. 116 *b*: ... They correspond in part to Galland., oratt. xxvi., x., and viii.

26. Concerning bodily cares, ..., beginning, fol. 127 *a*: ... Imperfect, a leaf being lost after fol. 127. See Galland., oratt. xvi. and xviii.; Migne, t. xl., coll. 1142 and 1153.

27. A letter, ..., beginning: ... Fol. 133 *a*.

28. A short collection of sayings, beginning: ... Fol. 133 *b*.

Subscription, fol. 133 *b*, ..., which is followed by the usual doxology.

On fol. 134 *a* we find a short extract from John Chrysostom, beginning, ... ; and on fol. 134 *b* sayings of Abbā Bessarion, ..., and other ascetics, extracted from the work of Palladius.

Subscription, fol. 135 *a*: ...

A note on fol. 135 *a*, in a more cursive character, states that this manuscript was written for the recluse Sha'dūn, residing near the village of ..., in the province of Bostra, A. Gr. 915=A.D. 604, who gave for it the sum of "4 dīnārs, minus 3 carats." ... Another note, written in a rather inelegant Estrangēlā, informs us that the book belonged to the convent of the blessed Shu'aidūn and of John the recluse, who came after him, which is situated on the hill of ..., east of ... Castra. ...

Just below this we read, in a different hand: ... "we books are many, but there is no one who reads us. O what a great pity (حسرتا !, ?) that we remain unused!"

The note on fol. 1 *a* tells us that this was one of the volumes brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932. Under it are the letters H. PP.

On fol. 135 *b* a monk named Sergius has written: ܐܢܐ ܣܪܓܝ ܚܛܝܐ ܒܥܝ ܠܡܪܝ ܢܚܡ ܠܝ ; and at a still later period one Solomon and his brother: ܫܠܡܘܢ ܘܐܚܘܗܝ ܒܢܝ ܥܠܠ ܠܝ ܡܢ ܒܝܬ ܐܠܗܐ ,ܡܘܫܐ . ܐܡܝܢ ܘܐܡܪ ܠܟܠ ܡܢ ܕܢܫܒܘܩ ܠܥܠܡܐ ܗܕܐ . ܘܠܟܠ ܡܢ ܕܢܩܪܐ ܠܗܢ ܘܢܫܬܕܠ ܒܗ ܒܥܠ ܡܪܝ ܐܡܝܢ .

At the foot of fol. 47 *a* a reader has written: ܐܢܐ ,ܝܘܚܢܢ ܒܪ ܫܠܡ ܒܢܝ ܒܢܝ ܕܒܝܬ ܐܠܗܐ ܗܕܐ ܕܒܝܬ ܡܪܝܡ ܕܝܠܕܬ ܐܠܗܐ ܕܒܝܬ ܡܫܝܚܐ ܕܒܢܝ ܢܨܒ ܠܗ . ܒܫܠܡ ܐܠܗܐ ܡܢ ܗܘ ܕܢܩܪܐ ܠܗ . ܘܐܝܟ ܕܐܡܪ ܠܟܠ ܡܢ ܕܢܫܒܘܩ ܠܥܠܡܐ ܗܕܐ ܘܢܫܬܕܠ ܒܗ ܒܥܠ ܡܪܝ ܐܡܝܢ . There are similar, though shorter, notes on foll. 1 *b* and 2 *a*.

[Add. 12,170, foll. 1—135].

DLXXVI.

Vellum, about 11 in. by 7⅛, consisting of 108 leaves, the first two of which are slightly torn. The quires were originally 12 in number, but the last is now missing. They are signed with both letters and arithmetical figures (e. g. fol 61, ܟܐ ; fol. 71, ܟܐ̈). Each page is divided into two columns, of from 38 to 42 lines. This volume is written in a fine, regular Estrangĕlā of the viith cent., with the exception of fol. 81, which is a later restoration. It contains—

The works of Isaiah, abbat of Scete; viz.

1. ܡܐܡܪ ܡܕܒܪܢܘܬܐ ܕܐܒܐ ܐܝܫܥܝܐ ,ܣܟܝܬܐ ܕܡܫܟܚ ܠܢܦܫܐ, discourse profitable to the soul. Fol. 3 *b*.

2. ܦܓܓܪ ܕܚܒܪ ܕܐ ܥܡ ܬܪܥܣܪ ܐܚܝܢ ܕܗܠܟܝ ,ܥܠܡ, sayings of twelve wandering monks. Fol. 5 *b*.

3. ܡܐܡܪ . ܐܝܟ ܠܐ ܢܗܘܐ ܐܚܐ ܥܡ ܐܚܘܗܝ ܒܟܠ ܫܥܐ, how brethren should be towards one another. Fol. 6 *b*.

4. ܥܠ ܡܟܟܘܬܐ, on humility. Fol. 8 *a*.

5. ܦܩܕܐ . ܠܐܝܠܝܢ ܕܫܒܩܘ ܥܠ ܥܠܡܐ, precepts to those who renounce the world. Fol. 8 *a*.

6. ܥܠ ܡܐ ܕܫܡܥ ܘܚܙܐ ܒܝܢ ܐܒܗܬ ,ܥܠ, concerning what he heard and saw among the Fathers. Fol. 9 *a*.

7. ܠܬܠܡܝܕܗ ܦܛܪܘܣ ,ܐܓ, to his disciple Peter. Fol. 13 *a*.

8. ܦܩܕܐ ܠܐܝܠܝܢ ܕܗܘܘ ܥܡܗ, precepts to the brethren who were with him. Fol. 27 *a*.

9. ܥܠ ܡܐ ܕܟܝܢ ,ܥܠ, of the mind in its natural state. Fol. 28 *a*.

10. ܥܠ ܣܕܪ ܐܘܠܦܢ ,ܥܠ, for the training of novices. Fol. 28 *b*.

11. ܥܠ ܚܠܡ ܕܒܝܬ ܐܝܢܘܢ ,ܥܠ, concerning the conscience of those who dwell in the cell. Fol. 31 *b*.

12. ܥܠ ܦܩܕܐ ܕܡܬܚܙܝܢ . ܒܝܢ ܐܚܝܢ ܕܨܒܝܢ ,ܠܡܬܚܕ, precepts to those who wish to live together in peace. Fol. 39 *a*.

13. ܥܠ ܐܝܠܝܢ ܕܒܝܬ ܐܒܗ . ܠܐܚܝ ܠܡܐ ,ܠܡ ܢܗܘܘܢ, ܠܐ ܨܒܝ ,ܠܡ . ܥܠ ܡܐ ܕܢܗܘܘܢ ܒܫܠܡ ܛܒ . ܥܠ ܡܐ ܕܢܗܘܘܢ ܒܫܠܡ ܛܒ ,ܠܡ, concerning those who wish to live in good peace, etc. Fol. 43 *a*.

14. ܥܠ ܬܫܒܘܬܐ ܐܓ ܠܐܒܐ ,ܥܠ, on repentance, in reply to Abbā Peter. Fol. 46 *b*.

15. ... concerning the joy of the soul that seeks to serve God. Fol. 53 *a*.

16. ... extracts from the Scriptures against the passions that war with ascetics. Fol. 59 *b*.

17. ... concerning the grain of mustard. Fol. 68 *b*.

18. ... concerning wine. Fol. 68 *b*.

19. ... concerning those who have striven, and have attained perfection. Fol. 69 *b*.

20. ... concerning the holy work of the new man. Fol. 71 *b*.

21. ... lament. Fol. 75 *b*.

22. ... concerning the branches of evil. Fol. 76 *b*.

23. ... of perfection. Fol. 89 *b*.

24. ... of impassibility. Fol. 92 *b*.

25. A collection of sayings, beginning: ... Fol. 96 *a*.

26. ... concerning the cares of work. Fol. 103 *b*. To this is appended—

27. An extract from Evagrius, ..., beginning, fol. 108 *a*: ... Imperfect.

Fol. 1 *b* contains an index to the contents of the volume, ..., drawn up by a later hand. From this index, which is not, however, quite accurate, it appears that the volume once comprised not only the works of Isaiah of Scete, but also certain discourses of John Chrysostom and Jacob of Batnae; viz. ...

On the same page we find, in an old Arabic hand, the words عند ترصما خمسة كتب, followed by the Syriac translation ..., "in the possession of Bar-ṣaumā there are five books."

On foll. 2 and 3 *a* we read the lament of Simon Peter after his apostasy, written in a rather rude hand of the viiith cent., beginning: ... This is a sūgīthā of Jacob of Batnae.

[Add. 14,575.]

DLXXVII.

Vellum, about 11⅛ in. by 7¼, consisting of 84 leaves, some of which are much stained

and torn, especially foll. 3, 4, 59 and 84. The quires, signed with letters, were originally 21 in number, but the first 12 are lost, and of the 13th only two leaves remain. The later signatures are incorrect. Each page is divided into two columns, of from 38 to 44 lines. This volume is written in a good, regular Estrangĕlā of about the viiith cent., and contains—

The works of Isaiah, abbat of Scete; viz.

1. A fragment of the tract entitled ܡܠܐ ܕܥܠ ܡܐ ܕܐܡܪ ܒܪ ܫܥ ܐܢܫ ܕܐܬܐ ܒܐܪ (Add. 14,575, no. 6). Fol. 1 *a*.

2. Part of the tract addressed ܠܐܦ ܒܪ ܐܠܦܣܝܣ (Add. 14,575, no. 7). Fol. 2 *a*.

3. ܡܬܬ ܕܡܫ ܠܟܠ ܒܪ ܫܘ . Fol. 8 *a*.

4. ܡܠܐ ܕܐܡܪ ܐܢܐ . Fol. 9 *a*.

5. ܡܠܐ ܕܐܡܪ ܐܢܐ ܐܦ ܐܢܐ . Fol. 9 *b*.

6. ܡܠܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ . Fol. 12 *a*.

7. ܡܠܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ . Fol. 19 *a*.

8. ܡܠܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ . Fol. 22 *b*.

9. ܡܠܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ . Fol. 25 *b*.

10. ܡܠܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ . Fol. 31 *b*.

11. ܡܠܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ . Fol. 37 *a*.

12. ܡܠܐ ܕܐܡܪ ܐܢܐ . Fol. 45 *a*.

13. ܡܠܐ ܕܐܡܪ ܐܢܐ . Fol. 45 *a*.

14. ܡܠܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ . Fol. 46 *a*.

15. ܡܠܐ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ . Fol. 48 *a*.

16. ܡܠܐ ܕܐܡܪ ܐܢܐ . Fol. 51 *b*.

17. ܡܠܐ ܕܐܡܪ ܐܢܐ . Fol. 52 *b*.

18. ܡܠܐ ܕܐܡܪ ܐܢܐ . Fol. 65 *a*.

19. ܡܠܐ ܕܐܡܪ ܐܢܐ . Fol. 68 *a*.

20. ܡܪ ܐܦ ܐܠ ܡܠܐ (Add. 14,575, no. 25). Fol. 71 *b*.

21. ܡܠܐ ܕܐܡܪ ܐܢܐ . Fol. 78 *b*.

22. Extract from Evagrius, ܡܢ ܡܠܐ ܕܐܡܪ ܐܢܐ (Add. 14,575, no. 27). Fol. 83 *a*.

23. A letter, ܐܓ ܕܐܡܪ (Add. 12,170, fol. 133 *a*). Fol. 83 *b*.

Colophon, fol. 84 *a*: ܐܠܦ ܐܠܦ ܐܠܦ

me). But let him who can obtain a suitable exemplar make what corrections are needed, for the love (of God)."

At the foot of the page is a deed of gift, by which one Abī (or Ubai, أُبَيّ ?), the son of Ṣalībā, of Tagrīt, gave this book, together with a copy of the Acts and the Pauline Epistles, to his daughter Sārā, A. H. 273, A.D. 886-7. It is very carelessly written, and some words are no longer legible. ܐܢ ܐܡ ܐܚ ܒܪ ܫܠܝܒܐ ܕܡ ܬܓܪܝܬ ܐ(ܒ)ܝ ܕ(ܐ)ܒ ܒܪ ܫܠܝܒܐ ܕ(ܡ)ܬ ܒ(ܬ)ܪ ܣ(ܪ)ܐ ܕ(ܐ)ܬ ܒ(ܬ)ܗ ܕ(ܐ)ܪ ܣ(ܪ)ܐ ..... ܒ[ܬ] ܐ[ܪ]ܣ ..... ܐ[ܪ]ܣ ..... ܒ[ܬ]ܗ

DLXXX.

Vellum, 9⅓ in. by 6⅜, consisting of 11 leaves, the last of which is much torn and the first slightly so. Each page is divided into two columns, of from 28 to 30 lines. This manuscript is written in a good, regular hand of about the xth cent., and contains—

Part of the works of Isaiah of Scete; viz.

1. . Fol. 1 *b*.

2. . Fol. 4 *a*.

3. . Fol. 5 *b*.

4. . Fol. 7 *b*.

5. . Fol. 8 *a*.

6. . Fol. 9 *a*. Imperfect.

See Add. 14,575, nos. 1—6.

The note on fol. 1 *a* states that the manuscript belonged to one Zachariah, the son of John, who bequeathed it after his death to the monks "of this convent" (S. Mary Deipara?), to be sold and its price divided among them, that he might be remembered in their prayers. (sic)

It was at one time bound with another codex containing the works of Isaac of Antioch, for on the margin of fol. 2 *a* are the words .

[Add. 12,172, foll. 1—11.]

DLXXXI.

Seven vellum leaves, about 9¼ in. by 5¾, of which the first two and the last are much stained and torn (Add. 17,201, foll. 26—32). The writing is good and regular, of the ix[th] or x[th] cent., with from 26 to 29 lines in each page. They contain—

Part of the writings of Gregory the monk (fol. 28 *b*, at the top,). See Assemani, Bibl. Or., t. i., p. 170, and Add. 12,163, fol. 240 *b*.

1. ; imperfect. Fol. 26 *a*.

2. . Fol. 26 *a*.

3. . Fol. 26 *b*.

4. ; imperfect. Fol. 26 *b*.

[Add. 17,201, foll. 26—32.]

DLXXXII.

Vellum, about 12¼ in. by 9, consisting of 135 leaves (Add. 12,142, foll. 108—242), some of which are much stained and torn, especially foll. 110, 230, and 237—242. The quires have been twice numbered with arithmetical figures, once by the scribe, and again by an early corrector (see fol. 212 *a*). A third numeration, with letters, is of late date and incorrect. Leaves are wanting both at the beginning and end; and there are lacunæ after foll. 113, 114, 120, 171, and 241. Each page is divided into 3 columns, of from 37 to 43 lines. This manuscript is written in a small, elegant, Edessene character, probably of the beginning of the vi[th] cent., and contains—

The Commentary of John Chrysostom on the Gospel according to S. Matthew, homm. i.—xxxii. See the Benedictine edition of

Chrysostom's works, 1834—38, t. vii., pp. 1—426, and Migne, Patrol. Gr., t. lvii.

The following portions of the text are missing. At the beginning, hom. i., from the commencement to the words *Εἰ δέ τι περὶ καιρῶν ἢ τόπων διαφόρως ἀπήγγειλαν* (tom. vii., p. 6). After fol. 113, hom. ii., from the words *Οὐχ ὥς τινες οἴονται κάτωθεν ἄνω βουλόμενος ἐλθεῖν* (p. 27) to the end; the whole of hom. iii.; and hom. iv., from the beginning to the words *καίτοι γε οὐ παραδειγματισμοῦ μόνον ἦν ὑπεύθυνος ἡ τοιαύτη, ἀλλὰ καὶ κολάζεσθαι αὐτὴν ὁ νόμος ἐκέλευεν* (p. 60). After fol. 114, hom. iv., from the words *καὶ γὰρ καὶ τῶν εἰρημένων ἕνεκεν, καὶ ἵνα φανῇ αὐτοῦ ἡ φιλοσοφία, ἀναβάλλεται τὴν παρουσίαν* (p. 63) to *Εἰ γὰρ καὶ μὴ σὸς ὁ τόκος* (p. 67). After fol. 120, hom. v., from the words *καὶ τὰ πρὸ τούτου δε εἰρημένα τοῦτον τὸν λόγον συνίστησιν* (p. 88) to *Κἂν Ἰεζεκιὴλ ᾖ ὁ παρακαλῶν, ἀκούσεται, ὅτι Ἐὰν στῇ Νῶε* (p. 92). After fol. 171, hom. xv., from the words *Τὸ γὰρ δὴ θαυμαστὸν, τοῦτό ἐστιν, ὅτι οὐ κολακεύοντες, οὐδὲ θεραπεύοντες, ἀλλ' ἐπιστύφοντες ὥσπερ τὸ ἄλας* (p. 222) to the end; and hom. xvi., from the beginning to the words *Ὅταν μὴ ἑαυτοῖς ἀμύνωμεν, ἀλλ' ἑτέρους σκιρτῶντας ἄγχωμεν, καὶ ῥᾳθυμοῦντας ἐπιστρέφωμεν* (p. 244). After fol. 241, the greater part of hom. xxxii., from *πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ* (p. 417) to the end; with the exception of the fragment fol. 242, which contains p. 418, lines 1—4, and the last seven lines of p. 419.

[Add. 12,142, foll. 108—242.]

DLXXXIII.

Vellum, about 9½ in. by 6⅜, consisting of 171 leaves, a few of which are slightly stained and torn, especially foll. 9 and 171. The quires, 18 in number, are now signed with letters, but what the original signatures were is not apparent. Two leaves are wanting at the beginning. Each page is divided into two columns, of from 28 to 32 lines. This volume is written in a fine, regular Estrangĕlā, and dated A. Gr. 868, A.D. 557. It contains—

The Commentary of John Chrysostom on the Gospel of S. Matthew, homm. i.—xvi. The first homily is slightly imperfect, commencing with the words ܠܫܠܡ ܕܐܠܗܐ ܘܐܒܐ ܘܪܘܚܐ ܩܕܝܫܐ, corresponding to the Greek *οἱ μὲν δογμάτων ἕνεκεν, οἱ δὲ βίου καὶ τρόπων, κ.τ.λ.*; Opera, t. vii., p. 2, line 27. Subscription, fol. 171 *a*: ܫܠܡ ܠܡܪܝܐ ܝܘܚܢܢ ܦܡܐ ܕܕܗܒܐ ܣܝܡ ܐܡܝܢ . ܫܠܡ ܠܡ[ܪ]ܝܐ ܐܠܝܐ ܘ[ܠ]ܡ ܕܝܪ ܩܫܝܫܐ ܘܐܒܐ ܕܝܪ ܩܕܝܫܐ ܕܡܪ ܐܠܝܐ . ܩܫܝܫܐ ܕܝܪ ܩܕܝܫܐ ܕܡܪ ܐܠܝܐ ܘ[ܠ]ܡ

ܕܒܝܬ ܡܪܝ ܐܒܪܗܡ ܕܥܠ ܫܡܗ ܐܬܚܘ ܠܗ ܒܟܬܒܐ ܘܒܣܘܪܝܐ ܗܕܐ ܐܒܪܗܡ ܕܝܪ ܐܒܪܗܡ ܕܥܠ ܫܡܗ ܐܬܚܘ ܠܗ ܒܟܬܒܐ ܘܒܣܘܪܝܐ ܗܕܐ ܐܒܪܗܡ ܕܝܪ ܐܒܪܗܡ ܐܣܝܪܐ ܣܥܘ ܠܗ ܠܡܪܢ ܐܒܪܗܡ ܐܣܝܪܐ ܣܥܘ ܠܗ ܠܡܪܢ ✣ ܐܒܪܗܡ ܐܣܝܪܐ ܣܥܘ ܠܗ ܠܡܪܢ ✣ ܐܒܪܗܡ ܐܣܝܪܐ ܣܥܘ ܠܗ ܠܡܪܢ ✣ ܐܒܪܗܡ ܐܣܝܪܐ ܣܥܘ ܠܗ ܠܡܪܢ ✣

A later note, on the same page, gives the date of the decease of a woman, whose name has been erased, viz. A. Gr. 917, A.D. 606, on the 30th of the first Kānūn. ܒ... ... ... ܒ ... ...

DLXXXV.

Vellum, about $10\frac{3}{8}$ in. by $6\frac{3}{4}$, consisting of 107 leaves, of which a few are slightly stained and torn, especially foll. 8 and 107. The quires, signed with letters, are at present 11 in number. A leaf is wanting after fol. 18, and several quires after fol. 98. Each page is divided into two columns, of from 28 to 33 lines. This volume is written in a good, regular Estrangĕlā of the vith cent., and contained—

The Commentary of John Chrysostom on the Gospel of S. Matthew, homm. xvii.—xxxii. Title, fol. 2 *b*: ܦܫܩܢܐ ܕܡܪܝ ܝܘܚܢܢ ܦܡܐ ܕܗܘ ܩܕܝܫܐ ܘܣܒܐ ܕܡܬܝ. The end of hom. xxiv. is wanting, the whole of homm. xxv.—xxxi. and the beginning of hom. xxxii. Hom. xviii. is also slightly imperfect. Subscription, fol. 107 *a*: ܫܠܡ ܦܫܩܢܐ ܕܡܬܝ ܒܥܕ ܡܪ ܫܡܥܘܢ ܐܒܐ ܕܙܓܠ ܘܥܕ ܐܚܘܬܐ ܒܝܘܡܝ ܐܦܣܩܘܦܐ ܕܡܪ ܝܥܩܘܒ ܘܬܐܘܕܘܪܘܣ ܟܕ ܡܠܟ ܒܪ ܟܪܒ ܐܒܘ ܟܪܝܒ ܐܡܝܪܐ ܕܓܣܣܢ.

A note on fol. 107 *b* informs us that the manuscript belonged to the monastery of Nāṭphā of Zagal, near Tadmor or Palmyra; and that it was written at the expense of the abbat Simeon and the brotherhood, in the days of the bishops Jacob and Theodore, when Abū Karib was king. Abū Karib No'mān VI., the Ghassanide, reigned, according to Caussin de Perceval, Essai sur l'histoire des Arabes, t. ii., p. 245, from A.D. 597 to 600. Besides, Assemani mentions in the Bibl. Or., t. i., p. 167, one Theodore, bishop of al-Ḥīra, who sat from A.D. 551 to 617 (?). ܐܬܝܠܕ ܒܬܪ ܡܢ ܕܝܪ ܙܓܠ ܕܒܪ ܬܕܡܘܪ ܐܘ ܬܕܡܘܪ ܐܬܪ ܒܝܬ ܐܒܐ ܕܐܠܗܐ ܒܙܒܢ ܡܠܟܘܬܐ ܕܝܥܩܘܒ ܘܬܐܘܕܘܪܘܣ ܟܕ ܡܠܟ ܐܒܘ ܟܪܝܒ ܐܡܝܪܐ ܕܓܣܣܢ. ܐܝܬ ܕܐܦ ܣܡܥܢܝ ܒܒܝܒ. ܘ. ܒܝܫܦ ܐܦܣܩܘܦܐ ܕܐܝܪ ܕܐܦ ܒܫܢܬ ܬܠܬ ܡܐܐ ܘ. ܫܢܬ ܐܦ ܒܫܢܬ ܬܠܬ ܡܐܐ ܘ. ܫܢܬ ܕ

ܕܝܪ ܡܪܝ ܣܘܡ : ܒܝܬ ܡܢܝ ܠܡܝܡܪ ܕܝܪ ܒܝܬ ܡܪܝ ܕܬܝܠ ܒܗ ܠܡܫܐ

On fol. 1 *b* there are written in an elegant current hand of the viith cent., the two following extracts—

1. A prayer, beginning: ܐܠܗܐ ܚܝܐ ... (sic) ... ܐܡܝܢ.

2. An extract from the Doctrine of Addai: ... ܐܡܝܢ. See Cureton's Ancient Syriac Documents, p. ..., and pp. 108, 192.

The same hand has made a few marginal corrections, e.g. foll. 60 *a* and 62 *a*.

On fol. 2 *a* we find an extract, written in a good Estrangĕlā of about the viiith cent., from Chrysostom's Commentary on the 2nd Epistle to the Thessalonians, hom. iv. (Opera, t. xi., p. 613), entitled: ... (sic) ...

On fol. 184 *a* is a note, probably of the ixth cent., portions of which have been erased: ... (ܡ erased) ... (ܡ erased) ... Below this we read, in a hand of the xth cent.: ...

On fol. 2 *a* there is a long note, stating that this was one of the 250 volumes brought to Scete by the abbat Moses of Nisibis, on his return from Bagdad, A. Gr. 1243, A.D. 932.

A note on fol. 1 *b*, in a more recent hand, has been almost totally erased.

On fol. 2 *b* there is a carelessly written note, of still later date and slightly mutilated, the latter part of which seems to run as follows: ... Perhaps Macarius, the sixty-ninth patriarch of Alexandria, is meant, who sat from A.D. 1103 to A.D. 1129. See Renaudot, Hist. Patr. Alexand. Jacob., p. 483.

[Add. 12,161.]

DLXXXVIII.

Vellum, about 9$\frac{3}{8}$ in. by 6$\frac{1}{4}$, consisting of 141 leaves, one of which, fol. 10, is much stained and torn. The quires, signed with letters, were 19 in number, but the first is imperfect at the beginning, and the second and third are lost. Each page is divided into two columns, of from 29 to 37 lines. This volume is written in a good, regular hand of the viith or viiith cent., and contained—

The Commentary of John Chrysostom on the Gospel of S. John, homm. lx.—lxxxviii. Homm. lx., lxi., and lxiii. are imperfect; and hom. lxii. is altogether wanting. The text commences with the words ...

ܕܡܠ ܕܐܡܪ, corresponding with the Greek *Διὰ τοῦτο ἦλθον, ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσι*, Opera, t. viii., p. 404, line 1; Migne, Patrol. Gr., t. lix., col. 328, line 52. The lacuna after fol. 9 extends from t. viii., p. 416, line 9, to p. 435, line 2. Subscription, fol. 140 *b*: ܟܬܒ ܐܒܪܗܡ ܚܛܝܐ ܒܥܕ ܡܪܝ ܒܬ ܡܫܝܚܐ ܕܒܝܬ ܡܪܝ ܕܥܡ ܫܡܗ ܕܡܪ ܝܘܚܢܢ ܦܡ ܕܗܒܐ ܕܡܠܝ ܣܦܪ ܐܘܪܫܠܡ

DXC.

Vellum, about 10⅛ in. by 6¾, consisting of 108 leaves. The quires, 11 in number, are signed with both arithmetical figures and letters; a later hand has renumbered them with letters only. Each page is divided into two columns, of from 32 to 34 lines. This manuscript is written in a fine, regular Estrangĕlā, and dated A. Gr. 895, A.D. 584. Foll. 54, 55, 64, 65, 91 and 98, are in a different and somewhat later hand. It contains—

The third part of the Commentary of John Chrysostom on the first Epistle of S. Paul to the Corinthians, homm. xxxiv.—xliv. See Opera, t. x., pp. 361—484; Migne, Patrol. Gr., t. lxi., col. 285. In this manuscript there is also another division into sections, numbered from 38 to 48. The translation was made in the city of Callinicus (al-Raḳkah, الرَّقَّة). Title, fol. 2 *b*: ܡܠܦܢܐ ܕܝܘܚܢܢ ܦܡܐ ܕܗܘܐ ܒܪ ܙܒܕܝ ܥܠ ܦܘܠܘܣ ܫܠܝܚܐ ܠܩܘܪܢܬܝܐ ܐܓܪܬܐ ܩܕܡܝܬܐ ܕܫܠܝܚ ܒܩܠܝܢܝܩܘܣ. Subscription, fol. 106 *b*: ܫܠܡ ܠܟ ܡܪܝ ܡܫܝܚܐ ܥܠ ܟܠ ܡܐ ܕܐܫܠܡ ܠܟ ܥܠ ܟܠ ܡܐ ܕܐܫܠܡ ܠܢ ܒܪܟ ܠܥܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ ܫܠܡ ܠܟ ܡܪܝ ܡܫܝܚܐ

It seems, however, to have been subsequently taken away from the convent of S. Mary Deipara, to which it was restored by Paul bar Yāyē of Tagrit, A. Gr. 1243, A.D. 932.* ܟܬܒ ܗܢ ܣܦܪܐ ܕܐܬ ܠܗ ܡܢ ܒܝܬ ܡܪܝܡ ܝܠܕܬ ܐܠܗܐ ܒܬܠܐ ܕܬܓܪܝܬ ܘܐܬܝܗܒ ܠܗ ܡܢ ܒܝܬ ܡܪܝ ܡܪܝ ܦܘܠܘܣ ܒܪ ܝܝܐ ܕܐܬܐ ܡܢ ܬܓܪܝܬ ܒܫܢܬ ܬܪܬ ܡܐܐ ܘܬܠܬܝܢ ܘܐܪܒܥ ܡܐܐ ܠܝܘܢܝ ܕܐܬ ܠܗ ܡܢ ܒܝܬ ܡܪܝ ܡܪܝ ܝܘܚܢܢ ܕܒܝܬ ܒܠܝܫ

Prefixed to them are—

a. An index of the subjects of the various homilies, fol. 2 *b*: ܟܬܒܐ ܕܡܫܬܟܚ ܟܠܗ ܡܢ ܟܬܒ[ܐ] ܕܬܫܥ ܡܐܡܪ̈ܐ ܕܝܘܚܢܢ ܦܘܡܐ ܕܗܘ ܕܗܘ ܒܝܘܡ ܕܡܬܐ ܘܒܝܘܡ ܕܩܝܡ ܡܢ ܒܝܬ ܩܒܪ̈ܐ ܘܒܝܘܡ ܕܐܬܐ ܠ

chased when Julian was their abbat, and Job and John his δευτεράριος and τριτευτής. ܕܝܘܠܦܢܐ ܕܥܒܕ ܗܘ ; ܡܪܝ ܐܒܐ ܕܗܘ ܕܝܘܒ ܘܝܘܚܢܢ ܕܐܬܪ ܕܝܘܠܦܢܐ ܘܬܪܝܬܝܬܐ . ܐܝܬ ܒܗ ,ܡܢ ,ܐܚܪ ܡܠܐ ,ܡܢ ,ܐܚܪ ܡܠܐ ,ܡܢ ,ܐܚܪ ܡܠܐ . ܟܠ ܡܫܠܡ ,ܡܠܐ ,ܡܢ ,ܐܚܪ ܡܠܐ ,ܡܢ ,ܐܚܪ ܡܠܐ ,ܡܢ ,ܐܚܪ

In a later addition we are told that one Thomas corrected or repaired the volume: ܗܘ ܕܬܘܡܐ ܕܫܚܠܦ ܘܚܕܬ ܠܗ ܡܢ ܫܘܢܝܐ ܕܟܬܒ ܒܗ ܡܐ ܕܐܫܬܟܚ ܠܗ ܒܫܘܢܝܐ ܐܚܪܢ

p. 479, l. 8. Colophon, fol. 108 *a*: ܫܠܡ ܠܡܪܝܡ ܕܥܒܕ ܒܬܘܫܒܚܬܐ ܕܡܫܝܚܐ ܐܠܗܢ ܥܠ ܟܠ ܚܕ ܘܚܕ ܒܟܠ ܙܒܢ ܘܙܒܢ ܥܕ ܥܠܡܐ ܥܠܡܝܢ ⁘ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣܠܐ.

2. The Epistle to Titus: ܦܘܠܘܣ ܫܠܝܚܐ ܕܡܫܝܚܐ ܐܠܗܢ ܥܠ ܟܠ ܚܕ ܘܚܕ ܒܟܠ ܙܒܢ ܘܙܒܢ ܥܕ ܥܠܡܐ ܥܠܡܝܢ ⁘ ⁘ ⁘

the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932.

On fol. 120 *a* there is part of a perhaps somewhat earlier note, concluding with one of the usual anathemas.

On the verso of the same leaf, two readers, of comparatively recent date, have recorded their names, Behnām and Gregory.

ܟܬܒ ܒܗܢܡ ܒܪ ܒܟܝ ܕܐܡ ܟܬܒ ܐܓ ✣ ✣ ✣

ܫܘܝܐ ܪܫܐ . Fol. 182 *b*. See Opera, t. vii., p. 151, commencing with l. 22, *Ἐνταῦθα μοι μετὰ ἀκριβείας προσέχετε*, and ending with p. 155, l. 4.

6. Hom. viii. on the first Epistle to the Thessalonians, ܪܥܝܐ ܕܐܓܪܬܐ ܩܕܡܝܬܐ ܕܬܫܠܘܢܝܩܝ . ܪܥܝܐ ܕܐܓܪܬܐ ܬܢܝܬܐ ܕܬܫܠܘܢܝܩܝ Fol. 187 *a*. See Opera, t. xi., p. 553.

7. Extract from hom. v. on the Gospel of S. Matthew, ܩܕܡܝܬ ܡܢ ܡܐܡܪܐ ܕܐܓܪܬܐ ܕܡܬܝ ܕܐܡܪ ܠܬܠܡܝܕܘܗܝ ܕܝ ܐܝܬ ܠܝ ܒܥܠ ܐܢܬ ܕܐܝܫ ܡܐ ܕܐܡܪ

Lord with Satan, ܕܐܠ ܡܫܘܚܐ ܕܐܢ ܕܐܚ ܡܠܟܐ .

a. Beginning, fol. 5 *b*: ܡܢ ܕܐ ܕܐܚܕ ܒܫܒ ܐܠ ܐܝܟ ܒܚܕ . ܕܡܪܝܐ ܒܫܡ ܫܠܝ ܕܐ ܒܐ ܡܫܝܚܐ ; ܕܐ ܥܠ ܡܫܘܚܐ ܕܐܢ ܕܐ ܡܢ ܡܠܟܐ . ܡܐ .

b. Beginning, fol. 7 *b*: ; ܡܢܕܥܐ ܕܐܢ ܐܠܟ ܡܢ ܕܐ ܡܫܘܚܐ ܕܐܢ ܕܐ ܡܐ . ܡܠܟܐ . See Add. 14,515, fol. 126 *b*.

c. Beginning, fol. 11 *b*: [ܕܐ] ܐܠܟ ܡܢ ܕܐ [ܕܐ] ܠ [ܒܐ] ܕܐܢ ܡܫܘܚܐ ; [ܐ] ܕܐ ܡܫܘ ܕܐܢ ܐ ܡܫܘ . See Add. 14,515, fol. 131 *a*.

As these leaves follow one another consecutively, without any lacunæ, it is clear that the original order has not been disturbed since they were deposited in the British Museum. The Syriac text has, however, been washed off, to facilitate the reading of more ancient palimpsest texts, so that only fol. 9 now remains in its original condition. A transcript was made, previously to this operation, by the late Mr. Ellis, and is now bound with the manuscript, and numbered foll. 14—26.

These leaves are remarkable for being doubly palimpsest.

I. The more ancient of the two underlying texts exhibits portions of the Annals of the Roman historian Granius Licinianus, consisting of fragments of Books xxvi., xxviii., xxxiii. (?), xxxv., and xxxvi. Each page is divided into two columns of 24 lines. The character is an elegant, small-sized uncial of the vith or viith cent. The writing is most plainly visible on foll. 1 *b* and 5 *a*. These fragments were edited by Dr. Karl Pertz, under the title of "Gai Grani Liciniani Annalium quæ supersunt," Berlin, 1857; and re-edited at Leipzig, in 1858, under the title of "Grani Liciniani quæ supersunt emendatiora edidit philologorum Bonnensium heptas." See also "Philologus, Zeitschrift für das klassische Alterthum," for 1854, p. 394; "Zeitschrift für das Gymnasialwesen" for 1858, pp. 341 and 714; "Monatsberichte der Berliner Akademie der Wissenschaften" for 17th June, 1858; and "Transactions of the Royal Society of Literature," for 1859, new Series, vol. vi. The facsimile in Pertz's edition is indifferent.

II. The work of Granius Licinianus was effaced in order to make room for that of a Latin Grammarian, which is written across the reversed pages in a straggling, cursive hand of the viiith or ixth cent. The heading *de adverbio* is legible on fol. 1 *a*, at the top of the page; and *de verbo* on fol. 8 *b*, also at the top (see Pertz's preface to Granius Licinianus, p. iii.). The writing is most legible on foll. 2, 7, and 10.

[Add. 17,212.]

DXCIX.

A vellum leaf, about 8$\frac{3}{8}$ in. by 5$\frac{3}{8}$, much mutilated. The writing is a small, neat Estrangĕlā of the vith or viith cent. It contains, on the verso, the commencement of the first discourse of John Chrysostom to Theodore (ad Theodorum lapsum, Opera, t. i., p. 1; Migne, Patrol. Gr., t. xlvii., col. 277): ܕܐ ܕܐ ܡܫܘܚܐ ܕܐ ܕܐ ܕܐ ; ܕܐ ܡ ܕܐ ܕܐ ܡ ܕܐ ܕܐ ; ܕܐ ܡ ܕܐ ܕܐ ; ܕܐ ܡ ܕܐ ; ܕܐ ܡ ܕܐ ; ܕܐ ܡ

or ixth cent., in double columns of 29 lines. It is the last leaf of a volume, and contains the conclusion of a discourse of John Chrysostom on the second coming of our Lord and on the Antichrist: ...

On the verso there is a note, in the usual form, relating to the donation of the abbat Moses of Nisibis to the library of the convent of S. Mary Deipara, A. Gr. 1243, A.D. 932.

[Add. 14,668, fol. 45.]

DCI.

A vellum leaf, much mutilated. The writing is neat and regular, in double columns, in a hand of the xth cent. It contains—

1. A small portion of the conclusion of a discourse.

2. The commencement of the first discourse of John Chrysostom to Theodore: ...

[Add. 14,669, fol. 19.]

DCII.

Eight paper leaves, about 10½ in. by 6¾, of which the first two and the last are much torn. There are from 34 to 36 lines in each page. The writing is of the xiiith cent. They contain—

Extracts from the homilies of John Chrysostom on the Gospel of S. Matthew; viz.

1. From hom. lix. See Opera, t. vii., p. 664, l. 36, *ἀλλ' ὁμοίως πᾶσι πάντα ἐπανίσταται.* This extract is imperfect at the beginning. Fol. 1 *a*.

2. From hom. lxxxii. See Opera, t. vii., p. 888, l. 41, *Διὸ παρακαλῶ, μήτε τὸ πᾶν ἐπὶ τὸν Θεὸν ῥίψαντας αὐτοὺς, καθεύδειν, κ.τ.λ.* Fol. 2 *b*.

3. From hom. lxxxv. See Opera, t. vii., p. 912, l. 32, *Ἀκούσατε ὅσοι ἀπὸ φόνων δοκεῖτε, εὐποιίας ποιεῖν, κ.τ.λ.* Fol. 4 *b*.

4. Hom. lxi. See Opera, t. vii., p. 687. Imperfect at the end. Fol. 6 *a*.

[Add. 17,267, foll. 1—8.]

DCIII.

Vellum, about 8⅜ in. by 6⅛, consisting of 13 leaves (Add. 14,630, foll. 29—41), all slightly stained and torn, especially foll. 29—32, 38, and 41. Each page is divided into two columns, of from 33 to 38 lines. This manuscript is written in a neat hand of the ixth cent., and contains—

The discourse of John Chrysostom* on Virginity and Repentance, ... Imperfect at the beginning.

A note at the end, in the handwriting of the scribe, states that the manuscript was written for the monk Joseph, of the place called "little Baddāyā," ..., near Ḥarrān: ...

[Add. 14,630, foll. 29—41.]

DCIV.

Five vellum leaves, about 8⅝ in. by 5⅜,

* Or rather of John IV., called ὁ Νηστευτής (Jejunator, or the Faster), patriarch of Constantinople, A.D. 582—595 (Le Quien, Or. Christ., t. i., col. 226). See the Works of Chrysostom, ed. Saville, t. vii., p. 641.

all more or less stained and the last much mutilated (Add. 17,160, foll. 19—23). Each page is divided into two columns of 29 or 30 lines. The writing is a good, regular Estrangĕlā of the vith or viith cent. They contain—

Portions of the discourse of Marcus the monk on the Spiritual Law. See Assemani, Bibl. Or., t. iii., pars 1, p. 45; Gallandii Bibl. Vett. Patrum, t. viii., p. 1; Migne, Patrol. Gr., t. lxv., col. 905. There are lacunæ after foll. 19 and 21.

[Add. 17,160, foll. 19—23.]

DCV.

Vellum, about 9¾ in. by 6¾, consisting of 42 leaves, all more or less soiled, torn, and mutilated. The quires are signed with letters (fol. 21 *a*, ܟ), but their number is quite uncertain, not one being complete. There are from 30 to 33 lines in each page. This manuscript is written in a good, regular hand of about the ixth cent., and contains—

A Commentary on the two discourses of Marcus the monk on the Spiritual Law, ܦܫܩܢܐ ܕܡܪܩܘܣ ܕܥܠ ܢܡܘܣܐ ܪܘܚܢܝܐ ܘܡܬܚܙܐ ܒܫܡܗ ܕܒܪ ܕܫܝܢܕܕ, apparently either that of Babaeus, or that of Abraham bar Dāshendād, more probably the former. See Assemani, Bibl. Or., t. iii., pars 1, pp. 96 and 194.

First discourse. Fol. 1 *a*.

Second discourse. Fol. 18 *a*.

The last four leaves, foll. 38—42, seem to contain a survey of the general scope and arrangement of the two discourses, divided into several chapters.

[Add. 17,270.]

DCVI.

Thirteen vellum leaves, about 9¾ in. by 6¾, several of which are much stained, torn, and mutilated (Add. 17,217, foll. 20—32). The quires are signed with letters (fol. 27 *a*, ܐ). There are from 31 to 37 lines in each page. The writing is good and regular, of the ixth cent. These leaves contain—

Portions of the Commentary of Theodore of Mopsuestia on the book of Genesis (see Migne, Patrol. Gr., t. lxvi., coll. 633—646).

The first or introductory discourse, ܡܐܡܪܐ ܕܡܦܬܚܐ ܒܫܘܠܡܐ ܕܡܦܫܩܢܐ, is imperfect at the beginning, fol. 20 *a*. The second discourse begins on fol. 23 *b*. Foll. 24—30 comprise fragments of the commentary on ch. i. and ii.; fol. 31, of that on ch. xxii.

The greater part of these fragments has been edited, with a Latin translation, by Dr. Sachau in his work, "Theodori Mopsuesteni Fragmenta Syriaca," Leipzig, 1869.

[Add. 17,217, foll. 20—32.]

DCVII.

Five vellum leaves, about 10¼ in. by 6½, the second and third of which are much torn (Add. 14,668, foll. 32—36.). Each page is divided into two columns, of from 27 to 29 lines. The writing is a fine, regular Estrangĕlā, of the vith cent. They contain—

Portions of the Commentary of Theodore of Mopsuestia on the twelve minor Prophets (see the original Greek in Mai, Scriptorum Veterum Nova Collectio, t. vi., or Migne, Patrol. Gr., t. lxvi., col. 124); viz.

Hosea, ch. viii. 7—12, fol. 32.

Joel, ch. i. 19—ii. 2, fol. 33; and ch. ii. 20—26, fol. 34.

Amos: part of the introduction, fol. 35; and ch. ii. 3—5, fol. 36.

These fragments have been edited by Dr. Sachau, with the corresponding Greek text, in "Theodori Mopsuesteni Fragmenta Syriaca," Leipzig, 1869.

[Add. 14,668, foll. 32—36.]

DCVIII.

Eighteen vellum leaves, about $10\frac{3}{4}$ in. by $8\frac{3}{8}$, nearly all more or less stained, torn, and mutilated. The quires are signed with letters (fol. 6 *b*, ܐ). Each page is divided into two columns, of from 34 to 37 lines. The writing is a small, elegant, Edessene Eṣtrangĕlā, of the vth or vith cent. They contain—

Fragments of the treatise of Theodore of Mopsuestia on the Incarnation of our Lord, divided into 15 books.* See O. F. Fritzsche, de Theodori Mopsuesteni vita et scriptis commentatio (Halae, 1836), p. 88; Migne, Patrol. Gr., t. lxvi., col. 55; Assemani, Bibl. Or., t. iii., pars 1., p. 33; Cave, Hist. Liter., t. i., p. 387.

Whether the leaves, as now arranged, are in correct sequence, is very uncertain. The 43^{d} section, ܡܓ, begins on fol. 4 *b*; and the 6th discourse ends on fol. 6 *b*, with the subscription ܟܬܒ ܡܐܡܪܐ ܫܬܝܢ ܐܠܗ. The 50th section, ܢ, commences on fol. 7 *b*. On fol. 10 *b* we find the conclusion of the 8th discourse and the commencement of the 9th, comprising sections ܠܐ, ܟܐ, and ܟܒ, which have been subsequently altered into ܟܐ, ܟܒ, and ܟܓ. The 10th discourse ends, and the 11th begins, on fol. 11 *b*. On fol. 12 *b* there is also the running title ܡܐܡܪ ܬܪܬܝܣܪ ܫܬܝܢ. The 78th and 79th sections appear on fol. 17 *b*.

These fragments have been edited, with a Latin translation, by Dr. Sachau, in "Theodori Mopsuesteni Fragmenta Syriaca," Leipzig, 1869.

Fol. 8 has been used in binding a volume of the discourses of Jacob of Batnae, as appears from the titles written on the verso:

ܡܐܡܪ ܚܕ ܕܡܪ ܝܥ ✧ ܡܐܡܪ ܚܕ ܕܡܪ ✧ ... ✧ ... ✧ ...

and p. 423, A, to the end, in Aubert's edition.

Subscription, fol. 41 *b*: ܥܠ ܡܕܡ ܕܐܬܝ ܒܫܠܡܐ ܒܫܘܒܚܐ ܕܐܠܗܐ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܀ ܫܒܚ ܠܐܠܗܐ ܕܒܪܝ ܘܪܘܚܐ ܕܩܕܫܐ ܀ ܗܘ ܠܗ ܫܘܒܚܐ ܘܬܫܒܘܚܬܐ ܘܟܪܝܗܘ ܘܣܓܕܬܐ ܘܬܘܕܝܬܐ ܘܫܒܚܬܐ ܘܟܒܘܕܐ ܘܫܘܠܛܢܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܀ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܀ ܫܠܡ ܠܟ ܡܪܝ ܡܠܟܐ ܕܫܠܡܐ ܘܚܝܐ ܕܥܠ ܟܠ ܒܪܝܬܐ

Alexandria on the prophecy of Zechariah. See Opera, ed. Aubert, t. iii., p. 664 E—p. 665 E; p. 672 B; and p. 683 A—C.

[Add. 17,217, fol. 41.]

DCXI.

Vellum, about 10⅛ in. by 6½, consisting of 138 leaves, of which the first three and the last are much stained and torn. The quires, signed with letters, were originally 22 in number, but the first seven are now lost, and the 8th is very imperfect, 8 leaves being missing between foll. 1 and 2. Each page is divided into two columns, of from 30 to 38 lines. This volume is written in a neat, regular hand of about the viiith cent., and contained—

The first part of the Homilies of Cyril of Alexandria on the Gospel of S. Luke, viz. hom. i.—lxxx. Of these, however, the first 28, as well as the 30th and 31st, are entirely lost. Of hom. xxix., we have but a single leaf, fol. 1; and of hom. xxxii., the latter part, fol. 2 *a*—3 *b*, commencing with the words . ܚܕ ܕܐ ܗܘ ܐܡܪ ܕܒ ܚܕ ܡܠܟܘܬܐ (see Dr. Payne Smith's edition, p. 5, line 19). The remaining homilies are complete.

Subscription, fol. 137 *b*: ܫܠܡ ܠܡܪܝ ܡܪܝ ܐܒܐ ܕܐܠܗܐ ܡܪܝ ܓܝܘܪܓܝ ܐܦܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ . ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ .. ܫܠܡ ܠܡܪܝ ܘܠܥܒܕܘܗܝ ܕܟܬܒ ܠܗ ܫܠܡ .

Beneath this, are the words ܡܪܝ ܥܙܪ ܠܥܒܕܘܗܝ ܕܟܬܒ ܠܗ ܫܠܡ ܐܡܝܢ, followed by the doxology.

A long note, filling up the whole of the second column of this page, has been most carefully effaced. At the beginning of its second paragraph, we can just decipher the words ,ܡܪܝ ܐܒܐ ܕܐܠܗܐ ܡܪ ܓܝܘܪܓܝ ,ܐܦ ܣܩܘܦ ܕܐܠܟ ܣܢܕܪܝܐ : ܗܢܐ ,ܣܦܪܐ ,ܕܐ ,ܕܝ ,ܗܘ ,ܕܐ ,ܕ

"This book belongs to the disciples of the bishop, our father Mār George; but—".

The perpetrator of this outrage was Isaac bar Abraham bar Dīnārā of Tagrit, who has recorded his purchase of the volume in these words: ܐܢܐ ܐܝܣܚܩ ܒܪ ܐܒܪܗܡ ܒܪ ܕܝܢܪܐ ܡܢ ܬܓܪܝܬ ܒܝܬ ܒܝܬ ܕܒ ܐܠ ܕܒ ܐܠ ܕܒ ܐܠ

of Alexandria on the Gospel of St. Luke, viz. hom. lxxxi.—clvi. Title, fol. 4 *b*: ܟܬܒ ܡܪܝ ܩܘܪܠܘܣ ܦܬܟ̈ܐ ܕܡܪܝ ܝܘܚܢܢ ܕܡܕܝܢܬ ܢܝܣܒܝܣ ܕܥܡ ܡܪܝ ܝܘܚܢܢ ܒܪ ܐܘܓܝ

On fol. 206 *a*, we find a note giving the date: ܒܫܢܬ ܫܡ ܚܡܫ ܡܐܐ ܘܫܬ ܣܒ ܠܫܛܪܐ ܕܢܝܣܢ ܒܫܢܬ ܫܬ ܣܒ ܠܡܪܝ ܐܠܦܣܢܕܪܘܣ ܐܦܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ ܘܒܫܢܬ ܫܬ ܣܒ ܠܡܪ

fol. 51, $\frac{\text{ل}}{\text{مس}}$; fol. 90, $\frac{\text{لا}}{\text{مز}}$; fol. 110, $\frac{\text{ما}}{\text{لز}}$. Each page is divided into two columns, of from 31 to 36 lines. This volume is written in a neat, regular Estrangĕlā of the vith or viith cent., and contains—

The second part of the Thesaurus of Cyril of Alexandria, or the treatise on the Holy and Consubstantial Trinity, ܡܬܩܠܐ ܬܪܬܝܐ ܕܡܪܝܐ ,ܩܘܪܝܠܘܣ, comprising chapp. xxi.—xxxv. Of these the first two are altogether wanting. Chap. xxiii. commences on fol. 1 *a*, but the legible portion of the text begins on fol. 2 *b* with the words: ܗܘ ܕܐܢ ܢܫܬܘ . ܡܬܬܚܙܐ ܒܪܫܝܬ ܡܢ ܒܪ . ܗܘ ܕܐܝܟ ܠܐ ܐܦ ܢܫ ܗܘ ܕܐܝܟ ,, corresponding with the Greek, *τὸ ἐκ πατρὸς ἔχειν φυσικῶς σημαίνει, καὶ καθ' ὑπόστασιν ἕτερον ἑαυτὸν πρὸς τὸν δεδωκότα δεικνύει*, Opera, ed. Aubert, t. v., pars 1, p. 226 B. The lacuna after fol. 54 extends from p. 285 C to p. 286 D. Subscription, fol. 138 *b*: ܡܫܡܫܢܐ ܕܡܪܝ ܒܪ ܐܠܗܐ ܡܪܝ ܥܠ . ܐ ܐ . ܝܘܚܢܢ ܫܠܝܚܐ ܘܐܝܢ ܡܢ ܒܪ ܐܠܗܐ ܕܡܪܝ Some portions of the text have been purposely erased, e. g. on foll. 15 *b* and 21 *b*. The writing on foll. 1 and 2 *a* has been almost completely effaced, in order to make room for some prayers in the Coptic language, and even of these but little is now legible.

On the margin of fol. 138 *a* the names of the twelve tribes of Israel are written in Greek letters by a Coptic hand.

[Add. 14,556.]

DCXV.

Four vellum leaves, about 10 in. by 6$\frac{7}{8}$, the first of which is much stained and torn. Each page is divided into two columns of from 32 to 35 lines. The writing is neat and regular, of about the viiith cent. These are fragments of a manuscript of the second part of the Thesaurus of Cyril of Alexandria. See Opera, ed. Aubert, t. v., pars 1, p. 376 D—p. 379 B, and p. 382 D—p. 385 D.

[Add. 17,217, foll. 33—36.]

DCXVI.

A single vellum leaf, about 9$\frac{3}{4}$ in. by 5$\frac{3}{4}$, much stained and torn. The writing is a good Estrangĕlā of the vith or viith cent., in double columns of 32 and 33 lines. It contains on the verso—

A short introduction to the Treatise of Cyril of Alexandria on Worship in Spirit and in Truth, which seems not to be extant in the Greek. The mutilated title is: ..... ܬܐܘܪܝܐ (*προθεωρία*) ܕܡܪܝ ܡܬܩܠܐ The text is as follows. ܒܫ, ܒܫܡ ... ...

ܡܐܡܪܐ . ܐܝܟܢܐ ܕܡܬܩܪܒ ܠܟܢܝܫܬܐ
ܕܡܬܩܪܝ ܛܘܪ ܫܡܫ ܒܝܬ ܚܦܝܫܐ ܒܪ ܫܡ
ܡܠܟܐ ܒܪ . ܐܝܟ ܕܐܬܝܗܒ ܒܗ ܒܝܬ ܩܘܕܫܐ
ܕܐܝܬ ܒܗ ܥܠ ܟܠ ܡܢ ܕܢܣܒ ܡܢ ܗܕܐ
ܥܕܡܐ ܕܢܫܬܡܫ ܒܗ . ܒܫܡ ܐܒܐ ܡܫܝܚܐ
ܘܒܫܡ ܪܘܚܐ ܩܕܝܫܐ ܕܗܘ ܐܠܗܐ ܚܕ
ܡ ܡܠܐ ܕ ܫܢܝ ܒܫܢܬ ܫܠܝܫ ܕ
. . . . . ܕܐܬܝܗܒ ܡܢ ܩܕܡ

See these headings in Opera, ed. Aubert, t. i., pp. 1 and 49; Migne, Patrol. Gr., t. lxviii., col. 131.

This leaf seems to belong to Add. 14,553 (no. DCXVIII.). [Add. 17,217, fol. 39.]

DCXVII.

Vellum, about 8⅞ in. by 6⅛, consisting of 228 leaves, many of which are more or less stained and torn, especially foll. 1—32, 37, 38, 41, 216, 220, 221, and 224—228. The quires, originally 25 in number, are signed with both letters and arithmetical figures (e. g. fol. 102, ; fol. 170, ; etc.). The later signatures are erroneous. Leaves are wanting at the beginning, and after foll. 4 and 12. Each page is divided into two columns, of from 29 to 35 lines. This volume is written in a good, regular Estrangĕlā of the viith cent., and contains—

The first half of the treatise of Cyril of Alexandria on Worship in Spirit and in Truth, viz. books i.—viii. See Opera, ed. Aubert, t. i.; Migne, Patrol. Gr., t. lxviii., col. 133.

Book i. commences with the passage *καθάπερ ἀμέλει καὶ οἱ τῶν Αἰγυπτίων ἄρχοντες, κ.τ.λ.*; Opera, t. i., p. 13 B. The lacuna after fol. 4 extends from p. 19 B to p. 24 A; and that after fol. 12, from p. 32 D to p. 34 E.

Colophon, fol. 228 *a*: ܫܠܡ ܠܡܚܝ

ܪܚܡܢܐ ܪܚܝܫ ܥܠ ܕܢ : ܩܕܡ ܩܕܫ
: ܡܠܝܐ ܡܢ ܩܕܡ : ܩܝܣ . ܡܢ ܕ
. ° . ܩܕܫ ܩܝܣ ܕܡܠܟܐ ܩܕܡ
. ܡܕ ܠܩܕ ܩܕܫ

Then follows a note, which states that this manuscript belonged to the convent of Cyriacus at Tell Hăphīchā, and that it was written at the expense of the abbat Isaac, the priest Andrew, and the rest of the brethren. . ܫܡ ܩܕܫ ܡ ,ܡܫܝܚ
ܕܩܕܡ ܡܢ ܕܩܝ ܡܢ ܕ ܕ ܕ

Each page is divided into two columns, of from 32 to 36 lines. This volume is written in a good, regular Estrangĕlā of the vith or viith cent., and contains—

Part of the treatise of Cyril of Alexandria on Worship in Spirit and in Truth, ܥܒܕܬܐ ܕܡܪܝܐ, viz. books i.—v. The text commences with the words: ܐܡܪ ܠܗ ܝܫܘܥ ܠܝܘܚܢܢ, corresponding to the Greek, ΓΑΛΑ. *Εὖ λέγεις*, ed. Aubert, t. i., p. 6 B. The portions missing are: p. 7 B—p. 8 C; p. 19 A—p. 21 C; p. 27 B—p. 29 D; p. 30 D—p. 31 E; p. 35 B—p. 36 B; p. 78 E—p. 79 E; and p. 101 B—p. 103 E.

The colophon, fol. 122 *b*, has been most carefully erased, without anything being written in its place but the words ,ܡܫܝܚܐ ܥܡ ܟܠܗ, in a more recent hand.

Fol. 123 contains a portion of the *tenth* book of this treatise (Opera, ed. Aubert, t. i., p. 369 C—p. 370 D), evidently written by the same scribe as the rest of the volume.

[Add. 14,553.]

DCXIX.

Vellum, about 10$\frac{3}{8}$ in. by 6$\frac{3}{4}$, consisting of 109 leaves. The quires, signed with letters, were 14 in number, but ܕ, ܙ, and ܛ, are entirely lost, leaving lacunæ after foll. 10 and 60. Each page is divided into two columns, of from 27 to 32 lines. This manuscript is written in a good, regular Estrangĕlā of the viith cent., and contains—

The second part of the first volume of the treatise of Cyril of Alexandria, on Worship in Spirit and in Truth, viz. books v.—viii. Title, fol. 3 *b*: ܥܒܕܬܐ ܕܡܪܝܐ ܕܟܬܒ ܒܪ ܥܒܕܬܐ ܕܡܪܝܐ. Book v. ends, fol. 10 *b*, with the passage (Opera, ed. Aubert, t. i., p. 150 D): ΚΥΡΙΛ. *οὐκοῦν ὡς ἐν τοῖς ἀριθμοῖς ἀνέγνωμεν καὶ μετὰ ταῦτα ἐξῆρεν ὁ λαὸς ἐξ Ασηρὼθ.* Book vi. commences, fol. 11 *a*, with the words (p. 172 B) *ἀναδησόμεθα ψῆφον, ἢ οὐ δοκῶ σοι φρονεῖν ὀρθὰ, τὸ ἔν γε τούτοις φιλοκρινεῖν ἠρημένοις;* In book vii., after fol. 60, there is a lacuna, extending from p. 223 E, *ἰσχυρότεραι δὲ προβαίνουσαι τῆς σάλπιγγος αἱ φωναὶ*, to p. 234 D, *εἰρῆσθαι δὲ καὶ πρὸς ἡμῶν αὐτῶν ἁγίῳ παντὶ, τοὺς πόνους τῶν καρπῶν σου φάγεσαι.* Subscription, fol. 109 *a*: ܫܠܡ ܥܒܕܬܐ ܕܟܬܒ ܡܪ ܝܘܚܢܢ ܒܪ ܫܡܥܘܢ ܘܡܝܟܐܝܠ ܟܗܢܐ ܘܡܟܝܡ ܟܗܢܐ ܘܙܟܪܝܐ ܫܡܫܢܐ ܕܒܝܬ ܡܪܝܡ ܝܠܕܬ ܐܠܗܐ.

After the doxology, we read the words: ܠܗ ܕܡ ܢܚ ܕܒܛ ܠܡ ܚܢ ܡܟܠܦ.

In the upper part of the second column of fol. 109 *a*, there is a note, which says that the book was the property of the lady Olympia: ܐܬܩܢܝܬ ܟܬܒ ܟܠ ܗܢ ܕܒܫܝ ܟܬ ܚܢ ܕܡܪ ✣ ܚܢ ܕܡ ܕܡܪ ܐܠܘܦ ܫܒܚܐ ܕܟܠ ܟܠ ܕ ܐܠܘܦ ✣ ܚܢ ܕܡ ܕܡܪ ✣

In the lower part of the same column, there is a note in a cursive character, stating that it belonged to a certain convent, the name of which has been erased, and that of "the solitaries of ܟܦܪ" substituted. ✣ ܫܒܚ ܐܬܩܢܝܬ ܟܬܒ ܟܠ ܗܢ ܕܒܫܝ ܕ ܐܬ ܕ ܐܬ ܕ ܐܬ ܕ ܐܬ ܕ ܐܬ ܕ ܐܬ ✣

A third note, of still later date, names as its owner the deacon Sergius: ܐܬܩܢܝܬ ܟܬܒ ܕ ܣܪܓܝ ܕܝܩܢ.

On foll. 1 *b* and 2 *a* there is a list of books and various articles of monastic dress and furniture, apparently lent by the librarian and steward of the convent of S. Mary Deipara to the monks John bar Simeon, Michael the priest, Mĕḳīm the priest, and Zachariah. ✣ ܐܬܩܢܝܬ ܟܬܒ ܕ ܡܪ ܝܘܚܢܢ ܒܪ ܫܡܥܘܢ ܘܡܝܟܐܝܠ ܟܗܢܐ ܘܡܟܝܡ ܟܗܢܐ ܘܙܟܪܝܐ ܫܡܫܢܐ ܕܒܝܬ ܡܪܝܡ ܝܠܕܬ ܐܠܗܐ

DCXX.

Vellum, about $10\frac{5}{8}$ in. by $8\frac{3}{8}$, consisting of 104 leaves (Add. 12,166, foll. 155—258), some of which are much stained and soiled. The quires, 11 in number, are signed with both letters and arithmetical figures. Each page is divided into 3 columns, of from 27 to 34 lines. This volume is written in a good, regular Estrangĕlā, and dated A. Gr. 864, A.D. 553. It contains—

The third part of the treatise of Cyril of Alexandria on Worship in Spirit and in Truth, comprising books ix.—xii. See Opera, ed. Aubert, t. i., pp. 287—450. Title, fol. 155 *b*:

On fol. 258 *a*, after the doxology, we read the following note, giving the date and stating that the volume was written at Edessa, at the expense of the deacon Thomas of Zĕmārtā Castra.

ܐܡ ܟܬܒܗ . ܡܫܝܚܐ ܟܘܠܥܒܕ ܡܪܝ
. ܟܕ ,ܡܥܒܪ ܒܕܪ ܥܒܘܕ ܠܥܠܡ ܡܒܠܠ
ܫܢܐ (sic) ܡܢ ܟܬܒ ܗܘ ܟܬܒ ܒܗ ܒܫܢ
ܕܐ ܒܫܢ ܡܕܝ ܟܫܬܚ ܒܕ ܐܠܐ
ܡܝܐ ,ܟܪܝܡ ✠

Below this a monk, residing in the village of ܒܝܬ, has written: ܟܬܒ ܒܕ ܟܬܒ
ܐܒܗ ܟܫܝܥ ܗܘ ܒܗ ܒܕ ܟܠ ܒܝ
ܠܥܒܕ ܫܡ ܟܬܒ ܒܝܬ ܟ (sic)
. ܟܬܒ ܟܬܒ

At the top of the page, in a current hand of the xth cent., there is written: ,ܡܐܒ
ܒܝܬ (sic) ܡܠܦܢܐ ܗܘ ܟܬܒ
ܠ ܟܪ . ܠܡܥܒ ܒܝܒܕ ܒܝܐ
ܡ ܒܥܠ ܟ ,ܦ ܟܠ ܟܝܟ ܒܥ
ܟܐ ܕ ܝܐ [ܡ]ܐܠ ܟܡܗ ܟܠ ܕ
ܟܝ ܗܘ ܐܒ [ܫ]ܒܕ ܒܕ ܝܫ .
✠ ,ܡܐܒ

[Add. 12,166, foll. 155—258.]

DCXXI.

Vellum, about 7⅞ in. by 5, consisting of 115 leaves, one of which, fol. 113, is much torn. The quires, signed with letters, were originally 13 in number, but the first is now lost. There are from 24 to 32 lines in each page. This volume is written in a good, regular hand of the earlier part of the ix^th^ cent., and contains—

Part of the treatise of Cyril of Alexandria on Worship in Spirit and in Truth, ܒܥܒܕܬܐ
ܪܘܚܐ, viz. books xiv.—xvii. See Opera, ed. Aubert, t. i., p. 479. The text commences with the words . ܐܬܪ ܠܡܬܚܙܝ ,
corresponding to the Greek *καὶ πρός γε τὸ δεῖν τῶν ἀμεινόνων ἐφίεσθαι*, p. 492 B. Subscription, fol. 115 *a*: ܟܬܒ ܠܡܪܝ ܒܫܠܡ

ܟܝܢܐ ܡܢ ܕܢܐ . ܘܐܝ ܒܥܒܕܬܐ
ܕܡܪܝ ܕܣܘܒܐ ✤

The original colophon on the same page has been erased, and over it is written a note in the hand of the abbat Moses of Nisibis, stating that this was one of the volumes brought by him to the convent of S. Mary Deipara, A.D. 932.

[Add. 14,554.]

DCXXII.

Vellum, about 9⅞ in. by 6½, consisting of 20 leaves or two quires, signed ܐ and ,. Each page is divided into two columns, of from 33 to 38 lines. The writing is an elegant Estrangĕlā of the vii^th^ or viii^th^ cent. It contains—

Works of Cyril of Alexandria; viz.

1. The latter portion of the ninth dialogue against Hermias, entitled "Quod unus sit Christus," from the passage (Opera, ed. Aubert, t. v., pars 1, p. 752 E) *ἕνα δὲ καὶ τὸν αὐτὸν ὄντα γινώσκων, καὶ ἐκ Θεοῦ πατρὸς λόγον, κ.τ.λ.*, to the end. Subscription, fol. 17 *a*: ܟܬܒ
. ܟܬܒ ܒܕ ܗ ,ܐ ܒܕ ܟܬܒ ܟ

2. The "Explanatio xii. Capitum," ܦܫ
ܦܠܦܢܐ ܕܟܬܒ ܕܡܪ ܐܠܦ ܐܫܬ
ܕܡܢܐ (see Opera, ed. Aubert, t. vi., p. 146), from the beginning to the sixth anathema (p. 152, C).

On the margin of fol. 18 *a* we find the following note, referring to Cyril's principal opponents, Andrew of Samosata, Alexander of Mabūg, and Theodoret of Cyrus. ܐܠܦܫ
ܡ ܚܩܦܠܟ ܠ ܡܥܒ ܠܡܐ ܡܥܒ
ܦܠܦܢܐ ܠܡܐ ܒܕ ܟܬܒ . ܦܠܦܢܐ
ܟܠ . ܦܐܝ ܒܕ ܟܠ . ܠܡܐ
ܟܦܐ ,ܟ ܦܐ ,ܒ ,ܒ . ܒܕ ,ܟ
ܐܡ ܦܐܠܦܢܐ ܒܕ . ܟ . ܒ

These two quires were at one time used to make good the defect in Add. 17,149, after fol. 63. This appears from the words ,ܡܥܕܠ ܠܚܕ, the one of which is written on the lower margin of Add. 17,149, fol. 63 *b*, and the other on the lower margin of Add. 17,150, fol. 1 *a*. Hence, too, the erasure of the last two lines in Add. 17,149, fol. 63 *b*.

[Add. 17,150.]

DCXXIII.

Two vellum leaves, 6 in. by $4\frac{1}{8}$, both much soiled and torn. The writing is a good, current hand of the xth cent., with from 22 to 24 lines in each page. They contain—

Two portions of the discourse of Nilus (see Assemani, Bibl. Or., t. iii., pars 1, p. 48) on virtuous conduct, ܡܐܡܪ ܕܢܝܠܘܣ ܒܣܕܪ ܡܫܢܝ ܠܡ ܡܫܬܘܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ, beginning: ܐܡ ܡܫܬܘܬܐ(ܕ) ܡܠ ܡܠܣܐ ... ; ending: ... ܕܡܬܐ ܕܡܬܐ ... ܡܬ.

The writing on the recto of the first leaf is almost illegible.

[Add. 17,215, foll. 28, 29.]

DCXXIV.

Eight vellum leaves, about $6\frac{1}{4}$ in. by $4\frac{1}{8}$. The writing is a good, current hand of the xth cent., with from 21 to 26 lines in each page. They contain part of the treatise of Nilus on virtuous conduct, beginning: ... ܡܠ ܕܐ ... ; ending: ... ܡܬ ... .

These leaves seem to belong to the same manuscript as Add. 17,215, foll. 28 and 29 (no. DCXXIII), the lacuna between which is precisely filled up by them.

[Add. 14,523, foll. 49—56.]

DCXXV.

Vellum, about $10\frac{3}{4}$ in. by $7\frac{3}{8}$, consisting of 177 leaves, one of which (fol. 29) is much stained and torn. The quires are signed with letters. From fol. 91 *b* to the end, the pages are divided into two columns. There are from 30 to 35 lines in each full page or column. The writing of the text is a fine regular Estrangĕlā, but the notes are in a smaller, cursive character. Leaves are wanting after foll. 31, 32, and 33. This volume is dated A. Gr. 1115, A.D. 804, and contains—

The works commonly, though erroneously, ascribed to Dionysius the Areopagite, with an introduction and notes by Phocas bar Sergius, of Edessa,* and other writers. Title, fol. 1 *b*: ... .

From the introduction of Phocas it appears that the translation of these works into Syriac was executed by the famous physician

* See Assemani, Bibl. Orient., t. i., p. 468. He flourished in the *eighth* cent., as appears from his mention of Athanasius II., and Jacob of Edessa.

(ἀρχίατρος) Sergius of Rās'ain,* fol. 1 *b*: ܕܡܪܝ ܣܪܓܝ ܪܫ ܐܝܢ ܕܐܪܟܝܐܛܪܘܣ ܗܘ ܕܡܬܝܠܦ ܠܗ ܡܢ ܣܘܪܝܝܐ ܠܐܪܒܝܐ ܘܡܢ ܐܪܒܝܐ ܠܣܘܪܝܝܐ ܘܡܫܠܡ ܠܗ ܠܡܐ ܕܐܝܬ ܠܗ ܒܗ ܐܠܐ ܡܠܬܐ ܚܕܐ ܕܐܝܬ ܠܗ ܒ

the prefaces of the above-mentioned John of Scythopolis and of George, also of Scythopolis, a priest of the Great Church of Constantinople, in defence of the authenticity of these works, fol. 2 *b*: ܐܝܟ ܕܐܦ ܒܝ ܒܪܟ ܡܪܝ ܕܐܬܘ ܕܡܪܝ ܕܝܘܢܣܝܘܣ ܐܪܝܦܐܓܝ ܕܐܬܝ ܠܘܬ ܟܠ ܕܒܥܐ ܕܐܬ ܒܗ ܕܐܠܗܐ ܕܐܬ ܒܗ ܕܐܠܗܐ ܕܐܬ ܒܗ ܕܐܠܗ

Then follows the narrative of Dionysius the Areopagite, concerning the vision which he saw at Heliopolis in Egypt (see Add. 14,645, no. 3), beginning, fol. 173 *a*:

On fol. 176 *b* is a note in the handwriting of the scribe George, from which it appears that this volume was written for John and Elisha, the sons of one Mahīr of Tagrīt, at the expense of their father.

Another note on the same page, of somewhat later date, states that this volume was purchased by three brothers, the priest Ṭābā, Basil, bishop of Bagdad,* and Paul, and their sister's son the priest Mark, who gave it and other books in a present (ܫܘܕܝܐ) to the convent of Mār John of ܣܩܝܛܐ at Dara. This note was written by one Timothy, probably abbat or librarian of the said convent.

On fol. 177 *a* there is a third note, recording that this book belonged to a priest named George, who had it in a present from the niece of the deceased Abraham, patriarch of Egypt. As Ephraim or Abraham, patriarch of Alexandria, was consecrated A.D. 977, and died between three and four years after (see Le Quien, Or. Christ., t. ii., col. 479; Renaudot, Hist. Patr. Alexandr. Jacob., p. 366),

* Probably Lazarus bar Sābtā, or Philoxenus, who was deposed A. Gr. 1140, A.D. 829. See Assemani, Bibl. Or., t. ii., pp. 123, 346; Le Quien, Or. Christ., t. ii., col. 1571.

this note was probably written about A.D. 982 or 983. ܗܘ ܟܬܒ ܗ̇ ,ܡܫܒܚ ܕܐܠܗܐ ܡܪܝ ܕܝܘܢܣܝܘܣ ܐܪܝܘܦܓܝܛܐ ܬܠܡܝܕܗ ܕܫܠܝܚܐ ,ܘܐܦ ܗ̇ ܐܝ ܕܐܬ ܠܗ ܟܬ̈ܒ̈ܐ ,ܡܫܒܚ ܠܗ ܒܟ̈ܠ ܙܒܢ̈ܐ ,ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ܒܥܠ ܡܢ ܕܝܢ ܕܐܬ ܠܗ ܒܝܕ ,ܡܫܒܚ ܠܐܠܗܐ ܕܟ̈ܠ ܡܢ ܕܐܬ ܠܗ ܢ̈ܫ̈ܡ̈ܐ ,ܡܫܒܚ ܠܐܠܗܐ ܕܟ̈ܠ ܡܢ ܕܐܬ ܠܗ ܥ̈ܝ̈ܢ̈ܐ ,ܡܫܒܚ ܠܐܠܗܐ ܕܟ̈ܠ ܡܢ ܕܐܬ ܠܗ ܐ̈ܕ̈ܢ̈ܐ ,ܡܫܒܚ ܠܐܠܗܐ ܕܟ̈ܠ ܡܢ ܕܐܬ ܠܗ ܦ̈ܘ̈ܡ̈ܐ ,ܡܫܒܚ ܠܐܠܗܐ ܕܟ̈ܠ ܡܢ ܕܐܬ ܠܗ ܫ̈ܦ̈ܬ̈ܐ ,ܡܫܒܚ ܠܐܠܗܐ ܕܟ̈ܠ ܡܢ ܕܐܬ ܠܗ ܠ̈ܫ̈ܢ̈ܐ ,ܡܫܒܚ ܠܐܠܗܐ ܕܟ̈ܠ ܡܢ ܕܐܬ ܠܗ ܒ̈ܢ̈ܝ̈ܐ ,ܡܫܒܚ ܠܐܠܗܐ ܕܟ̈ܠ ܡܢ ܕܐܬ ܠܗ ܒ̈ܢ̈ܬ̈ܐ ,ܡܫܒܚ ܠܐܠܗܐ ܕܟ̈ܠ ܡܢ ܕܐܬ ܠܗ ܥ̈ܒ̈ܕ̈ܐ ,ܡܫܒܚ ܠܐܠܗܐ ܕܟ̈ܠ ܡܢ ܕܐܬ ܠܗ ܥ̈ܒ̈ܕ̈ܬ̈ܐ ,ܡܫܒܚ ܠܐܠܗܐ ܕܟ̈ܠ ܡܢ ܕܐܬ ܠܗ ܒ̈ܥ̈ܝ̈ܪ̈ܐ ,ܡܫܒܚ ܠܐܠܗܐ ܕܟ̈ܠ ܡܢ ܕܐܬ ܠܗ ܒ̈ܥ̈ܝ̈ܪ̈ܬ

volumes, was written for a monk named George, a native of the village called Kĕphar-Ḥūn, near Edessa. These books were transcribed in the year of the Greeks 1148, A.D. 837, at the village of Ṭūrlāhā, in the province of Antioch, in the district of Beth-Maiyā, near the convent of Pĕsīltā (or the Quarry), during the time when Dionysius* was patriarch of Antioch and Joseph† of Alexandria, and when "our master of the dogma, Mār Benjamin, was living in retirement in the great monastery of Tell-'adā (or Teleda), which is situated in the province of Antioch, he and the school that was with him and in his presence."

II. A fragment of a history of Rome, ascribed to a historian named Diocles, . Doubtless Diocles Peparêthius (de Urbium Originibus) is meant, whom Fabius Pictor, the oldest Roman annalist, is said (Plutarch, Rom. 3, 8) to have followed in many points. Such phrases, however, as and show that the Syrian translator must have taken some liberties with the Greek text. This fragment

* Dionysius I. Tell-maḥrāyā. See Assemani, Bibl. Orient., t. ii., p. 344; Le Quien, Or. Christ., t. ii., col. 1372.

† See Le Quien, Or. Christ., t. ii., col. 466; Renaudot, Hist. Patr. Alexandr. Jacob., p. 277.

* , not , as in Michaelis' edition of Castell's Lexicon Syriacum, p. 88. In the alphabetically arranged Syriac-Arabic lexicon, Add. 7203, we find: السكون وهدو (والهدو read).

has been edited by Dr. de Lagarde in his Analecta Syriaca, pp. 201—205* (see also his Commentatio de Geoponicon versione Syriaca, Leipzig, 1855, p. 21), and translated by B. H. Cowper in his Syriac Miscellanies, London, 1861, p. 48.†

On the margin of fol. 2 *a* is a note, now in part effaced : ..... [Add. 12,152.]

DCXXVII.

Vellum, about 10½ in. by 7⅛, consisting of 118 leaves, the first of which is much soiled and torn. The quires, signed with letters, were originally 14 in number, but ܐ and ܒ are lost, and ܕ is imperfect, a couple of leaves being missing after fol. 1. Each page is divided into two columns, of from 38 to 48 lines. The text is written in a good, regular Estrangĕlā of the ix[th] cent.; the notes, in a smaller, cursive hand, some of them having been added at a later date. This volume contains—

The works of Dionysius the Areopagite, with the notes of Phocas of Edessa and others, tables of chapters, etc.

1. De Cælesti Hierarchia, imperfect at the beginning. On fol. 1 most of the text is illegible; fol. 2 *a* begins with the words ..... , corresponding to the Greek *καὶ τῶν ἡττόνων εἶναι τοὺς θειοτέρους μύστας καὶ χειραγωγούς, ἐπὶ τὴν θείαν προσαγωγὴν καὶ ἔλλαμψιν καὶ κοινωνίαν*, Opera, ed. 1755-6, t. i., p. 38 B.

2. De Ecclesiastica Hierarchia. Fol. 19 *a*.

3. De Divinis Nominibus. Fol. 47 *a*.

4. De Mystica Theologia. Fol. 98 *a*.

5. The Epistles. Fol. 102 *b*.

The tenth epistle is wanting, as also a considerable part of the ninth, which ends with the words ..... , corresponding to the Greek *καὶ ἐν τῷ παντὶ γίγνεται, καὶ περιέχει τὰ πάντα*, Opera, t. i., p. 615 C.

[Add. 14,539.]

DCXXVIII.

Vellum, about 12¾ in. by 9⅛, consisting of 60 leaves, several of which are much stained and soiled, especially foll. 5 and 8. The quires, signed with letters, were originally 14 in number, but the first 8 are either lost or very imperfect, leaves being wanting at the beginning, as well as after foll. 1, 3, 4, 6 and 7. Each page is divided into two columns, of from 33 to 38 lines. This volume is written in a good, regular hand of

* See also an article by Dr. Sachau in the journal *Hermes* for 1869, "Ueber die Reste der syrischen Uebersetzungen classischgriechischer, nichtaristotelischer Litteratur unter den nitrischen Handschriften des brittischen Museums," pp. 73, 78.

† Besides the omission or misplacement of some points, I have noted the following cases, in which de Lagarde's text deviates from the manuscript. Page 201, line 19, MS. ..... and ..... . Page 203, line 27, MS. originally ..... , but the ..... is scored out, and ..... intended to be read. Line 30, MS. ..... . Page 204, line 27, MS. apparently ..... . Page 205, line 9, MS. ..... ; line 12, MS. ..... ; line 13, MS. ..... ; line 15, MS. ..... . On page 204, line 6, the MS. seems to have ..... ; on page 205, line 11, ... On page 203, line 26, the point between ..... and ..... is, in the MS., merely an accidental speck; and that on page 204, line 17, between ..... and ..... , is in reality a small hole in the vellum.

the ixth cent., the notes being in a smaller character than the text. It contains—

The works of Dionysius the Areopagite, with the notes of Phocas of Edessa, etc.; viz.

1. De Cælesti Hierarchia. Fol. 1 *a*. Of this we have here only a part of capp. viii., ix. and x.; the whole of capp. xi. and xii.; part of cap. xiii.; the whole of cap. xiv.; and a part of cap. xv. Fol. 1 *a* commences with the words: ܗܘ ܕܥܠ ܟܠ ܫܘܠܛܢ ܕܐܝܬ ܠܗ ܒܫܘܠܛܢ ܕܐܝܬ ܠܗ ܒܟܠ

ܕܝܢ ܘܣܝܡ ܒܗ ܐܝܟ ܕܐܬ ܒܫܠܡ ܐܝܟ ܕܐܬ ܒܫܠܡ ܐܝܟ ܕܐܬ ܒܫܠܡ

five manuscripts of the ixth cent.; viz. foll. 1—10; 11—18; 19—24, 27, 28; 25, 26; and 29—38. Of these the second and the last are very neatly written. They contain—

Fragments of Commentaries on the works of Dionysius the Areopagite.

1. On the treatise "de Cælesti Hierarchia," commencing in the middle of cap. vii. (see Add. 12,152, fol. 23 *a*, col. *b*, line 15). Fol. 1 *a*.

2. On the treatise "de Ecclesiastica Hierarchia," commencing in cap. ii. (see Add. 12,152, fol. 51 *b*, col. *a*, line 22), and ending in cap. iii. (see Add. 12,152, fol. 59 *b*, col. *b*, line 9). Fol. 11 *a*.

3. On the treatise "de Divinis Nominibus," cap. iv. (see Add. 12,152, from fol. 112 *b*, col. *a*, line 16, to fol. 121 *a*, col. *b*, line 16). Fol. 19 *a*.

4. On the same treatise, cap. iv. (see Add. 12,152, from fol. 118 *b*, col. *a*, line 17, to fol. 119 *b*, col. *b*, line 1; and from fol. 127 *a*, col. *a*, line 18, to fol. 128 *b*, col. *b*, line 6). This is a different commentary from the previous one. Foll. 25, 26.

5. On the same treatise, capp. v., vi., and vii. (see Add. 12,152, from fol. 145 *a*, col. *b*, line 14, to fol. 148 *b*, col. *b*, line 16). Foll. 27, 28.

6. On the same treatise, capp. ix.—xiii., and on the treatise "de Mystica Theologia," cap. i. (see Add. 12,152, from fol. 162 *a*, col. *a*, line 18, to fol. 173 *a*, col. *b*, line 10). Fol. 29 *a*.

[Add. 14,541, foll. 1—38.]

DCXXXI.

Vellum, about 6$\frac{7}{8}$ in. by 4$\frac{7}{8}$, consisting of 88 leaves, a few of which are much stained and torn, especially foll. 1, 2, and 88. The quires, 9 in number, are signed with letters, originally from ܐ to ܛ, afterwards from ܐ to ܛ. A single leaf is wanting after fol. 59. There are from 24 to 28 lines in each page. This volume is written in a good, regular Estrangĕlā of the viith cent., and contains—

The metrical discourse of Jacob of Batnae* on the Crucifixion of our Lord: ܡܐܡܪܐ] ܕܝܥܩܘܒ ܡܢ ܒܬܢܝ ܕܥܠ ܨܠܒܐ [ܕܡܪܢ ܘܐܬܪ ܠܗ, ܕ]ܥܕ ܫܠܡ. See Assemani, Bibl. Orient., t. i., p. 324, no. 163, de Passione Domini. The subdivisions in this manuscript differ somewhat from those given by Assemani; viz.

a. (ܡܐܡܪܐ ܩܕܡܝܐ ܕܥܠ ܨܠܒܐ), beginning: ܫܠܡ ܠܟ [ܕ ܡܫܝܚܐ ܡܠܟܐ] [ܕܫܒܚܐ]. Fol. 1 *b*.

b. ܡܐܡܪܐ ܬܢܝܢܝܐ ܕܥܠ ܨܠܒܐ, beginning: ܐܠ ܡܫܝܚ ܐܡܪ ܕܐܢܐ ܗܘ ܕܐܬܝ ܒܫܡܗ. Fol. 14 *a*.

c. ܡܐܡܪܐ ܬܠܝܬܝܐ ܕܥܠ ܨܠܒܐ, beginning: ܥܠ ܕܐܢ ܐܡܪ ܠܟ ܐܝܢܐ ܕܐܬܝ ܒܫܡ ܡܪܝ. Fol. 23 *b*.

d. ܡܐܡܪܐ ܪܒܥܝܐ ܕܥܠ ܨܠܒܐ, beginning: ܙܠ ܠܟ ܐܡܪ ܕܐܝܟ ܡܫܬܟܚ ܠܡܫܝܚܐ ܡܠܟܐ. Fol. 32 *b*.

e. ܡܐܡܪܐ ܚܡܝܫܝܐ ܕܥܠ ܨܠܒܐ, beginning: ܠܡܐ, ܐܠܗܝ, ܠܡܐ ܫܒܩܬܢܝ ܟܕ ܐܢܐ ܥܠ ܨܠܒܟ. Fol. 42 *a*.

f. ܡܐܡܪܐ ܕܚܡܫܝܐ ܕܥܠ ܨܠܒܐ, beginning: ܡܢ ܐܝܟ ܒܬܘܠܬܐ ܕܒܪ ܐܠܗܐ ܐܬܝܠܕ. Fol. 59 *b*.

g. ܡܐܡܪܐ ܬܪܥܝܐ ܕܥܠ ܨܠܒܐ, beginning: ܐܡܝܢ ܐܡܪ ܐܢܐ ܕܫܘܥܘܒ ܒܪ ܐܠܗܐ ܚܝ. Fol. 72 *b*.

Other liturgical subdivisions have been marked on the margins by later hands.

The original colophon has been erased, and

* See Assemani, Bibl. Or., t. i., p. 283; the Acta Sanctorum for October, t. xii., p. 824; and the work of Dr. Abbeloos "De Vita et Scriptis S. Jacobi, Batnarum Sarugi in Mesopotamia Episcopi," Louvain, 1867.

in its place there stands a note, stating that Simeon bar Cyriacus, of Tagrīt, sent this book as a present to the church of the Tagritans at Fosṭāṭ. ...

There is another note on fol. 1 *a*, but the leaf is too much stained and torn to admit of its being read.

[Add. 14,585.]

DCXXXII.

Vellum, consisting of 88 leaves, some of which are slightly stained and torn. The quires, signed with letters, were originally at least 16 in number (ܐ, fol. 71). Leaves are wanting both at the beginning and end, as well as after foll. 6, 14, 32, 40, and 80. The number of lines in each page varies from 20 to 24. This manuscript is written in a fine Estrangĕlā of the viith cent.; with the exception of foll. 1—6 and 23—32, which are later palimpsest additions of the ixth or xth century. It contains—

The metrical discourse of Jacob of Batnae on the Crucifixion of our Lord. Of the subdivisions there are marked on the margin, ..., beginning ..., fol. 13 *a*; and ..., beginning ..., fol. 71 *b*.

The palimpsest portions of this volume originally formed part of a manuscript written in three columns, in a small, elegant Estrangĕlā of the vith cent. The older text is now most distinctly legible on foll. 27 and 28. Judging by the running title ..., which is still visible on foll. 30 *a* and 25 *b*, at the foot of the page, this manuscript contained, among other things, the Acts of one of the Councils of Ephesus. It also comprised the Anakephalæosis of Epiphanius; at least there is written on foll. 24 *b* and 29 *a*, in slanting Greek uncials of later date, the same list of heretical sects that we find appended to that work in Add. 12,156, fol. 137 *a*.

[Add. 17,198.]

DCXXXIII.

Vellum, about 6$\frac{7}{8}$ in. by 4$\frac{7}{8}$ consisting of 75 leaves, some of which are much stained and torn, especially foll. 6, 7, 14, 15, 65, 72, 74 and 75. The quires, signed with letters, seem to have been 10 in number, but of these ɔ is lost, and several others are imperfect, leaves being missing at the beginning, as well as after foll. 6, 7, 13, 64, 71 and 73. There are from 20 to 24 lines in each page. This manuscript is written in a good, regular Estrangĕlā of the viith or viiith cent., and contains—

The metrical discourse of Jacob of Batnae on the Crucifixion of our Lord, ... There are no divisions marked, either in the text or on the margins.

A note on the margin of fol. 75 *b*, beginning with the words ..., has been carefully erased.

Another note, on the margin of fol. 1 *b*, informs us that the volume belonged to the convent of S. Mary Deipara. ...

[Add. 14,586.]

DCXXXIV.

A vellum leaf, 6$\frac{3}{4}$ in. by 4$\frac{7}{8}$, much soiled and torn. It contains part of the metrical discourse of Jacob of Batnae on the Cruci-

fixion of our Lord, written in a good hand of the viii[th] or ix[th] century.

[Add. 17,215, fol. 34.]

DCXXXV.

Paper, about 8⅜ in. by 7, consisting of 104 leaves, many of which are much stained and torn, especially foll. 1—28 and 38. The quires, signed with letters, seem to have been 11 in number. Leaves are wanting at the end, as well as after foll. 26 and 100. There are from 16 to 20 lines in each page. This manuscript is written in an inelegant hand of the xi[th] or xii[th] cent., and contains—

1. The metrical discourse of Jacob of Batnae on the Crucifixion of our Lord: ܚܓܢܒ ܕܢܚܘܡ : ܟܗ[ܐܠܗܐ]ܐ ܚܠ ܫܒܠܟ ܚܡܕ ܚܕ, ܕܡܪܝܟ ܟܬܒ ܚܠܦ ܕܚܒܝܒ ܕܚܢ ܐܡܫܚ ܚܠ ÷ ܕܚܒܝܒ ܕܡܫܝܚܐ ܕܚܢ ܟܪܣܘܝܐ ܟܬܒ . Fol. 1 *b*.

The divisions, for the several days of Passion Week, are rubricated in the text, on foll. 15 *b*, 30 *a*, 44 *b*, 59 *a*, and 86 *a*; and coincide with those given by Assemani, Bibl. Or., t. i., p. 324, no. 163.

2. Prayers for the nocturns of Easter Sunday, ascribed to Ephraim: ܒܚܡ ܕܚܛܐ ܕܡܫܬܚܐ ܐܠܗ ܕܡܪܝܟ ܟܗ . ܚܢ, ܟܗܢ ܚܠܦ . Fol. 99 *a*.

3. A fragment of another discourse of Jacob of Batnae on the Crucifixion, beginning with the words, fol. 101 *a*: ܐܡ ܚܕ . ܒܗ ܟܬܒ ܟܪܝ ܚܡܫ ܒܗ ܟܬܒ ܟܪܝ ܕܚܒ ܟܗ ,ܡܫܝܚ ܕܚܢ ܟܗ . ܡ̈ . ܒܗ ܟܬܒ ܟܪܝ ܕܚܒ ܟܗ

[Add. 17,242, foll. 1—104.]

DCXXXVI.

Vellum, about 8¾ in. by 5½, consisting of 118 leaves, a few of which are slightly stained and torn, especially foll. 1, 35, and 116. The quires, signed with letters, were once 17 in number, but the first two having been lost, they were re-numbered, also with letters. At a subsequent period, the next two were also lost, so that the last quire is now marked ܝܓ (13). Two leaves are wanting after fol. 6, and one leaf after fol. 54. Each page is divided into two columns, of from 23 to 27 lines. This volume is written in a fine, bold Estrangĕlā, and dated A. Gr. 876, A.D. 565. It contains—

Metrical discourses of Jacob of Batnae, originally ten in number, the first two of which are now lost, viz., on the Running Stream which the Prophet Ezekiel saw, ܕܚܙܩܝܐܠ ܢܒܝܐ ܚܙܐ ܕܡܝ ܕܪܘܚܐ (see Assemani, Bibl. Or., t. i., p. 312, no. 31), and on David and Goliath, ܚܠ ܕܘܝ ܘܓܠܝܬ (see Assemani, p. 335, no. 215). There remain—

1. On Hosea and his Wives, ܚܠ ܗܘܫܥ ܢܒܝ ܘܚܠ ܬܪܝ ܕܒܝܬ . See Assemani, p. 335, no. 218. Imperfect at the beginning. Fol. 1 *a*.

2. On the Deluge; ܟܬܒ ܕܚܠ ܒܛܝܢܐ. See Assemani, p. 339, no. 231. Imperfect. Fol. 5 *a*.

3. On the Lord's Prayer, ܟܬܒ ܕܚܠ ܡܕܒܪܢ ܩܕܡ. See Assemani, p. 319, no. 103. Fol. 35 *a*.

4. On the Prodigal Son, ܟܬܒ ܕܚܠ ܟܬܒ ,ܡܫܠ ܕܒܪܐ . ܟܬܒ . See Assemani, p. 317, no. 97, sermo 1. Imperfect. Fol. 54 *b*.

5. On the Ten Virgins, ܟܬܒ ܕܚܠ ܟܬܒ ܥܣܪ ܒܬܘܠܬܐ. See Assemani, p. 322, no. 139. Fol. 69 *b*.

6. On the King who made a Feast for his Son, ܟܬܒ ܕܚܠ ܟܬܒ . ܕܚܠ ܡܠܟ ܕܥܒܕ ܠܒܪܗ. See Assemani, p. 322, no. 138. Fol. 83 *a*.

7. On the Descent of the Most High upon Mount Sinai, ܡܡܪܚܐ ܥܠ ܡܢܗܪܐ ܕܣܝܢܝ ܕܢܚܬ ܥܠ ܝܠܦ ܥܡ ܡܘܫܐ. See Assemani, p. 308, no. 4. Fol. 92 *b*.

8. On the Miracle that our Lord wrought at Cana of Galilee, ܒܫܪ ܡ, ܥܠ ܡܢܗܪܐ ܕܥܒܕ ܡܫܝܚܐ ܒܩܢܐ ܕܓܠܝܠܐ. See Assemani, p. 315, no. 68. Fol. 110 *a*.

On fol. 117 *b*, in the first column, there is an index to the contents of the volume, beginning: ܫܡ ܡܡܪܐ ܕܡܫܡܪ ܠܡܚܘܝ ܥܠ ܡܢܗܪܐ ܕܣܝܢܝ ܕܢܚܬ ܥܠ ܝܠܦ ܥܡ ܡܘܫܐ ܘܫܪ ܫܡܥ ܠܗ ܡܪ. ...

The second column of the same page contains the following note, which informs us that this volume was written at Edessa, in the year 876 (A.D. 565), and belonged to the priest Theodore, from the district of Apamea.

ܐ..ܡܢ ܫܢܐ ܪܥ ܫܡܢ ܡܐܐ ܘܫܒܥ ܒܐܕܪ ܫܒܛ ܒܥܝܪ ܐܕܪ ܒܐܬܪ ܕܐܦܣܛܝܣ ܒܐܦܣ ܒܐܬܪ ܕܐܦܣ ܒܐܬܪ ܕܐܦܣ ܒܐܬܪ ܕ

ܟܬܒ ܟܝܡܐ ܡܢ ܩܕܡ ܐܠܗܐ ܕܥܠ ܐܝܫܥ ,ܢܒܝܐ: ܡܢ ܫܘܢܡ. Imperfect at the end.

c. A fragment of a discourse on Elisha and the Shunammite (2 Kings, ch. iv. 8). Fol. 4 *a*. See Assemani, p. 335, no. 219.

3. A fragment of a discourse on the Resurrection of our Lord. Fol. 5 *a*. See Assemani, p. 326, no. 175.

4. Discourses on Daniel the prophet and his companions.

a. A fragment of the first discourse (ch. ii.). Fol. 7 *a*.

b. The second discourse, ܡܐܡܪܐ ܟܝܬܐ ܕܒܪ ܫܒܥ (ch. iii.); imperfect at the beginning. Fol. 8 *a*. See Assemani, p. 339, no. 223 (?).

c. The third discourse (ch. iv.), ܟܝܬܐ ܕܟܠܗ ܥܡ ܕ . ܒܪ ܫܒܥ ܫܢܝܐ ܕܟܠܗ ܐܝܬܘܗܝ ܕܐܬ. Beginning, fol. 11 *a*: . ܫܢܝ ܒܪ ܫܒܥ ܕܐܡܪ ܠܗ ܕܢܒܘ . ܫܢܝ ܕܐܡܪ ܠܗ ܠܕܢܝܐܝܠ Imperfect.

d. The fourth discourse (ch. v.), ܟܝܬܐ ܕܒܪ ܫܒܥ ܕܐܬ ܠܗ ܠܕܢܝܐܝܠ ,ܫܢܝ ܕܐܡܪ ܠܗ ܕܐܙܠ ܠܒܒܠ ܐܝܟ ܕܐܬ ܐܝܟ ܐܢ ܐܬ ܠܗ ܠܡܐ ܐܡܪ ܠܗ

day, fol. 18 *a*; the sixth day, fol. 23 *a*; and the seventh day, fol. 32 *b*. Subscription, fol. 39 *b*: ܥܠܡ ܕܚܠ ܕܝܪܚܐ ... ܒܫܢܬ ... ܕܡܝܬ ... ܒܫܢܬ ....

2. ܝܘܢ ܕܚܠ ܕܝܪܚܐ, on Jonah. See Assemani, p. 312, no. 36. Slightly imperfect. Fol. 39 *b*.

3. ܐܝܘܒ ܙܕܝܩ ܕܚܠ ܕܝܪܚܐ, on Job the just. See Assemani, p. 339, no. 225. It consists of two parts; viz.

a. In heptasyllabic metre, beginning, fol. 77 *b*: ... ...

28, and 71, which are paper leaves of the xiiith cent. It contains—

Metrical discourses of Jacob of Batnae; viz.

1. On the Baptism of the Law, the Baptism of John, and the Baptism which our Lord gave to His Apostles: ܡܐܡܪ ܕܥܠ ܡܥܕܬܐ ܕܝܘܚܢܢ ܘܥܠ ܡܥܕܬܐ ܕܡܪܢ ܝܗܒ ܠܫܠܝܚܘܗܝ (sic) ܕܐܡܪ ܒܗ ܕܐܦ ܥܠ ܡܥܕܬܐ ܕܝܘܚܢܢ ܐܬܬܒܥ ܡܫܝܚܐ ܒܝܪܕܐ ܘܐܬܥܡܕ ܒܝܡ ܝܪܕܢ ܘܐܬܒܪܟ ܡܢܗ ܐܦ ܗܘ ܒܡܥܕܬܐ ܕܝܘܚܢܢ

This index is followed by the doxology, after which the scribe has recorded his name, Paphnūṭ or Paphnutius: ... ✧

A note on the same page (written over an erasure) informs us that this volume was brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, A.D. 932, having been presented to him by Lazarus, a priest of "the new church of the Jacobites at Edessa." ...

Between the first and second columns of the same page, a reader named John has written the words: ... (sic).

[Add. 14,574, foll. 34—40.]

DCXLI.

Vellum, about 9⅝ in. by 6⅝, consisting of 48 leaves, many of which are slightly stained by water. Fol. 9 is also otherwise mutilated. The quires, of which the original signatures are no longer apparent, are now only 5 in number; but one is wanting at the beginning of the volume, another at the end, and probably more than one after fol. 20. Each page is divided into two columns, of from 32 to 37 lines. This manuscript is written in a good, regular Estrangĕlā of the vith or viith cent., and contains—

Metrical discourses of Jacob of Batnae; viz.

1. On Elijah the prophet. Compare Assemani, Bibl. Or., t. i., p. 339, no. 226; and Add. 17,161, no. 1.

a. The first discourse, ... Imperfect at the beginning. Fol. 1 *a*.

b. The second discourse, on the flight of Elijah from Jezebel (1 Kings, ch. xix.), ... Beginning, fol. 2 *a*: ...

c. The third discourse, on Elijah re-

proving Ahab because of Naboth's vineyard (1 Kings, ch. xxi.): ܟܬܒ ܡܠܦܢܐ ܕܝܘܚܢܢ ܕܐܦܣܘܣ : ܥܠ ܐܚܐܒ ܡܛܠ ܟܪܡܐ ܕܢܒܝܬ : ܕܐܙܠ ܠܡܫܪܝܬܐ ܕܐܝܠܝܐ ܬܫܒܝ. Beginning, fol. 8 *b*: . ܐܢܫ ܐܚܕ ܕܡܢ ܒܢܝ ܚܫܝ ܕܐܬܒ . ܟܕ : ܐܡܪ ܐܠܝܫܥ ܠ ܐܠܝܐ ܕܬܫܒܝ Imperfect at the end.

2. On Elisha the prophet. See Add. 17,161, no. 2.

a. The first discourse, on Elisha making the bitter waters sweet (2 Kings, ch. ii. 19—22), and multiplying the Widow's oil (ch. iv. 1—7): ܡܐܡܪ ܕܐܠܝܫܥ ܢܒܝܐ ܕܐܠ ܐܠܗܐ . Imperfect at the beginning. Fol. 21 *a*.

b. The second discourse, on Elisha and the king of Moab (2 Kings, ch. iii. 26, 27): ܠܘܬ ܡܠܟܐ : ܕܐܠ ܐܠܝܫܥ ܢܒܝܐ ܕܐܠ ܐܠܗܐ ܕܐܝܠܝܐ ܕܐܬܒ ܒܬ ܡܐ ܕܐܠ ܒܐܝ . Beginning, fol. 27 *a*: ܒܝ ܕܐܡܪ ܐܠܝܫܥ ܚܙܝ ܕܐܝܟ ܕܐܠ ܐܠܗܐ . ܟܕ . ܢܒܝܐ

c. The third discourse, on Elisha and the Shunammite (2 Kings, ch. iv. 8): ܡܐܡܪ ܕܐܠܝܫܥ ܥܡ ܐܢܬܬ ܫܘܢܡ . Beginning, fol. 31 *a*: ܐܠܗܐ ܕܐܠ ܐܡܪ ܐܝܟ ܐܝܟ ܐܢ ܐܝ . ܐܝ ܐܢ ܐܠ ܐܝ ܠܐ ܐܫܬ ܠ ܐܝ ܐܢ ܐܝ ܐܠ ܐܝ ܐܢ ܐܝ ܐܠ ܐܝ ܐܢ ܐܝ ܐ

DCXLIV.

Portions of two vellum leaves, containing fragments of a metrical discourse of Jacob of Batnae, written in double columns, in a small, neat Estrangĕlā of the vith or viith cent. They perhaps belonged to Add. 14,584.

[Add. 14,670, foll. 36, 37.]

DCXLV.

Vellum, about 7⅛ in. by 4⅝, consisting of 63 leaves, some of which are much stained and torn, especially foll. 1—3, 12, 17—19, 45, and 46. The quires, signed with letters, are 7 in number, but of these the first and third are very imperfect, several leaves being missing after fol. 1, and single leaves after foll. 12, 16, and 19. There are from 21 to 26 lines in each page. The writing is a neat, regular Estrangĕlā of the viith cent., with the exception of foll. 58 *b*—63 *b*, regarding which see below. This manuscript contains—

Metrical discourses of Jacob of Batnae; viz.

1. On S. John the Baptist, ܡܐܡܪ̈ܐ ܥܠ ܝܘܚܢܢ ܡܥܡܕܢܐ. See Assemani, Bibl. Or., t. i., p. 312, no. 35. Imperfect at the beginning. Fol. 2 *a*.

2. On. S. Simeon the Aged, ܡܐܡܪ̈ܐ ܥܠ ܫܡܥܘܢ ܙܩܝܫܐ ܘܢܒܝܐ. ܫܒܚ ܠܡܪܝܐ ܕܐܬܐ ܒܗܝܟܠܗ ܩܕܫܗ. Fol. 11 *a*. See Assemani, p. 312, no. 37. Imperfect. Subscription, fol. 21 *a*: ܫܠܡ ܡܐܡܪ̈ܐ ܥܠ ܫܡܥܘܢ ܙܩܝܫܐ ܘܢܒܝܐ. ܫܒܚ ܠܡܪܝܐ ܕܐܬܐ ܒܗܝܟܠܗ ܩܕܫܗ. ܒܨܠܘܬܗ ܕܫܡܥܘܢ ܙܩܝܫܐ ܘܢܒܝܐ ܕܐܬܐ ܒܗܝܟܠܗ ܩܕܫܗ ܘܐܬܩܒܠ ܒܝܕܘܗܝ ܐܡܝܢ.

3. On the Blessings that Isaac gave unto Jacob, ܡܐܡܪ̈ܐ ܡܫܚܝܢ ܥܠ ܒܪܟܬܐ ܕܝܥܩܘܒ ܐܒܘܗܝ. Beginning, fol. 21 *a*: ܐܡܪ ܡܪܝ ܡܐܡܪ̈ܐ ܘܫܒܚ ܠܡܢ ܕܒܪ̈ܝܐ ܟܠ ܫܒܚ ܠܡܪܝ ܐܡܝܢ. Subscription, fol. 32 *b*: ܫܠܡ ܥܠ ܡܐܡܪ̈ܐ ܕܡܫܚܝܢ ܥܠ ܒܪܟܬܐ ܕܝܥܩܘܒ ܐܒܘܗܝ.

4. On the Son of the Widow, whom our Lord restored to life, ܡܐܡܪ̈ܐ ܥܠ ܒܪ ܐܡܬܐ ܕܐܩܝܡ ܡܪܢ ܡܢ ܒܝܬ ܩܒܘܪ̈ܐ. Fol. 32 *b*. See Assemani, p. 320, no. 118.

5. On the Dead, ܡܐܡܪ̈ܐ ܥܠ ܡܝܬ̈ܐ. Fol. 45 *a*. See Assemani, p. 313, no. 44, sermo ii.

6. On the two Harlots (Solomon's Judgment), ܡܐܡܪ̈ܐ ܕܐܡܪ ܠܗܢ ܡܡܪ ܥܠ ܕܝܢܐ ܕܫܠܡܘܢ ܡܠܟܐ. Beginning, fol. 48 *a*: ܐܡܪ ܡܪܝ ܠܫܡܥܘܢ, ܒܥܐ ܐܢܬ ܠܡܫܚܐ ܒܝ. ܐܡܪ ܠܗ ܡܪܝ ܒܥܐ ܐܢܬ ܠܡܫܚܐ ܒܝ. Fol. 58 *a*.

7. An extract beginning, ܒܫܡ ܐܠܗܐ ܚܝ ܐܫܬܘ ܟܠ ܫܒܚܐ. ܡܫܬܒܚ ܐܢܐ ܥܒܕ ܚܛܝܐ ܕܐܫܬ ܙܢܝ ܒܝܬ ܩܘܕܫܐ. This is written in a cursive hand of the xth cent. Fol. 58 *a*.

8. An extract on the Martyrs, beginning: ܡܫܒܚ ܐܢܐ ܥܒܕ ܚܛܝܐ ܕܐܫܬ ܙܢܝ ܒܝܬ ܩܘܕܫܐ: ܒܫܡ ܐܠܗܐ ܚܝ ܕܐܫܬܘ ܟܠ ܫܒܚܐ (sic): ܡܫܬܒܚ ܐܢܐ ܥܒܕ ܚܛܝܐ. This is written in a cursive hand of the ixth cent. Fol. 58 *b*.

9. Part of a discourse on Zacchæus the publican, ܡܐܡܪ̈ܐ ܥܠ ܙܟܝ ܕܐܬܐ ܠܒܝܬ ܡܪܝ ܒܝܬ ܕܐܬܐ ܠܒܝܬ ܡܪܝ; written in a hand of the ixth or xth cent. Fol. 59 *b*. See Assemani, p. 317, no. 95.

Fol. 1 is merely a torn fly-leaf, containing some, now almost illegible, writing.

On the margin of fol. 58 *b* there is written the name of one Simeon, ܫܡܥܘܢ.

[Add. 17,159, foll. 1—63.]

DCXLVI.

Vellum, about 7⅛ in. by 4⅝, consisting of 30 leaves (Add. 17,159, foll. 64—93), some of which are slightly stained and torn, espe-

cially foll. 66 and 86. The quires, signed with letters, were originally at least 8 in number; but the first three are now lost, and there are lacunæ after foll. 74 and 85. The number of lines in each page varies from 23 to 26. This manuscript is written in a neat, regular Estrangĕlā of the viith cent., and contains—

Metrical discourses of Jacob of Batnae; viz.

1. The latter half of the discourse on Zacchæus (see no. DCXLV., 9). Fol. 64 *a*.

2. On Simeon Stylites, ܡܠܬܐ ܕ ܡܠܬܐ ܕܫܒܚܬ . ܕܡܪܝ ܐܠܗܐ ܕܥܡܗ ܗܘ, ܐܬܐ ܕܫܡܥܘܢ ܕܡܫܚܐ . See Assemani, Bibl. Or., t. i., p. 329, no. 190; and Acta SS. Martyrum, pars 2, p. 230.* Imperfect. Fol. 69 *a*.

On the margin of fol. 92 *b* we read the name of one John, for many years a recluse in the convent of S. Mary Deipara: ܫܠܡ ܠ ܝܘܚܢܢ ܕܐܝܬ ܒܗ ܫܢܝܢ ܣܓܝܐ̈ ܒܕܝܪܐ ܕܡܪܝܡ ܝܠܕܬ ܐܠܗܐ . ܕܒܬܪ ܡܠܬܐ ܕܐܡܪ ܒܫܠܡܐ

[Add. 17,159, foll. 64—93.]

DCXLVII.

A vellum leaf, much torn, containing part of a discourse of Jacob of Batnae on the Ascension of our Lord, written in a fine, regular Estrangĕlā of the viith cent.

[Add. 14,670, fol. 39.]

DCXLVIII.

A vellum leaf, much stained and torn, containing part of a discourse of Jacob of Batnae on the Ascension of our Lord, written in a good, regular Estrangĕlā of the viith cent.

[Add. 14,630, fol. 28.]

DCXLIX.

A vellum leaf, $9\frac{7}{8}$ in. by $6\frac{3}{8}$, containing part of a discourse of Jacob of Batnae on the Antichrist, ܡܐܡܪܐ ܕܝܥܩܘܒ ܕܡܪ ܐܢܬܝܟܪܝܣܛܘܣ (running title on the verso), written in double columns, of 33 or 34 lines, in a good, regular Estrangĕlā of the viith cent.

[Add. 14,670, fol. 38.]

DCL.

Vellum, $8\frac{3}{4}$ in. by $5\frac{3}{8}$, consisting of 18 leaves, written in a good, regular hand of the viith cent., with from 23 to 25 lines in each page. There is a considerable lacuna after fol. 10. It contains—

Metrical discourses of Jacob of Batnae; viz.

1. The fourth discourse on the End of the World, . ܕܡܪ ܝܥܩܘܒ ܕܐܬܐ ܒܣܘܦ ܙܒܢܐ ܕܥܠ ܡܫܝܚܐ ܕܐܬܐ ܠܡܪ, ܡܡܠܠ ܒܗ ܐܝܟ ܕܐܬܐ ܠܡܪ ܡܫܝܚܐ ܠܬܠܡܝܕܘܗܝ . A small portion of the conclusion alone remains. Fol. 1 *a*.

2. On Drunkards, ܡܐܡܪ ܕܡܪ ܝܥܩܘܒ ܕܥܠ ܫܟܝܪܐ, beginning: ,ܐ ܡܪܢ ܥܡ ܡܪܢ ܫܟܝܪܐ ܕܐܬܐ ܠܡܫܬܐ ܠ ܐܬܐ ܠܡܪ ܠܢ . ܡܫܝܚܐ ܠ ܐܬܐ ܠ ܡܫܬܐ . ܠ . Fol. 1 *b*.

3. On the Youth who asked our Lord,

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* Assemani's text is very imperfect. For example, in the passage p. 231, lines 15 and 16, after the words ܕܫܘܠܛܢܐ ܕܥܠܡܐ ܗܢܐ, ܕܐܬܐ ܠܡܪ ܠܢ, this manuscript proceeds as follows, fol. 69 *b*: ܡܠܐ ܕܡܫܬܐ . ܡܐܡܪ ܕܡܫܝܚܐ ܠܬܠܡܝܕܘܗܝ ܒܗ ܐܝܟ ܕܐܬܐ ܠܡܪ ܠܢ ܡܫܝܚܐ ܠ ܡܫܬܐ . ܡܐ ܕܐܡܪ ܠܢ ܠ

What shall I do that I may inherit eternal life? ܡܐ ܥܒܕ ܕܐܬܝ ܠܝ ܚܝܐ ܕܥܠܡܐ ܕܐܬܝ . Only the subscription remains. Fol. 11 *a*.

4. That the Lawgiver of the Old and New Testaments is one, ܕܚܕ ܡܪܝܐ ܕܬܪܥܝܗ ܕܝܬܝܪܐ ܘܕܚܕܬܐ . beginning, fol. 11 *a*: ܐܡܪ ܐܢܐ ܠܟ ܐܚܝ ܕܐܝܟ ܡܫܬܟܚ ܐܢܬ ܠܝ ܒܟܬܒܐ ܕܝܬܝܪܐ ܘܕܚܕܬܐ . See Assemani, Bibl. Or., t. i., p. 319, no. 102.

[Add. 17,160, foll. 1—18.]

DCLI.

Eight vellum leaves, 9¾ in. by 6½, written in a good, regular hand of about the viii^th^ cent. (Add. 17,158, foll. 49—56). Each page is divided into two columns, of from 25 to 27 lines. The contents are—

1. A discourse of Jacob of Batnae on the Raising of Lazarus, ܕܚܕ ܒܐܝܬ ܕܝܬܝܪܐ ܕܐܡܪ ܠܐܚܝ ܠܥܡܪ ܘܩܡ ܠܐܚܝ ܐܬܐ ܠܩܒܪܐ . Fol. 49 *a*. See Assemani, Bibl. Or., t. i., p. 322, no. 134.

2. A sūgīthā of Jacob on the city of Edessa: ܐܡܪ ܠܐܚܝ ܥܡܪ ܩܒܪ ܐܬܪ ܕܐܘܪܗܝ ܠܐ ܕܐܬ ܒܗ ܐܚ ܕܐܬܝ ܠܐܚܝ ܠܡ . Fol. 56 *a*. See Cureton's Ancient Syriac Documents, pp. ٥٥ and 106.

3. An extract from a discourse of Jacob, without title, beginning: ܠܡ ܐܬܥܒܕ ܠܝ ܡܕܡ ܕܐܡܪ ܠܐ ܐ

See Assemani, p. 322, no. 135. Very imperfect. Fol. 25 *a*.

[Add. 17,162, foll. 15—27.]

DCLV.

Eleven vellum leaves, about $8\frac{3}{8}$ in. by $7\frac{1}{8}$, all more or less stained and mutilated (Add. 17,218, foll. 59—69). The quires are signed with letters (fol. 68 *b*, ܟܐ, by a later hand ܟ), and there are from 20 to 27 lines in each page. The writing is good and regular, of the ixth cent. They contain—

Metrical Discourses of Jacob of Batnae; viz.

1. On the Nativity of our Lord, ܡܐܡܪܐ ܕܝܥܩܘܒ ܡܢ ܒܬܢܝ ܥܠ ܝܠܕܘܬ ܡܪܢ . Fol. 59 *a*. See Assemani, Bibl. Or., t. i., p. 309, no. 13.

2. On the Visit of Mary to Elisabeth, ܥܠ ܙܝܪܘܬ ܡܪܝܡ ܠܘܬ ܐܠܝܫܒܥ . See Assemani, p. 309, no. 10. Imperfect. Fol. 65 *a*.

[Add. 17,218, foll. 59—69.]

DCLVI.

Vellum, about $6\frac{7}{8}$ in. by $4\frac{7}{8}$, consisting of 47 leaves (Add. 14,634, foll. 3—49), some of which are slightly stained and soiled, especially foll. 6, 7, 16, 17, and 49. The quires are signed with letters, from ܐ (fol. 7) to ܟ (fol. 41). Many leaves are wanting both at the beginning and end, and there is a lacuna after fol. 23. There are from 21 to 28 lines in each page. This manuscript is written in a good, clear hand* of the ixth cent.,† and contains—

Metrical discourses of Jacob of Batnae; viz.

1. A small portion of the conclusion of the discourse on the Deluge. See Assemani, Bibl. Or., t. i., p. 339, no. 231. Subscription, fol. 3 *a*: ܫܠܡ ܡܐܡܪܐ ܕܥܠ ܡܒܘܠܐ ... ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ... ܐܡܝܢ ... ܐܡܝܢ ...

48 *b*, the manuscript once belonged to a priest named Severus: ܟܬܒ ,ܣܒܪ ܩ ܪܫܝܫܐ ܪܝܥܐ ܪܥܝܬܐ ܪܒ . . . . . ܚܢ

[Add. 14,634, foll. 3—49.]

DCLVII.

Two vellum leaves, about 11⅞ in. by 9⅛, the first of which is much stained and torn (Add. 17,213, foll. 11, 12). Each page is divided into two columns, of from 35 to 37 lines. The writing is good and regular, of the ix^th^ or x^th^ cent. They contain—

1. Part of the second discourse of Jacob of Batnae on the prophet Elijah, when he fled from Jezebel (1 Kings, ch. xix): ܟܬܒ ܡܪܝ . ܐܠ ܐܠܝܐ . ܕ ܒܥ ܩ ܐܝܙܒܠ. Fol. 11 *b*. See Add. 17,184, no. 1, *b*.

2. Part of another (the fourth ?) discourse on Elijah (1 Kings, ch. xxii.). Fol. 12 *a*.

On fol. 11 *a* there is a note stating that this manuscript belonged to the convent of S. Mary Deipara: ܪܒ ܟܬܒ [,ܣܒܪ] ܕܝܪܐ ܕܡܪܝ ܐܠ ܕܝܪ ܕܝܪܐ ܕ ܒܥ ܐ ∴ [ܐ]ܣܒܪ ܕ ܐ ܠ ܕܝܪܐ ܕ ܐ.

[Add. 17,213, foll. 11, 12.]

DCLVIII.

Two vellum leaves, 6¾ in. by 4⅞, slightly stained and torn, signed with the letters ܟ and ܒ. There are 26 or 27 lines in each page. The writing, which is small and neat, is of the ix^th^ or x^th^ cent. They contain part of a metrical discourse of Jacob of Batnae on the words "Swear not at all." (S. Matthew, ch. v. 34).

[Add. 14,634, foll. 1, 2.]

DCLIX.

A vellum leaf, 9¾ in. by 6⅝, much torn. Each page is divided into two columns, of 34 or 35 lines. The writing is of the xth cent. It contains part of a metrical discourse of Jacob of Batnae on Pride (see Assemani, Bibl. Or., t. i., p. 316, no. 86).

[Add. 17,213, fol. 13.]

DCLX.

Two vellum leaves, about 11⅝ in. by 8, the second of which is much torn. Each page is divided into two columns, of from 26 to 28 lines. The writing is good and regular, of the xth cent. They once formed part of the last quire of a manuscript, and contain portions of metrical discourses of Jacob of Batnae.

On the verso of the second leaf there is a note, stating that the manuscript to which they belonged was repaired at the expense of a monk named Thomas. ܐܫܬ ܩ ܬܘܡܐ ,ܟܬܒ ܟ ܐ . ܐ ܒ ,ܣܒܪ ܕ ܐ . ܕ ܐ ,ܬܘܡ . ܟ ܐ ∴ ܐ ܒ ,ܣܒܪ ܐ ܐ ܐ ,ܬܘܡ . ܐ ,ܣܒܪ ܐ ,ܬܘܡ . ∴ ܐ ܒ ,ܣܒܪ ܐ ,ܬܘܡ . ∴ ܐ ,ܣܒܪ ܐ ,ܬܘܡ . ∴ ܐ ,ܣܒܪ ∴ ,ܬܘܡ ∴ ,ܣܒܪ ∴ ,ܬܘܡ ∴ ,ܣܒܪ ∴ ,ܬܘܡ ∴

aged, ... See Assemani, Bibl. Or., t. i., p. 312, no. 37.

On the recto there is a list of the discourses of Jacob, that were contained in the manuscript of which this was the first leaf.

[Add. 17,213, fol. 14.]

DCLXII.

A vellum leaf, 12½ in. by 8, slightly torn. Each page is divided into 2 columns of 25 or 26 lines. The writing is a good, regular Estrangĕlā of about the xi^th cent. It contains the conclusion of the discourse of Jacob of Batnae on S. Simeon the aged.

[Add. 17,213, fol. 15.]

DCLXIII.

Three paper leaves, about 11¾ in. by 8, much torn. The writing is large and inelegant, of the xii^th cent., with 25 lines in each full page. They contain—

1. A fragment of the metrical discourse of Jacob of Batnae on S. Simeon and the Presentation of our Lord; and

2. Hymns for the Commemoration of S. Simeon.

[Add. 14,739, foll. 12—14.]

DCLXIV.

A vellum leaf, about 12¾ in. by 7⅝, written in two columns, of 32 and 34 lines, in a good, regular hand of the xth cent. It contains on the verso—

Part of a sūgīthā on S. Simeon the aged, probably composed by Jacob of Batnae, beginning: ...

On the recto there is a note stating that the manuscript, of which this was the first leaf, was presented to the convent of S. Mary Deipara by Ṣalībā or Abū 'Alī, of Bagdād, when Philotheus was patriarch of Alexandria (A.D. 981—1005) * and Salībā of Arzan abbat of the convent. ...

[Add. 17,213, fol. 18.]

DCLXV.

Two paper leaves, both much mutilated, written in double columns, in good, regular hands of about the xi^th cent. They contain portions of metrical discourses of Jacob of Batnae. On the verso of the second there is part of a note, signed by one Benjamin bar Gūryā of Amid, ...

[Add. 14,738, foll. 117, 118.]

DCLXVI.

Five paper leaves, about 13 in. by 7⅝, all more or less torn. There are from 38 to 43 lines in each page. The writing is large and rather inelegant, of the xi^th or

* See Renaudot, Hist. Patr. Jacob. Alexandr., p. 373; Le Quien, Or. Christ., t. ii., col. 479.

xiith cent. They contain part of the metrical discourse of Jacob of Batnae on the Rich Man and Lazarus.

[Add. 14,739, foll. 7—11.]

DCLXVII.

Paper, about 8⅛ in. by 6⅝, consisting of 23 leaves (Add. 17,242, foll. 105—127), many of which are much stained and torn. Leaves are wanting at the beginning and end, as well as after foll. 106, 114, and 122. The number of lines in each page varies from 16 to 21. This manuscript is written in a rather inelegant hand of the xiith cent., and contains portions of the metrical discourse of Jacob of Batnae on Simeon Stylites.

[Add. 17,242, foll. 105—127.]

DCLXVIII.

A paper leaf, about 19½ in. by 12½, with the signature ר. The writing is in three columns, of from 41 to 43 lines, in a good, current hand of the xiith or xiiith cent. It contains part of a metrical discourse of Jacob of Batnae, apparently that on Isaiah, ch. vii. 14, ܠܥܠܡܐ ܡܛܠ ܗܝܕܐ, or ch. ix. 6, ̄ܠܘ ܗܝܕܐ ܡܛܠ ,ܝܠܕܐ. See Assemani, Bibl. Or., t. i., p. 309, nos. 15 and 16.

[Add. 14,732, fol. 228.]

DCLXIX.

Two paper leaves, about 6⅞ in. by 5, both much stained and torn, with 12 or 13 lines in each page. The writing is large and inelegant, of the xiith or xiiith cent. They contain portions of a discourse of Jacob of Batnae.

[Add. 14,736, foll. 10, 11.]

DCLXX.

A paper leaf, 5⅞ in. by 4½, much torn. It contains part of a metrical discourse of Jacob of Batnae on Lent, written in a good hand of the xiiith or xivth cent.

[Add. 14,737, fol. 92.]

DCLXXI.

Paper, about 6½ in. by 4½, consisting of 34 leaves, of which the first and the last two are much torn. The quires, signed with letters, are 5 in number, but the first is imperfect at the beginning. There are from 14 to 19 lines in each page. This manuscript, which is written in an inelegant hand, with numerous Greek and Syriac vowels, and dated A. Gr. 1876, A.D. 1565, contains—

A metrical discourse on Gabriel of Ḳartamīn, ascribed to Jacob of Batnae. Subscription: ܥܠܡ ܟܬܒܬ ܕܚܢ ܒܚܘܒ ܕܐܠ ܚܢ, ܟܬܒ ܠܗ ܡܪܝ ܡܪܝ ܡܗܠ ̄ܠܗ ̄ܡܪ. ̄ܡܗ ̄ܠܟ ܐܠܗ ܚܢ ܟܬܒ ̄ܠܗ ̄ܡܪ.

[Add. 17,272, foll. 30—63.]

DCLXXII.

Vellum, about 9⅞ in. by 6¾, consisting of 137 leaves, many of which are much stained and torn, especially foll. 5, 7, 8, 17, 35, 44, 45, 54, 55, 58—93 (soaked in oil), 136 and 137. The quires, signed with letters, were originally 19 in number, but of these ۵ and ۱ are lost, and several others are very imperfect. Leaves are wanting at the beginning, as well as after foll. 8, 16, 23, 55, 57, 58, 78, 80, 82 and 83. Each page is divided into two columns, of from 29 to 41 lines. This volume is written in a clear, though rather inelegant Eṣtrangĕlā, and dated A. Gr. 914, A.D. 603. It contains—

Letters and discourses (in prose) of Jacob

of Batnae. Running title: ,ܐܓܪ ܕܡܪܝ ܫܘܕܝ ܒܛܢܝ.

1. Letter to Stephen bar Ṣūdailī, imperfect at the beginning (marg. ܕܚܘܣܝܐ, of mercy). Fol. 1 *a*. See Assemani, Bibl. Orient., t. i., p. 303, no. 4, and Add. 17,163, fol. 23 *b*.

2. ܐܓܪܐ ܕܗܝܡܢܘܬܐ, letter on the faith (marg. ܕܝܠܕܐ, of the Nativity), beginning, fol. 3 *a*: ܫܠܡ ܠܟ ܡܪܝ ܐܚܝ ܘܚܒܝܒܝ ... ܒܡܫܝܚܐ ܝܫܘܥ ܐܠܗܢ ܘܡܘܕܝܢ ... ܠܟ ܐܡܪ ... ܘܐܦ ... ܐܓܪ ... ܕܐܓܪ ... ...

8. ..., letter of salutation to Ḥabīb (marg. ..., of the resurrection), beginning, fol. 14 *b*: ... ...

13. ܐܓܪܬܐ ܕܝܥܩܘܒ ܠܡܢܙܚܐ ܕܒܝܬ ܒܣܘܣ ܕܥܠ ܐܓܪܬܐ ܩܕܡܝܬܐ, letter of Jacob to the monks of the convent of Bassus, in reply to the preceding letter (marg. ܐܓܪܬܐ ܕܡܫܒ̈ܚܬ̈ܐ ܕܠܥ̈ܠ), beginning, fol. 25 *b*: ܠܡܪ̈ܝ ܐܒ̈ܗ̈ܬ̈ܐ ܩ̈ܕ̈ܝ̈ܫ̈ܐ ܕܒ̈ܝܬ ܒܣܘܣ ܕܒ̈ܝ ܐ̈ܢ̈ܬ̈ܘܢ ܐ̈ܚ̈ܝ̈ܢ ܒ̈ܪ̈ܚ̈ܡ̈ܐ ܘ̈ܫ̈ܠ̈ܡ̈ܐ ܡ̈ܢ ܐ̈ܠ̈ܗ̈ܐ ܘ̈ܡ̈ܢ ܐ̈ܒ̈ܐ ܩ̈ܕ̈ܝ̈ܫ̈ܐ ܘ̈ܡ̈ܢ ܡ̈ܪ̈ܝ̈ܢ ܝ̈ܫ̈ܘ̈ܥ ܡ̈ܫ̈ܝ̈ܚܐ ܕ̈ܒ̈ܪ̈ܚ̈ܡ̈ܐ ܘ̈ܒ̈ܚ̈ܢ̈ܢ̈ܐ ܠ̈ܟ̈ܘ̈

Simeon, Samuel, John, Sergius, and Ignatius, priests and abbats (marg. ܕܥܠ ܡܫܬܘܬܐ ܕܡܫܝܚܝܐ ܕܝܠܕ, of the Christian dispensation, the Nativity, and the Crucifixion); beginning, fol. 49 *b*: ܠܫܡܥ ܡܕܡܥ ܠܟܝ ܡܝܬ ܐܝܟ ܕܐܡܪ ܡܪ ... ; ends, fol. 54 *b*: ... ܕܐܠܗܐ ܕܐܒ ... ; ends, fol. 55 *b*: ... ܕܐܠܗܐ ... ; ends, fol. 56 *a*: ... ܕܐܠܗܐ ... ; ends, fol. 56 *b*: ... ܕܐܠܗܐ ... ; ends, fol. 57 *a*: ... ܕܐܠܗܐ ... ; ends, fol. 57 *b*: ... ܕܐܠܗܐ ... ; ends, fol. 58 *a*: ... ܕܐܠܗܐ ... ; ends, fol.

willingness to serve as a priest), beginning, fol. 81 *b*: ܠܫܡܐ ܕܐܓܪܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ ܐܠܗܢ ܐܡܝܢ ܐܚܝ ܘܚܒܝܒܝ ... ܐܡܝܢ. ܐܚܝ ܘܚܒܝܒܝ. ... ܐܡܝܢ. ܐܚܝ ܘܚܒܝܒܝ ... ܐܡܝܢ. ... ܐܚܝ ... ...

32. ... letter to the Comes Bassus (marg. ..., of the true faith), beginning, fol. 96 *b*: ... Fol. 98 *a*. ...

33. ..., letter to Cyrus, the archiater or chief physician (marg. ..., exposition of the true faith), beginning, fol. 98 *b*: ... Fol. 101 *a*.

34. ..., letter to two harlots who had become recluses, by name Leontia and Maria (marg. ..., of virgins), beginning, fol. 101 *a*: ...

Subscription, fol. 104 *a*: ...

35. Six homilies, written in prose (see Assemani, Bibl. Orient., t. i., pp. 23 and 304, nos. 8—13). They have been translated into German by Zingerle, Sechs Homilien des heiligen Jacob von Sarug, Bonn, 1867.

a. ..., on the Nativity of our Lord. Fol. 104 *a*.

b. ..., on the Epiphany. Fol. 107 *a*.

c. ..., on Lent. Fol. 112 *a*.

d. ..., on Palm Sunday. Fol. 117 *b*.

e. ..., on the Friday in Passion Week. Fol. 124 *b*.

f. ..., on the Sunday of the Resurrection. Fol. 130 *b*. The Syriac text of this homily is printed in Zingerle's Monumenta Syriaca, vol. i., p. 91.

The colophon, fol. 135 *b*, shows that the letters contained in this volume were originally 41 in number (see also fol. 104 *a*): ...

A note on fol. 136 *a* states that the

volume was written in the year 914, A.D. 603, for certain persons, whose names have been erased, that of Joseph of Dārā being substituted: ✠ ... [illegible] (sic) :: ... (sic) ... (sic) ... (sic) ... ⁘ ... ⁘

Then follows an extract, fol. 136 *a*, entitled ..., somewhat rudely written, but apparently by the same hand as the rest of the manuscript. This "history of Mār Gregory" is identical with the extract contained in Add. 14,582, fol. 189 *a*.

On fol. 135 *b* there is a note, stating that this book was presented to the convent of S. Mary Deipara by three persons, named Isaac, Daniel and Solomon (about A.D. 851—59): ...

The remainder of this note has been carefully erased, but it seems to have contained only one of the usual anathemas.

[Add. 14,587.]

DCLXXIII.

Vellum, about 9⅝ in. by 6, consisting of 48 leaves, the first of which is much stained. The quires, signed with letters, are now only five in number, the first and all subsequent to the sixth having been lost. A leaf is wanting after fol. 40. There are from 27 to 37 lines in each page. This manuscript is written in a good, regular Estrangĕlā of the vii[th] cent., and contains—

Epistles of Jacob of Batnae; viz.

1. To the Monks of the convent of Bassus; imperfect at the beginning. Fol. 1 *a*. See Add. 14,587, no. 13.

2. To the same, ... Fol. 8 *a*. See Add. 14,587, no. 14.

3. To the Himyarite Christians, ... Fol. 10 *a*. See Add. 14,587, no. 15.

4. On the faith, ... Fol. 16 *a*. See Add. 14,587, no. 2.

5. On the faith, to Thomas the priest, ... Fol. 19 *a*. See Add. 14,587, no. 3.

6. To Antonine, bishop of Aleppo, ... Margin, ... Fol. 21 *a*. See Add. 14,587, no. 4.

7. To John the priest, ... Margin, ... Fol. 22 *a*. See Add. 14,587, no 5.

8. To Stephen bar Ṣūdailī, the heretic, ... (sic) ... Margin, ... Fol. 23 *b*. See Add. 14,587, no. 1.

9. To a solitary, who used to see spectres and visions of demons, ... Margin, ..., of monks. Beginning, fol. 27 *a*: ...

. See Assemani, Bibl. Or., t. i., p. 304, no. 6.

10. To Daniel the solitary, . Margin, . Beginning, fol. 32 *b*: .

11. To Jacob, abbat of the convent of Naphshāthā, . Fol. 35 *a*. It is imperfect at the end, but joins on exactly to Add. 14,587, no. 18.

12. Imperfect at the beginning, fol. 41 *a*. It ends with the words, addressed by Christ to the repentant soul, fol. 42 *b*: .

13. To Maron, in reply to six questions, . See Add. 14,587, no. 20. Beginning, fol. 43 *a*: ,

. The six questions are stated as follows, fol. 43 *b*: .

Only the answer to the first question is extant, and a small portion of that to the second.

[Add. 17,163, foll. 1—48.]

DCLXXIV.

Vellum, about $10\frac{7}{8}$ in. by $6\frac{7}{8}$, consisting of 38 leaves, many of which are much stained and torn, especially foll. 1, 2, 12—17, and 32—38. The quires, signed with letters, were originally 10 in number, but of these only ܒ (fol. 19 *a*) and ܓ (fol. 33 *a*) are now complete. Leaves are wanting at the beginning, as well as after foll. 2, 10, 11, 12, 13, 14, 15, 16, 18, 29, 30, 31, and 32. There are from 26 to 28 lines in each page. This manuscript is written in a beautiful, regular Estrangĕlā, and dated A. Gr., 822, A.D. 511. Foll. 11, 12, and 13, are in a different, though contemporary hand.* It contains—

Fragments of the Commentaries of Philoxenus of Mabūg on the Gospels of S. Matthew and S. Luke.

Foll. 1 and 2 seem to belong to the Commentary on the Gospel of S. Matthew (ch. xviii. 21, 22); the remainder to that on the Gospel of S. Luke (from the beginning to ch. iii. 22). Subscription, fol. 38 *b*: ܒܫܢ ܚܡܫ ܡܐܐ ܫܢܬ ܥܣܪ ܘܬܪܬܝܢ ܫܢܬ ܕܡܪܝ ܐܒܪܗܡ ܩܫܝܫܐ ܘܐܦܣܩܘܦܐ ܕܡܒܘܓ ܠܥܡܗ ܐܡܝܢ .

Then follows a note, stating that this volume was written at Mabūg in the year 822, A.D. 511, consequently some years before the death of the author (see Assemani, Bibl. Or., t. ii., p. 19).

ܥܠ ܚܕ ܒܫܢܬ ܫܢܬ ܕܡܪܝ ܐܒܪܗܡ ܩܫܝܫܐ ܘܐܦܣܩܘܦܐ ܕܡܒܘܓ ܕܗܘ ܒܫܢܬ ܫ ܘ ,ܚܕ . ܕܐܬܝܗ ܕܡܪ ܝܫܘ . ܕܐܬܝܗ ܕܡܪ ܝܫܘ . ܕܐܬܝܗ ܕܡܪ ܝܫܘ .

* These three leaves perhaps belong to the missing portion of Add. 14,534 (no. DCLXXV.).

. ܕܐܬܝܗ ܕܡܪ ܝܫܘ . ܕܐܬܝܗ ܕܡܪ ܝܫܘ . ܕܐܬܝܗ ܕܡܪ ܝܫܘ . ⁘ ܕܐܬܝܗ ܕܡܪ ܝܫܘ ܕܐܬܝܗ ܕܡܪ ܝܫܘ . ܕܐܬܝܗ ܕܡܪ ܝܫܘ . ܕܐܬܝܗ ܕܡܪ ܝܫܘ .

Fol. 38 *b*. ... .

Fol. 70 *b*. ... .

Fol. 173 *a*, last line. ... .

Subscription, fol. 199 *a*: ... .

On the verso of this leaf there is a later note, stating that the book belonged to the convent of S. Mary Deipara.

[Add. 14,534.]

DCLXXVI.

Vellum, about 12¼ in. by 9½, consisting of 141 leaves, some of which, near the beginning and end, are slightly stained and torn. The quires, 15 in number, are signed with arithmetical figures. One leaf is wanting after fol. 42, and apparently three leaves after fol. 136. Each page is divided into three columns, of from 37 to 44 lines. This manuscript is written in a beautiful Edessene hand of the vith cent., and contains—

A treatise of Philoxenus of Mabūg, showing that one Person of the Holy Trinity became incarnate and suffered for us (see Assemani, Bibl. Or., t. ii., pp. 27—30). Title, fol. 1 *b*: ... .

It is divided into ten discourses, ..., the fourth of which is imperfect at the end,

and the fifth at the beginning (foll. 42, 43). To these are annexed—

1. Extracts from a treatise of an anonymous writer against Philoxenus, which gave occasion to the latter to write the above discourses, fol. 120 *b*: ܟܬܒ ܐܚܪ ܡܢ ,ܡܐܡܪ ܕܐܬܘܗܪ ܠܦܘܣ ܣܝܪ . ܒܬܚܒܬ ܣܥܘ ܠܡܬܠ ܕܐܡܪ . ܫܠܡ ܐܢ ܡܢ ܣܝܪ ܠܡܝܢ ܣܥܪ ܐܢ ܫܠܡ, with some remarks by Philoxenus, ܣܥܘ, fol. 125 *a*.

2. The letter of Philoxenus to the monks, against which the anonymous writer composed his treatise, fol. 126 *a*: ܣܓܝܐ . ܣܝܪ ܒܠ ܡܢ ܒܬܚܒܬ ܣܥܘ.

3. Testimonies from the Fathers, adduced by Philoxenus in support of his views, fol. 130 *a*: ܣܥܘ ܣܝܪ ܒܟ ܣܥܘ. Imperfect. Here are cited—

Alexander of Alexandria: fol. 135 *b*.

Athanasius: foll. 133 *b*, 134 *a*, 135 *b*, 136 *b*; ܐܠܦܣܢܕ ܒܠ ܣܓܝܐ ܡܢ, foll. 135 *b*, 140 *a*.

Atticus of Constantinople: fol. 135 *b*; ܣܥܘ ܐܬܛܘܣ ܒܠ ܣܓܝܐ ܡܢ, fol. 134 *a*.

Basil: foll. 134 *a*, 135 *b*, 136 *b*, 140 *a* and *b*; ܣܥܘ ܕܒܣܝܠ ܕ ܣܝܪ ܡܢ, fol. 134 *a*; ܣܒܠܒ ܒܠ ܣܓܝܐ ܡܢ ܡܢ ܒܠ, fol. 140 *a*; ܣܝܪ ܡܢ ܣܥܘ ܡܢ ܣܒܓܒ ܣܒܠ ܕ ܡܓ, foll. 136 *b*, 140 *a*; ܣܥܘ ܣܓܝܐ ܡܢ, fol. 140 *b*; ܒܟ ܣܝܐ ܡܢ, fol. 136 *b*.

Chrysostom: foll. 131 *a*, 135 *a*, 139 *b*; ܣܥܘ ܣܝܪ ܡܢ, foll. 131 *a*, 139 *b*; ,ܒܟ ܣܥܘ ܡܢ, foll. 131 *a*, 133 *a*; ܡܐ ܣܥܘ ܡܢ, fol. 139 *b*; ܣܥܘ ܕ ܡܐ ܣܝܐ ܡܢ, foll. 133 *a*, 139 *b*.

Cyril of Alexandria: foll. 136 *a*, 140 *b*; ܐܠܦܣܢܕ ܒܠ ܣܓܝܐ ܡܢ, foll. 132 *a*, 134 *a*, 137 *a*; ܐܠܠܝܐ ܣܥܘ ܡܢ, fol. 132 *a*; ,ܐܢ ܒܠ ܣܓܝܐ ܡܢ ܣܠܝ, fol. 134 *a*; ܒܟ ܣܓܝܐ ܡܢ ܠܐ, foll. 134 *a*, 137 *a*; ܣܓܝܐ ܡܢ ܐܐܐܐ ܒܠ, foll. 134 *a*, 140 *b*.

Ephraim: foll. 131 *a*, 135 *b*, 136 *b*, 139 *a*; ܣܓܐ ܒܐ ܣܒܠ ܣܝܐ ܡܢ ܣܓ, foll. 130 *a*, 138 *a*; ܣܝܐ ܡܢ ܣܓ ܕ, fol. 130 *a*; ܣܝܐ ܡܢ ܣܒܟ, foll. 130 *a*, 138 *a*; ܣܝܐ ܡܢ ܣܒ ,ܡܒ ܒܐ ܕ, fol. 130 *a*; ܣܝܐ ܕ ܒܡ ܣܒ ܣܓ, fol. 131 *a*; ܣܥܘ ܣܝܐ ܡܢ, foll. 133 *b*, 138 *b*; ܣ ܒܐ ܣܝܐ ܡܢ, fol. 133 *b*; ܣ ܕ ܒ ܣܝܐ ܡܢ, fol. 138 *a*; ܣܥܘ ܣܝܐ ܡܢ, fol. 138 *a*; ܣܥܘ ܣܝܐ ܡܢ, fol. 138 *b*; ܣܥܘ ܣܝܐ ܡܢ, fol. 138 *b*; ܡܢ ܣܝ ܣܓ, fol. 139 *a*; ܣ ܣ ܕ ܣܝܐ ܡܢ, fol. 139 *a*.

Eusebius of Emesa, ܣܝ ܐܬܘܣ: foll. 135 *a*, 139 *b*, 140 *b*; ܣܝܐ ܡܢ ܣܥܘ, fol. 131 *b*; ܕ ܣܝܐ ܡܢ ܣܒ ܣ, foll. 131 *b*, 133 *b*; ܐܠܦ ܕ ܣ ܣܝܐ ܡܢ, fol. 131 *b*; ܣ ܠ ܣ ܡܢ, fol. 139 *b*; ܡܢ ܣܝ ܣ ܕ ܣܝܐ ܡܢ, fol. 139 *b*.

Gregory (Nazianzen): foll. 135 *a*, 137 *a*, 140 *b*.

Theophilus of Alexandria: fol. 135 *b*.

The work concludes with five propositions and some general remarks, fol. 140 *b*, the greater part of which have been quoted (with some slight differences in reading) by Assemani in the Bibl. Orient., t. ii., pp. 28, 29.

Subscription, fol. 141 *b*: ...

On fol. 1 *a* there is a note in the handwriting of Moses of Nisibis, to the usual effect, dated A. Gr. 1243, A.D. 932.

In this manuscript citations from other writers are indicated, not only by the mark ⁘ before each line, but also by the letter ... at the beginning and the letter ... at the end.

[Add. 12,164.]

DCLXXVII.

Vellum, about $9\frac{7}{8}$ in. by $6\frac{1}{4}$, consisting of 126 leaves, the first four of which are much soiled and torn. The quires, 14 in number, were originally signed with arithmetical figures (see fol. 30 *a*, ...), but have been since renumbered at least twice, and marked (incorrectly) with letters. Each page is divided into two columns, of from 37 to 42 lines. This manuscript is written in a good, regular hand of the vith cent., and contains—

Nine of the thirteen discourses of Philoxenus of Mabūg on Christian life and character, ...; viz.

1. Introductory, fol. 1 *b*: [...]

2. On Faith, fol. 9 *a*: ...

3. On Faith, fol. 18 *a*: ... In the subscription it is called ...

4. On Faith and on Simplicity, fol. 26 *a*: ... In the subscription it is called ...

5. On Simplicity, fol. 43 *a*: ...

6. On the Fear of God, fol. 57 *b*: ... In the subscription it is simply called ...

7. On the Fear of God, fol. 69 *a*: ... In the subscription it is called ...

8. On Poverty, fol. 80 *a*: ... In the subscription it is called ...

9. On Poverty, fol. 92 *b*: ... In the subscription it is called ...

Colophon, fol. 126 *a*: ...

This is followed by the doxology, after which there stood three or four lines of arithmetical figures, now erased, with the exception of the first, which is ... 7 700 700, i.e. ..., *John*. Over the erasure are written in a hand of the ixth or xth cent. the words ... "Merciful God, have mercy on Thy sinful servant the priest Constantine at the day of Thy just judgment. Amen." The remainder of this page and the whole of the next are covered with prayers, ..., of Ephraim and Jacob of Batnae, written in rude hands of still later date. Of the similar writing on fol. 1 *a* hardly a word is legible.

[Add. 12,163, foll. 1—126.]

DCLXXVIII.

Vellum, about $10\frac{5}{8}$ in. by $6\frac{7}{8}$, consisting of 184 leaves, a few of which are much stained and torn, especially foll. 1, 30, 59, and 184. The quires, signed with letters, are 19 in number, but the last is imperfect, a leaf or two being wanting at the end. Each page is divided into two columns, of from 28 to 37 lines. This manuscript is written in a fine, regular Estrangĕlā of the vith or viith cent., and contains—

The second volume of the discourses of Philoxenus of Mabūg on Christian life and character, comprising discourses 8—13; viz.

1. On Poverty, fol. 1 *b*: ...

2. On Poverty, fol. 16 *b*: ...

3. On Asceticism and the Subjugation of the Lusts and Passions, fol. 61 *b*: ...

ܠܡܫܡܠ ܕܐܢ ܒܟܠ ܡܕܡ ܕܐܫܬܟܚ ܠܡܫܡܠ ܐܦ ܠܐ

and slightly torn, especially foll. 9, 60, 93, and 94. The quires, signed with letters, were originally upwards of 20 in number; but several have been lost, both at the beginning and end, and some of the remainder are imperfect, leaves being missing after foll. 8, 53, 54, 58, 60, 62, 73, 79, 92, 94, and 95. Each page is divided into two columns, containing, in the first part of the volume (foll. 1—43), from 40 to 45 lines; and in the second part (foll. 44—103), from 32 to 38. This manuscript is written by two hands (foll. 1—43 and foll. 44—103) in a good, regular Estrangĕlā, of the vith and viith centuries. It contained—

The discourses of Philoxenus of Mabūg on Christian life and character, but the first four and the seventh are now lost.

1. Disc. 5; imperfect at the beginning. Fol. 1 *a*.
2. Disc. 6; imperfect at the end. Fol. 5 *b*.
3. Disc. 8; imperfect at the beginning. Fol. 9 *a*.
4. Disc. 9. Fol. 15 *b*.
5. Disc. 10; imperfect. Fol. 47 *b*.
6. Disc. 11; imperfect. Fol. 61 *a*.
7. Disc. 12; imperfect. Fol. 80 *a*.
8. Disc. 13; imperfect. Fol. 96 *a*.

On fol. 59 *b*, at the foot of the page, there is an interlaced ornament, coloured with red and green.

On fol. 9 *a* a reader called Theodore has recorded his name: ܬܐܘܕܘܪܘܣ ܫܡܫܐ ܕܡܚܣܠܐ ܕܒܠܡܘ ܚܣܝܐ.

[Add. 14,596.]

DCLXXXI.

Vellum, about 11$\frac{3}{4}$ in. by 9, consisting of 144 leaves, some of which are much stained and torn, especially foll. 1, 132—137, and 144. The quires, signed with both Greek (Coptic) and Syriac letters, were originally 21 in number, but of the first three only a single leaf remains, and there are lacunæ of greater or less extent after foll. 20, 60, 131, 134, 135, 137, 143, and 144. From the commencement as far as fol. 121, the pages are numbered by the hand of the scribe, the verso of each leaf being marked with its appropriate letter or letters. Each page is divided into two columns, of from 29 to 34 lines. This volume is written in a good, regular hand of about the xth cent., and originally contained—

The discourses of Philoxenus of Mabūg on Christian life and character. There now remain—

1. A single leaf from disc. 2. Fol. 1.
2. Disc. 4; imperfect at the beginning. Fol. 2 *a*.
3. Disc. 5; imperfect at the end. Fol. 8 *b*.
4. Disc. 6; imperfect at the beginning. Fol. 21 *a*.
5. Disc. 7. Fol. 32 *a*.
6. Disc. 8. Fol. 43 *a*.
7. Disc. 9; imperfect. Fol. 54 *b*.
8. Disc. 10. Fol. 75 *b*.
9. Disc. 11. Fol. 98 *a*.
10. Disc. 12; imperfect at the end. Fol. 122 *b*.
11. Disc. 13; imperfect at the beginning and elsewhere. Fol. 135 *a*.

This manuscript is remarkable for the ornaments and illuminations at the commencement of each discourse, as well as at the top of the first and last leaves of each quire. They are executed in the Coptic style, so that the manuscript must be of Egyptian origin, and was probably written in the Nitrian desert.

[Add. 14,625.]

DCLXXXII.

Twelve vellum leaves, about 9$\frac{1}{8}$ in. by 5$\frac{1}{2}$, some of which are slightly stained and torn.

Several leaves are wanting between the first six and the last six. The writing is a fine, regular Estrangĕlā of the vith or viith cent.,* with from 29 to 32 lines in each page. They contain—

Portions of a controversial treatise against the Nestorians, in the form of a dialogue between the Church (ܥܕܬܐ) and a Nestorian (ܢܣܛܘܪܝܐ), by Philoxenus of Mabūg. Compare Assemani, Bibl. Or., t. ii., p. 45, no. 15. We have here part of the introduction and the commencement of the disputation.

[Add. 14,628, foll. 9—20.]

DCLXXXIII.

Vellum, about 10$\frac{3}{8}$ in. by 6$\frac{7}{8}$, consisting of 26 leaves (Add. 14,649, foll. 180—205), the last of which is slightly soiled. The quires, 3 in number, are signed with letters (ܐܚ to ܐܟ). Each page is divided into two columns, of from 36 to 47 lines. This manuscript is written in a regular, current hand of the ixth cent., and contains—

Writings of Philoxenus of Mabūg; viz.

1. Letter to the monk Patricius of Edessa, fol. 180 *a*: ܐܓܓܪܬ ܕܥܒܕ ܕܝܢ ܕܡܪܝ ܐܒܗ ܕܟܠ ܫܪܪܐ ... ܐܡܝܢ ... ܐܡܝܢ ... ܐܡܝܢ

ܟܬܒ ܐܬܘܪܝ . ܐܝܬ ܠܗ ܫܡ ܐܚܪ . ܡܢ ܐܝܢ ܐܬܐ ܠܗ ܘܠܐ ܐܫܟܚ ܠܗ ܫܡ . ܐܬܐ ܠܗ ܫܡ ܫܟܚ . ܡܢ .

The title has been added by a later hand.

[Add. 17,216, foll. 32, 33.]

DCLXXXV.

Vellum, about 14½ in. by 10½, consisting of 313 leaves, some of which are much stained and torn, especially foll. 1, 8, 84, 308, 311, 312 and 313. The quires, signed with letters, were originally 35 in number, but of ܟ and ܡ only three leaves remain, and leaves are also wanting after foll. 7, 8, 14, 189, 191 and 195. Each page, with the exception of foll. 301—303, is divided into two columns, of from 37 to 42 lines. This volume is written in a good, regular character, and dated A. Gr. 1179, A.D. 868. It contains—

The *Λόγοι ἐπιθρόνιοι* or *ἐνθρονιστικοί*, ܡܐܡܪܐ ܕܥܠ ܟܘܪܣܝܐ ܕܐܣܛܘܪ ܐܦ ܣܘܓܝܬܐ, "Homiliæ Cathedrales," of Severus, patriarch of Antioch,* translated from the Greek by Jacob of Edessa in the year 1012, A.D. 701.† They are 125 in number, and are divided into three parts or volumes (ܩܛܘܥܐ), the first comprising homm. i.—l., fol. 1 *b*; the second, homm. li.—lxxxix., fol. 97 *b*; the third, homm. xc.—cxxv., fol. 198 *a*. Prefixed to the whole was an Index, of which only a small fragment remains, fol. 1 *a*.

Hom. i. On his appointment to the archiepiscopal see of Antioch, on the monophysitic doctrine regarding our Lord, and against Eutyches; delivered in the church of Romanus. Fol. 1 *b*. ܥܠ ܕܩܥܡ ܒ ܟܕ ܐܬܐ . ܡܢ ܟܬܒ ܠܬܠܡܝܕܘܗܝ ܥܠ ܡܐܡܪܐ ܕܐܝܬ ܒܗ ܐܦ ܕܐܝܬ ܒܗ ܡ

Of hom. xii. we have only the latter portion, fol. 8 *a*.

Hom. xiii. On the liberality of the Emperor in remitting some arrears of taxes. Fol. 8 *b*. ܡܠܬܐ ܕܒܫܒܚܐ ܕܡܫܒܚ ܥܠ ܥܢܝܐ ܕܥܒܕ ܒܓܒܝܐ ܕܡ̈ܠܟܐ ܫ : ܕܐܢܣܛܣܝܣ ܒܣܘܪ ܕܐܦ ܒܫܢ̈ܝ ܕܡ̈ܠܟܘܬܗ ܠܐ ܣܒܪ ܠܡܓܒܝ ܡ̈ܢ ܥܡ̈ܐ ܕܐܝܬ ܠܗ̇ ܠܡ̈ܢ ܕܒ̈ܝܬ ܓܢ̈ܙܟ̈ܐ (*δημόσιον*) ܕܡ̈ܠܟܘܬܐ ܕܐܦ ܗ̇ܝ ܒܫܢ̈ܝ ܕܡ̈ܠܟܘܬܗ. Imperfect.

Hom. xiv. On the Commemoration of the blessed Virgin. Fol. 9 *a*. ܡܐܡܪ ܕܡ̈ܪ ܝܥܩܘܒ ܐܦܣܩܦܐ ܕܐܬܝܠܕ ܡܢ ܒܬܘܠ ܡܪܝܡ ܐܡܗ ܕܡܫܝܚܐ ܕܥܠ ܫܡܗ ܢܬܩܪܐ ܥܠ ܟܠ ܡ̈ܕܒܪ̈ܐ ܘܥܠ ܟܠ ܥ̈ܡܡ̈ܐ ܕܒ̈ܝܬ ܥ̈ܡܐ ܩ̈ܕܝ̈ܫ̈ܐ ܕܒ̈ܝܬ ܐܠܗ̈ܐ ܕܒ̈ܝܬ ܡ̈ܫܝܚܐ ܕܒ̈ܝܬ ܩ̈ܕ̈ܝ̈ܫ̈ܐ ܕܒ̈ܝܬ ܐ̈ܡ̈ܝ̈ܢ ܕܒ̈ܝܬ ܫ̈ܗ̈ܕ̈

Hom. xxix. Showing that excommunicating persons who are condemned, and who have preached doctrines different from those accepted by the community, frees the city and the church, or people, from curse or excommunication. Fol. 44 *b*.

Hom. xxx. On Simeon Stylites, . Fol. 47 *a*.

Hom. xxxi. On the Encænia of the holy Cross, and commemoration of the great earthquake. Fol. 51 *b*.

Hom. xxxii. On S. John the Baptist, . Fol. 55 *a*.

Hom. xxxiii. On S. John, ch. ix. 2. Fol. 58 *a*. (marg. PABBI)

Hom. xxxiv. On the defeat of Vitalianus. Fol. 59 *b*. (marg. BITAAIANOC)

Hom. xxxv. On the martyr Romanus, with reference to hom. i. Fol. 60 *b*, Marg. , "second year (of the archiepiscopate of Severus)."

Hom. xxxvi. On the Nativity of our Lord. Fol. 63 *a*.

Hom. xxxvii. On Basil and Gregory; delivered in the church of Ignatius. Fol. 65 *b*.

Hom. xxxviii. On the Epiphany, . Fol. 67 *a*.

Hom. xxxix. On Lent, . Fol. 69 *a*.

Hom. xl. Delivered in the Baptistery, on the eve of the commencement of Lent. Fol. 72 *a*.

Hom. xli. On the Forty Martyrs. Fol. 72 *b*.

Hom. xlii. Parænetic discourse, delivered on Wednesday in the Great Week. Fol. 74 *b*.

Hom. xliii. On S. John, ch. i. 16, and on those recently baptized. Fol. 80 *b*.

Hom. xliv. On the Commemoration of the Righteous of old, celebrated after the Resurrection. Fol. 83 *b*. Imperfect.

Hom. xlv. On 1 Timothy, ch. iv. 7, 8, S. John, ch. xx. 17, and on the reported victory of the emperor (Anastasius). Fol. 85 *a*.

Hom. xlvi. On the celebration of Mid-Pentecost, and on the lesson S. John, ch. vii. 14, etc. Fol. 87 *b*.

Hom. xlvii. On the Ascension, Fol. 89 *b*.

Hom. xlviii. On Pentecost, Fol. 91 *a*.

Hom. xlix. On Romans, ch. v. 12—14, and 1 Corinthians, ch. xv. 28. Fol. 94 *a*.

Hom. l. On the martyr Leontius, Fol. 96 *a*.

Hom. li. On the martyr Domitius, Fol. 97 *b*.

Hom. lii. On the Maccabees, Fol. 98 *b*.

Hom. liii. On the calamities reported to have befallen the city of Alexandria. Fol. 101 *a*.

Hom. liv. Admonitory discourse, addressed to those who, after prayers, resort to the Theatre. Fol. 104 *a*.

Hom. lv. Valedictory discourse, on his leaving Antioch to visit the various churches and monasteries of his diocese. Fol. 107 *b*. (marg. CYNTAKTIKOC)

Hom. lvi. On his arrival at Ḳinnesrīn and his reception by the townspeople. Fol. 108 *b*.

Hom. lvii. On his detention by the people of Ḳinnesrīn till the commemoration of Ser-

gius and Bacchus. Fol. 110 *a*. ܚܠ ܥ̈, ܕܡܪܝ ܐܝܠܝܐ ܕܒܝܬ ܩܕܝܫܐ ܥܠ ܫܡ ܩܕܝܫܝܢ ܣܓܝܐ ܕܐܬ̈ܪ̈ܝ̈ܢ ܕܐܬ̈ܪ̈ܝ̈ܢ ܕܐܬ̈ܪ̈ܝ̈ܢ

Wednesday in Passion Week. Fol. 138 *b*. ܒܫܒܬܐ ܕܫܒܥ ܫܒܝܥܝܬܐ ܕܥܠ ܡܪܝܡ ܐܡܗ ܕܐܠܗܐ ܘܥܠ ܝܘܣܦ ܓܒܪܗ ܕܐܬܐ ܡܢ ܐܪܝܡܬܐ ܘܥܠ ܢܩܘܕܝܡܘܣ ܕܐܬܐ ܠܘܬ ܝܘܣܦ ܠܠܠܝܐ ܘܐܬܝ ܠܗ ܠܝܠܝ ܘܐܬܐ ܠܘܬ ܝܫܘܥ ܒ

ܐ, etc. Fol. 176 *a*. ܠܥܠ ܡܫܟܚܐ ܕܡܪܝܐ ܥܠ ܡܠܟܐ ܩܘܣܛܢܛܝܢ ܕܐܬܩܢܝ ܡܢ ܚܕܬܐ ܒܫܡܗ ܕܡܪܝܡ ܐܡܗ ܕܐܠܗܐ ܒܟܢܝܫܬܐ ܕܝܠܗ ܕܐܬܪ ܕܐܬܚܕܫ ܗܘ ܡܢ ܫܘܠܛܢܗ ܕܩܘܣܛܢܛܝܢ ܡܠܟܐ ܕܪܘܡܝ . ܗܘ ܕܐܬܐ ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܢܬ ܚܕ ܒܫܒܬܐ ܕܦܨܚܐ ܘܒܬܪܗ ܒܝܘܡ ܩܝܡܬܐ ܕܡܪܢ .

Hom. lxxxiii. On the Nativity of our Lord; delivered in the church of the blessed Virgin Mary, after it had been restored by the emperor Anastasius. Fol. 180 *a*. ܠܥܠ ܡܠܟ ܐܢܣܛܐܣ ܩܘܣܛܢܛܝܢ ܕܐܬܚܕܫ ܗܘ ܡܢ ܫܘܠܛܢܗ ܕܐܬܐ ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܢܬ ܚܕ ܒܫܒܬܐ ܕܦܨܚܐ ܘܒܬܪܗ ܒܝܘܡ ܩܝܡܬܐ ܕܡܪܢ .

Hom. lxxxiv. On Basil and Gregory; delivered in the church of Ignatius. Fol. 183 *a*. ܠܥܠ ܡܪ ܒܣܠܝܣ ܘܥܠ ܡܪ ܓܪܓܘܪܝ ܕܐܬܐ ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܢܬ ܚܕ ܒܫܒܬܐ ܕܦܨܚܐ ܘܒܬܪܗ ܒܝܘܡ ܩܝܡܬܐ ܕܡܪܢ .

Hom. lxxxv. On the Epiphany, ܠܥܠ ܡܪ ܝܘܚܢܢ . Fol. 185 *b*.

Hom. lxxxvi. On Antony, the first Egyptian solitary. Fol. 187 *b*. ܠܥܠ ܡܪ ܐܢܛܘܢܝ ܩܕܡܝܐ ܕܡܢ ܐܬܪ ܡܬܚܙܝ ܗܘ : ܕܐܬܐ ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܢܬ ܚܕ ܒܫܒܬܐ ܕܦܨܚܐ ܘܒܬܪܗ ܒܝܘܡ ܩܝܡܬܐ ܕܡܪܢ . Imperfect.

Hom. lxxxvii. On Lent, ܠܥܠ ܨܘܡܐ ܕܐܬܐ ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܢܬ ܚܕ ܒܫܒܬܐ ܕܦܨܚܐ ܘܒܬܪܗ ܒܝܘܡ ܩܝܡܬܐ ܕܡܪܢ . Imperfect. Fol. 190 *a*.

Hom. lxxxviii. is wanting, with the exception of the last few lines. Fol. 192 *a*.

Hom. lxxxix. On S. Luke, ch. x. 30, etc. Fol. 192 *a*. ܠܥܠ ܗܘ ܕܐܬܚܒܠ ܒܝܕ ܠܨܘܠ ܕܐܬܐ ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܢܬ ܚܕ ܒܫܒܬܐ ܕܦܨܚܐ ܘܒܬܪܗ ܒܝܘܡ ܩܝܡܬܐ ܕܡܪܢ . ܗܘ ܕܐܬܐ ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܢܬ ܚܕ ܒܫܒܬܐ ܕܦܨܚܐ ܘܒܬܪܗ ܒܝܘܡ ܩܝܡܬܐ ܕܡܪܢ .

Hom. xc. Parænetic discourse, addressed to those who desired to be baptized on the day of the Passover and of the Resurrection. Fol. 195 *a*. ܠܥܠ ܕܐܬܬܥܡܕܘ ܒܫܒܬܐ ܕܦܨܚܐ ܘܒܬܪܗ ܒܝܘܡ ܩܝܡܬܐ ܕܡܪܢ . ܗܘ ܕܐܬܐ ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܢܬ ܚܕ ܒܫܒܬܐ ܕܦܨܚܐ ܘܒܬܪܗ ܒܝܘܡ ܩܝܡܬܐ ܕܡܪܢ . Imperfect.

Hom. xci. On Athanasius of Alexandria, and against the Olympic games. Fol. 198 *a*. ܠܥܠ ܐܬܢܐܣܝܘܣ ܪܒܐ ܕܐܠܟܣܢܕܪܝܐ ܘܥܠ ܐܝܠܝܢ ܐܠܥܒܐ ܕܐܠܘܢܦܝܐ . ܗܘ ܕܐܬܐ ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܢܬ ܚܕ ܒܫܒܬܐ ܕܦܨܚܐ ܘܒܬܪܗ ܒܝܘܡ ܩܝܡܬܐ ܕܡܪܢ .

Hom. xcii. On the ninth hour of the Friday after Whitsun Day. Fol. 200 *b*. ܠܥܠ ܫܥܬܐ ܬܫܥܝܬܐ ܕܒܪܒܥܬܐ ܕܒܬܪ ܚܡܫܝܢ ܝܘܡ ܩܝܡܬܐ ܕܡܪܢ .

Hom. xciii. When the synodical letter of Dioscorus, archbishop of Alexandria, was going to be read. Fol. 203 *a*. ܒܙܒܢ ܕܐܬܩܪܝ ܐܓܪܬܐ ܕܣܘܢܗܕܘܣ ܕܐܦܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ ܗܘ ܕܐܬܐ ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܢܬ ܚܕ ܒܫܒܬܐ ܕܦܨܚܐ ܘܒܬܪܗ ܒܝܘܡ ܩܝܡܬܐ ܕܡܪܢ .

Hom. xciv. To those who were perplexed about the genealogy of our Lord, as stated in S. Matthew, ch. 1. Fol. 203 *b*. ܠܐܢܫ ܕܐܬܒܗܬ ܒܝܘܚܣܗ ܕܡܪܝܐ ܕܐܝܟ ܗܘ ܕܐܬܐ ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܢܬ ܚܕ ܒܫܒܬܐ ܕܦܨܚܐ ܘܒܬܪܗ ܒܝܘܡ ܩܝܡܬܐ ܕܡܪܢ .

Hom. xcv. On the apparent discrepancies between S. Matthew and S. Luke, in regard to the genealogy of our Lord, and against those who resort to the place called Daphne. Fol. 207 *a*. ܠܥܠ ܕܐܬܒܗܬ ܒܟܬܒ ܒܝܘܚܣܗ ܕܡܪܝܐ ܕܐܝܟ ܗܘ ܕܐܬܐ ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܢܬ ܚܕ ܒܫܒܬܐ ܕܦܨܚܐ ܘܒܬܪܗ ܒܝܘܡ ܩܝܡܬܐ ܕܡܪܢ .

ܡܠܟܐ ܕܐܬܐ ܐܬܚܙܝ ܒܫܡܝܐ ܕܠܐ ܢܬܚܙܐ ܠܒܫܪܐ ܗܕܐ ܘܠܐ ܒܥܝܢ ܒܣܪ ܐܢܫ ܡܢ ܥܠܡܐ ܗܕܐ ܕܢܚܙܘܢ ܠܗ ܒܥܝܢ ܒܣܪ ܐܢܫ (marg. ΔΑΦΝΗ).

Hom. xcvi. On the same subject. Fol. 210 *a*. ܡܠܐ . ܐܝܟܢܐ ܕܐܝܬ ܒܗ ܫܘܠܛܢ ܕܚܛܝܬܐ . ܐܬܐ ܕܢܬܝܗܒ ܠܟ ܡܠܟܐ ܕܫܡܝܐ ܗܘ . ܐܡܪ ܠܗ ܡܪܝ ܥܠܡ ܐܠܗ ܕܚܛܝܬܐ ܗܕܐ ܕܐܬܐ ܒܗ ܠܡܬܚܙܝ ܠܟܠ ܡܢ ܕܐܬܐ ܒܫܡܗ ܕܡܪܝ ܥܠܡ .

Hom. xcvii. On the protomartyr Thekla, ܠܬܩܠܐ ܩܕܝܫܬܐ ܩܕܡܝܬܐ . Fol. 213 *a*.

Hom. xcviii. On Isaiah, ch. xlii. 1, etc., and S. Matthew, ch. xii. 31. Fol. 215 *b*. ܠܐ ܢܫܒܚ ܠܐ ܒܢܝ ܐܢܫܐ ܒܠܚܘܕ ܕܐܢ ܐܝܬ ܒܗ ܚܛܝܬܐ ܕܠܐ ܢܬܚܫܒ ܠܗ ܠܥܠ ܡܢ ܕܐܬܐ ܒܫܡ ܡܪܝ ܥܠܡ : ܠܐ ܢܬܚܙܐ ܠܗ ܒܥܝܢ ܒܣܪ ܐܢܫ . ܠܐ ܢܬܚܫܒ ܠܗ ܠܥܠ ܡܢ ܕܐܬܐ ܒܫܡ ܡܪܝ ܥܠܡ :

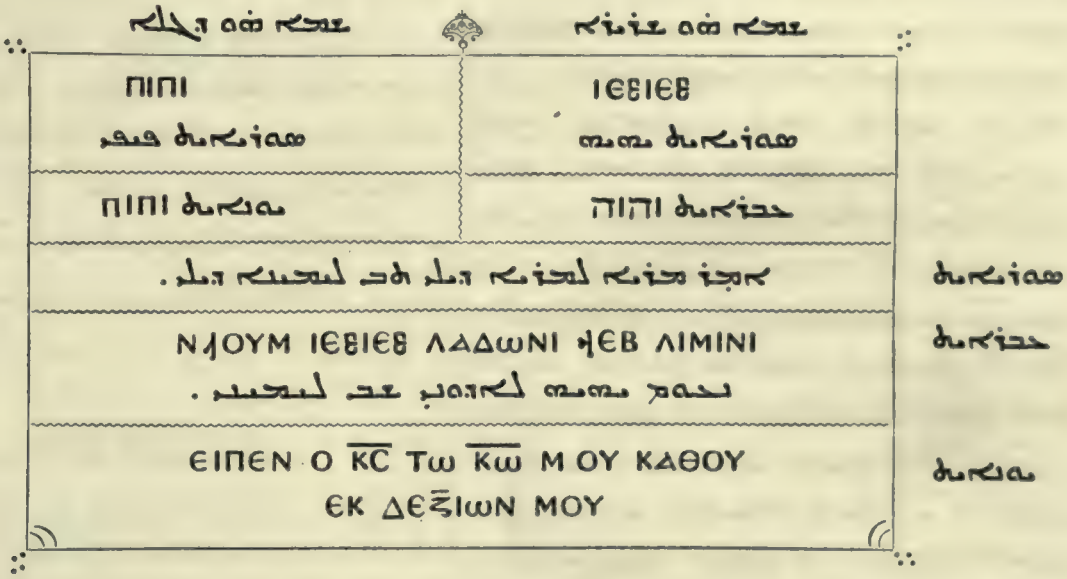
Hom. cviii. On sundry Biblical questions; viz. on the author and scope of the Song of Songs, fol. 242 *a*; on 2 Samuel, ch. xxiii. 19, fol. 245 *a*; and on Jeremiah, ch. xx. 14, 15, fol. 245 *b*. ﻝ ﻣﻘﺎﻟﻪ ﺩﺍﻳﻌﻪ ﺩﺍﻟﻌﻪ ﺩﺍﻟﻌﻪ ﺩﺍﻟ

on the appropriate lessons from the Gospels. Fol. 284 *a*. ܐܚܕ ܕܡܪܝ ܣܘܪܝܢܘܣ ܐܚܕ ܡܢ ܡܐܡܪܗ ܕܡܬܩܪܐ ܒܫܒܬܐ ܩܕܡ ܕܢܦܩ ܒܪ ܐܢܫ ܠܡ ܕ̈ ; ܕܐܝܟ ܕܐܬܝܗܒ ܠܗ ܫܘܠܛܢ ܒܫܡܝܐ ܘܒܐܪܥܐ ܘܠܐ ܡܫܬܟܚ ܠܗ ܡܢ ܒܝܬ ܐܒܘܗܝ ܐܠܐ ܒܫܡܗ ܕܝܫܘܥ ܒܠܚܘܕ ܗܘ ܕܐܬܝ ܠܡܫܪܝ ܠܟܠ ܡܢ ܕܒܥܐ ܠܗ ܘܠܐ ܡܫܬܟܚ ܠܗ

ܒܗ ܠܐ ܐܝܬ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܒܬܪ ܕܐܝܬ ܠܗ ܒܢ ܐܚܪ ܠܐ ܐܝܬ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܒܬܪ ܕܐܝܬ ܠܗ ܒܢ ܐܚܪ ܘ

The Hebrew text (Ps. cxviii. 25) is written on the margin, thus: ANNA ΑΔΟΝΑΪ ωΗΙΙΑΝΑ ANNA ΑΔΟΝΑΪ ΑΗΛΙΗΑΝΑ.

On foll. 301 *a*—303 *b*, we have a scholion entitled: ܣܝܡܬ ܐܘ ܣܕܪ ܠܟܬܐ ܕܫܒܥܐ, from which is taken the following table.



The subscription to the whole work, fol. 313 *a*, is: ܐܟ ܐܡܝܕܗܝܟ ܟܬܒܬ ܐܓܪܬ ܕܝ ܡܐܝܕܟܐ ܪܒܐ ܪܘܡܐ ܕܐܝܬ ܠܗ ܚܠ ܕܐܡܝܕ ܒܝܬ ܪܒܐ ܕܟܝܪܝܠܟܐ ܕܐܠܟܣܢܕܪܝܐ ܕܐܡܘܪܝܐ. ... ܡܕ ܣܢܬ ... ܕܡܝܕ.

After this comes an epigram on Severus, translated from the Greek: ܐܬܪܝܟ ܣܝܡ ܠܟ ... ܕܐܝܬ ܒܗ ... ܕܐܝܬ ... ܐܝ ... ܐܝ ... ܐܝ

appears, however, that the volume was written at the expense of the deacon George, son of the deacon John, from a village in the district of Antioch, for the convent of ܕܝܪ ܩܘܢܐ; and that it was collated and corrected by Bar-ḥad-bĕshabbā, from the convent of S. Matthew: ܘܐܫܬܠܡ ܡܝܪ ܡܒܘܟ ܡܢ ܟܬܒܐ ܕܝܘܚܢ ܕܕܝܪ ... ܕܡܪ ... ܕܒܝܬ ... ...

Hom. xxxi. Imperfect. Fol. 2 *b*.

Hom. xxxii. Imperfect. Fol. 11 *a*.

Hom. xxxiii. Of this only a very small portion remains. Fol. 16 *a*.

Hom. xxxiv. Fol. 16 *a*.

Hom. xxxv. Fol. 19 *a*.

Hom. xxxvi. Fol. 26 *b*.

Hom. xxxvii. Fol. 34 *a*.

Hom. xxxviii. Fol. 39 *b*.

Hom. xxxix. Fol. 46 *b*.

Hom. xl. Fol. 54 *b*.

Hom. xli. Fol. 56 *a*.

Hom. xlii. Fol. 62 *a*.

Hom. xliii. Fol. 80 *b*.

Hom. xliv. Fol. 89 *a*.

Hom. xlv. Fol. 94 *a*.

Hom. xlvi. Fol. 101 *b*.

Hom. xlvii. Fol. 108 *b*.

Hom. xlviii. Fol. 113 *b*.

Hom. xlix. Fol. 123 *a*.

Hom. l. Fol. 130 *a*.

Hom. li. Fol. 133 *b*.

Hom. lii. Fol. 138 *a*. The names of the seven sons of Shamūnī are written in a later hand on the margin of fol. 143 *a*, as follows :

ܐܒܝ ܀ ܐܚܐ ܀ ܐܬܐ (sic) ܫܠܡ ܀ ܐܒܪ ܀ ܐܚܪ ܀ ܣܪܩ ܀ ܥܙܪ ܀

Hom. liii. Fol. 146 *a*.

Hom. liv. Fol. 156 *a*.

Hom. lv. Fol. 166 *b*.

Hom. lvi. Fol. 169 *b*.

Hom. lvii. Fol. 174 *b*.

Hom. lviii. Fol. 180 *a*.

Hom. lix. Fol. 188 *a*.

Colophon, fol. 194 *b*: ܫܢܝ ܒܫܢܬ ܫܡܢ ܡܐܐ ܘܬܫܥ ܒܝܪܚ ܐܝܪ ܒܝܘܡ ܫܒܬ ܒܗ ܐܬܫܠܡ ܣܦܪܐ ܗܢ ܒܥܕܢ ܩܕܡ ܡܪܢ ܐܒܐ ܣܒܐ ܘܡܪܢ ܐܒܐ ܫܡܥܘܢ ܘܡܪܢ ܐܒܐ ܣܪܓܝܣ ܗܘ ܪܒ ܐܒܐ ܕܒܝܬ ܡܢܙܚܐ ܕܒܪ ܣܘܡܐ ܕܐܢܛܝܟ ܐܝܬ ܠܗ ܒܝܬ ܣܦܪܐ ܕܐܢܛܝܟ ܘܐܬܩܪܝ ܒܫܡܗ ܕܐܒܐ ܣܪܓܝܣ ܗܢ ܕܐܬܩܪܝ ܒܫܡ

ܐܠܗܐ ܕ . ܟܬܒ ܐܚܪ . ܕܥܠ ܟܬܒ ܐܠܗܐ ܕ .

[Add. 14,599.]

DCLXXXVII.

The two volumes, Add. 17,210 and 17,211 require a double description; viz. as separate Greek palimpsests and as a single Syriac manuscript.

A. Add. 17,210,
as a Greek Palimpsest.

Vellum, about 12 in. by $9\frac{3}{8}$, consisting of 60 leaves, some of which are much stained and soiled, as well as slightly torn. There are 33 lines in each full page. This manuscript is written in regular uncials of middle size, frequently becoming smaller at the end of a line. It seems to be of the vth cent. The accents appear to have been added by the scribe, and not by the later corrector. It contains—

Portions of the Iliad of Homer; viz.

Book xii., vv. 273—471. Fol. 1 *a*.

Book xiii., vv. 133—265; 333—398; 465—530; 663—728; 797—837. Fol. 4 *a*.

Book xiv., vv. 1—20; 156—419. Fol. 9 *b*.

Book xv., vv. 158—223; 356—421; 491—557. Fol. 14 *a*.

Book xvi., vv. 199—264; 331—397; 664—731; 798—862. Fol. 17 *a*.

Book xviii., vv. 93—358; 426—492. Fol. 21 *a*.

Book xix., vv. 136—268; 335—424. Fol. 26 *a*.

Book xx., vv. 1—172; 306—503. Fol. 29 *a*.

Book xxi., vv. 1—397; 465—611. Fol. 35 *a*.

Book xxii., vv. 1—113; 181—378. Fol. 43 *a*.

Book xxiii., vv. 57—323; 457—589; 656—788; 856—897. Fol. 48 *a*.

Book xxiv., vv. 1—20; 285—483. Fol. 56 *b*.

Fol. 60 was one of the fly-leaves of the volume. On the recto we read the words ✠ ΥΓΙΕΝΟΝ ΧΡΩ ✠, with some others that are no longer distinctly legible; on the verso, ✠ ΥΓΙΕΝΟΝΧΡΩΚΥΡΙCΧΟΛΑCΤΙ ΚΕ ✠.

These fragments have been edited, with a minute description of the manuscript and facsimiles of several pages, by the Rev. Dr. Cureton, and published by order of the Trustees of the British Museum, A.D. 1851. See also "Philologus, Zeitschrift für das klassische Alterthum," 1855, pp. 145, 193, 313, 375.

B. Add. 17,211,
as a Greek Palimpsest.

Vellum, about $12\frac{1}{8}$ in. by $9\frac{3}{8}$, consisting of 53 leaves, and made up of parts of two manuscripts.

I. Foll. 1—48. Forty-eight leaves, some of which are much stained and soiled, and not a few more or less torn, especially foll. 2, 11, and 14. Each page is divided into two columns of 25 lines. This manuscript is written in large uncials, frequently becoming smaller at the end of a line. It seems to be of the vith cent., and contains—

Large portions of the Gospel of S. Luke, fol. 4 *a*, preceded by the *κεφάλαια*, fol. 1 *a*. The Ammonian sections are marked on the margins, but without the addition of the Eusebian canons.

These fragments have been edited, with a minute description of the manuscript and a facsimile of a portion of fol. 4 *b*, by Tischendorf in his Monumenta Sacra Inedita, Nova Collectio, vol. ii., Leipzig, 1857. For some account of the leaves which have been added to the volume since that time (foll. 2, 11, and 14), see the Journal of Sacred Literature, 4th Series, vol. iv. (1864), p. 466.

II. Fol. 49—53. Five leaves, about $11\frac{1}{4}$ in. by $8\frac{5}{8}$, all of which are more or less

stained and soiled. The lower half of fol. 50 has been torn away, its place being supplied by part of one of the blank fly-leaves. Each page is divided into two columns, and in each full column there are 31 lines. These leaves are written in regular, but small-sized, slanting uncials, of the end of the viith or beginning of the viiith cent. They contain—

Portions of the Elements of Euclid, comprising propositions from Books x. and xiii.; in particular, fol. 49, book x., propp. 32 and 33; fol. 51, propp. 80 and 81, *πα* (in Gregory's edition, Oxon. 1703, propp. 81 and 82); fol. 52, propp. 112 and 113, *ρνγ* (in Gregory, propp. 113 and 114); fol. 53, book xiii., prop. 19, *ιθ* (in Gregory, prop. 14).

C. Add. 17,210—211,
as a Syriac manuscript.

Vellum, about 9$\frac{3}{8}$ in. by 6, consisting of 223 leaves, some of which are much stained and torn. The quires, signed with letters, were originally 23 in number, but the greater part of the first has been lost. Of these the first ten, and the last, are bound up in Add. 17,211; the remaining twelve in Add. 17,210. There are from 19 to 25 lines in each page. This manuscript is written in a good, regular hand, of the beginning of the ninth century. It contains—

The first half of the second book of the treatise of Severus of Antioch against Joannes Grammaticus of Cæsarea (see Add. 12,157), as we learn from the colophon, Add. 17,211, fol. 53 *b*: علم لحصف حلحصف حصف حصف حصف حصف ٭ حصف حصف حصف حصف

It is divided into 21 chapters, the titles of which may now be found at the following places.

Chap. ii.	Add. 17,211,	fol. 47 *a*.
Chap. iii.	..	.. fol. 15 *b*.
Chap. iv.	..	.. fol. 3 *b*.
Chap. v.	..	.. fol. 23 *a*.
Chap. vi.	..	.. fol. 20 *a*.
Chap. vii.	..	.. fol. 40 *b*.
Chap. viii.	..	.. fol. 32 *a*.
Chap. ix.	Add. 17,210,	fol. 3 *a*.
Chap. x.	..	.. fol. 48 *b*.
Chap. xi.	..	.. fol. 33 *b*.
Chap. xii.	..	.. fol. 1 *b*.
Chap. xiii.	..	.. fol. 43 *b*.
Chap. xiv.	..	.. fol. 29 *a*.
Chap. xv.	..	.. fol. 56 *a*.
Chap. xvi.	..	.. fol. 25 *b*.
Chap. xvii.	..	.. fol. 51 *b*.
Chap. xviii.	..	.. fol. 16 *a*.
Chap. xix.	..	.. fol. 27 *a*.
Chap. xx.	..	.. fol. 32 *a*.
Chap. xxi.	Add. 17,211,	fol. 52 *a*.

The principal authorities cited are: Alexander of Mabūg, Add. 17,210, foll. 25 *b*, 29 *a*, 58 *a*; Ambrose of Milan, Add. 17,210, foll. 54 *b*, 60 *a* (a forgery); Andrew of Samosata, Add. 17,210, foll. 20 *a*, 24 *b*, 29 *b*; Athanasius, Add. 17,210, foll. 10 *b*, 15 *a*, 40 *b*, 47 *a*, 49 *a*, 59 *a* (a forgery); Basil; Cyril of Alexandria; Diodorus, Add. 17,210, foll. 2 *b*, 35 *a* and *b*; Gregory Nazianzen; John Chrysostom; Julius of Rome, Add. 17,210, foll. 16 *a*, 23 *b*, 51 *b*, 55 *b*, Add. 17,211, fol. 20 *b*; Leo of Rome, Add. 17,210, foll. 4 *a*, 24 *a*, 34 *a*, 47 *b*, Add. 17,211, foll. 12 *a*, 26 *a*, 33 *b*, 38 *a*; Macedonius of Constantinople, Add. 17,210, fol. 42 *b*; Nestorius, Add. 17,210, foll. 11 *b*, 21 *b*, 23 *a*, 25 *b*, 30 *a*, 44 *a*, 45 *b*, 52 *a* and *b*, 53 *a* and *b*, 57 *a*, Add. 17,211, foll. 4 *a*, 6 *a*, 27 *a*, 28 *b*, 30 *a* and *b*, 33 *a*, 34 *a*, 37 *a*, 38 *a* and *b*; Theodore of Mopsuestia, Add. 17,210, foll. 2 *a*, 23 *b*; Theodoret, Add. 17,210, foll. 13 *b*, 25 *b*, 26 *b*, 44 *a*, 55 *b*, Add. 17211, foll. 10 *a* and *b*, 17 *b*, 20 *a* and *b*, 22 *a*, 23 *a* and *b*, 24 *a*, 26 *b*, 29 *b*, 33 *a*, 36 *a*, 38 *a* and *b*, 46 *b*; Theodotus of Ancyra, Add. 17,210, foll. 27 *a* and *b*, 28 *b*.*

* Citations from *orthodox* writers are usually indicated by the marginal mark ⩽, from *heterodox* by —. Double citations occur, marked ⩽—. The same distinction may be found in some other manuscripts.

In Add. 17,211, fol. 53 *a*, lower half, there is a note, stating that this book was written by one Simeon, a recluse of the convent of Mār Simeon of Ḳartamīn, for Daniel, periodeutes of the district of Amid: ...

In the same manuscript, on fol. 49 *a*, lower half, there is a note in a different hand, informing us that the book belonged to Daniel, bishop of Edessa, who acquired it whilst he was periodeutes of the district of Amid (see the previous note): ...

A third note, on the same page, in another hand, records that the said Daniel bequeathed it at his death to the convent of Mār Silas at Sarūg: ...

Dr. Cureton has shown, in the preface to his edition of the fragments of the Iliad, pp. viii. and ix., that this Daniel must have been bishop of Edessa somewhere between A.D. 768, when Elias of Ḳartamīn was elected to that see, and A.D. 825, when Theodosius became bishop.*

Of the subsequent history of the volume we know nothing; though Dr. Cureton has very plausibly conjectured that it was one of the 250 manuscripts, which were conveyed by Moses of Nisibis to the convent of S. Mary Deipara, A.D. 932.

[Add. 17,210—211.]

DCLXXXVIII.

Vellum, about 11 in. by 7½, consisting of 219 leaves, a few of which, especially near the beginning and end, are slightly stained and torn. The quires, signed with letters, were originally 23 in number, but the whole of the first is now lost, as well as the last leaf of the second. Each page is divided into two columns, of from 37 to 49 lines. This volume is written in a good, regular Estrangĕlā of the viith or viiith cent., and contains—

1. The third book of the treatise of Severus of Antioch against Joannes Grammaticus of Cæsarea: ... (fol. 217 *a*.) The running title (e.g. foll. 19 *b* and 20 *a*) is: ... It is divided into 42 chapters, the last of which is a brief summary of the whole work, fol. 216 *b*: ...

* In Add. 12,181, fol. 102 *a*, there is mentioned a Daniel, bishop of Edessa, A.D. 669; but this manuscript cannot be of such antiquity.

ܡܫܬܟܚܬ. Chap. xli. contains a selection of testimonies from the Fathers in support of the views of the author, fol. 200 *a*: ܗܢ ܕܐܦ ܡܢ ܩܕܡ ܡܫܬܡܥ ܡܫܬܟܚ ܒܟܠ ܐܝܟ ܕܒܫܠܡ . ܐܬܠ ܐܬܐ ܠܡܫܬܡܥ ܐܝܟ . ܡܫܬܡܥ ܡܫܝܚ ܕܐܦ ܐܢ ܐܦܐ ܐܢ . ܐܬܐ ܡܫܬܟܚ ܐܠ ܗܘ ܕܐܬ ܐܦ ܐܢ ܐܦ ܐܢ

ܪܝܫܐ, fol. 205 *a*; ܡܢ ܟܬܒ̈ܐ ܕܐܦ ܒܐܓܪ̈ܬܐ ܕ

ܕܡܫܬܐ ܕܥܒܕ ܠܡܪܝܐ ܕܝܢ ܐܡ ܕܠܐ, fol. 211 *b*; ܐܬܡܪ ܕܐܦ ܒ ܒ ܡܐܡܪܐ ܕܡܫܬܐ . ܕܐܝܬܘܗܝ ܒ ܕܒ ܡܐܡܪܐ, fol. 212 *a*.

Atticus of Constantinople: ܐܝܬ ܒ ܡܠܐ ܕܐܡܪ ܒܫܡܗ . ܐܡ ܕܐ ܕܐ ܡܠܐ ܕܡܫܬܐ ܡܐܡܪܐ ܕܥܒ : ܡܐ ܕܐܝܬ ܒ, fol. 212 *a*.

Cyril of Alexandria: ܡܝܬ ܕܡܫܐ ܒ ܡܐܝܠܐ ,ܡܐܡܝܪ ܠܐ, fol. 212 *a*; ܕܡܫܬ ܕܡܫܐ ܒ, fol. 212 *a*; ܒ ܕܡܫ ܐܡ ܫ ܐܡ, fol. 212 *b*, 213 *a*; from his comment. on the Gospel of S. John, fol. 213 *a*; on the Gospel of S. Matthew, fol. 213 *b*; on the Gospel of S. Luke, foll. 213 *b*, 214 *a*; . ܫ ܐܠ ܕܐ ܕܒ ܒ ܫ . ܦ ,ܡܐ ,ܦ fol. 214 *a*; . ܫ ܐܠ ܕܐ ܕܒ ܒ ܕ . ܦ ,ܡܐ ,ܦ, fol. 214 *b*; ܕ ܒ, fol. 214 *b*; ܒ ܕ ܕ ܕ ܕ ܕ ܕ ܕ, fol. 214 *b*; ܕ ܒ ܕ ܕ ܕ, fol. 214 *b*; ܕ ܕ ܕ ܕ ,ܡ ,ܕ ,ܕ ,ܕ

marginal notes some explain Greek words or refer to readings of the Greek text.

2. A letter of Severus to the deacon and archimandrite Elisha, fol. 217 *a*: ܡܠܬ ܕܐܓ ܐܠܝܫܥ ܫܠܚ ܠܬܠܡܝܕܗ ܘܐܪܟܝܡܢܕܪܝܛܐ . ܣܝܪܘܣ ܩܕܝܫܐ ܐܦܣܩܘܦܐ ܕܐܢܛܝܟ . ܣܓܝ ܡܢ ܩܕܡ ܕܐܬܚܙܝ ܠܗ ܒܥܠ ܡܝܠ ܠܡܐܡܪ ܠܗ ܡܕܝܢ ܐܬܡܗ . ܟܙ .

On fol. 219 *a*, after the doxology, there are two lines of writing, from which the name of the scribe has been erased: .... ܡܚܠ ܠܡܫܚܐ ܕܡܫܝܚܐ ܐܠܗܐ . ܐܡܝܢ ܐܡܝܢ ܣܠܐ ✠

A later hand has added: ܡܚܠ ܠܗ ܡܢ ܐܠܗܐ ܕܐܒܪܗܡ ܟܕ. Under this are a few words in Arabic, written by one Dā,ūd ibn el-Ḥakīm: حضر علي هذه (sic) الكتاب المبارك داوود ابن الحكيم نسل كل من قرا فيه يقول رحم الله والديه ولجميع بني المعمودية امين

[Add. 12,157.]

DCLXXXIX.

Vellum, about 9⅜ in. by 5⅞, consisting of 40 leaves, some of which are much soiled and slightly torn, especially foll. 1, 2, 12, and 13. The quires, signed with letters, are now only 4 in number. Each page is divided into two columns, of from 30 to 38 lines. This volume is written in a neat, current hand of about the viith cent., and contains—

The correspondence of Severus of Antioch and Julian of Halicarnassus on the Corruptibility or Incorruptibility of the Body of Christ, translated by Paul of Callinicus (see Assemani, Bibl. Or., t. ii., p. 46).

The letters are preceded by a short introduction, fol. 2 *b*: ܗܘ ܡܚܠ ܕܐܬܥܒܕ ܠܟܝ ܪܦܝ ܕܥܡ ܐܠܗܐ . ܕܐܫܟܚ ܐܢ ܕܒܓܕ ܥܡ .

1. Letter of Julian to Severus: ܐܓܪܬܐ ܕܝܘܠܝܢܘܣ ܐܦܣܩܘܦܐ ܕܐܠܝܘܬܪܘܦܠܝ ܠܣܝܪܘܣ ܩܕܝܫܐ ܐܦܣܩܘܦܐ ܕܐܢܛܝܟ . Beginning, fol. 4 *a*: . ܒܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܠܗܐ ܡܪܝܡ . ܕܐܫܟܚ ܠܟ ܐܚܝ ܐܚܒ ܐܢܐ ܕܐܦ ܒܙܒܢ ܕܐܬܚܙܝ ܠܟ ܐܚܝ

ܗܘ ܕܐܡܪ ܐܬܚܕ ܠܫܪܪ : ܠܐ ܡܢ ܐܬܚܕ ܥܠ ܐܬܚܕ : ܕܢܚܡ ܗܘ ܕܐܡܪ ܠܐ ܐܬ ܐܬܚܕ ܠܐ ܐܬ ܐܬ ܐܬ

and the whole of ܟ and ܢ are now lost. Each page is divided into two columns, of from 28 to 37 lines. This volume is written in a fine, clear Estrangĕlā of the vith cent., the exact date being, in all probability, A.Gr. 899, A.D. 588. It contains—

1. The treatise of Severus of Antioch, entitled ܟܬܒܐ ܕܡܪܝ ܣܘܝܪܘܣ ܐܦܣܩܦܐ ܠܬܘܠܝܢ, against the Additions, or Appendices, of Julian, in 43 chapters. The translation appears to be that of Paul of Callinicus (see Assemani, Bibl. Or., t. ii., p. 46). It begins in this manuscript with a letter of Severus, addressed to a person who had asked him to divide the treatise into chapters, fol. 1 *b*: ܟ[ܬܒ]ܐ ܕܡܪܝ ܣܘ[ܝ]ܪ[ܘ]ܣ . ܐ[ܦ]ܣ[ܩ]ܦ[ܐ] . ܠ[ܬ]ܘ[ܠ]ܝ[ܢ] . ܐ[ܓ]ܪ ܐ[ܚ]ܪ[ܢ] . ܐ[ܠ]ܐ ܐ[ܢ] ܒ[ܥ]ܐ ܠ[ܡ]ܐ ܕ[ܐ]ܦ[ܣ]ܩ[ܦ]ܐ ܠ[ܬ]ܘ[ܠ]ܝ[ܢ] ܐ[ܓ]ܪ ܐ[ܚ]ܪ[ܢ] .

The letter is imperfect, and so also are chapp. i., v., xii., and xxiii. Chapp., vi. to xi., and xiii. to xxii., are altogether wanting.

Among the works quoted in this treatise is the commentary of Cyril of Alexandria on the first epistle to the Corinthians, foll. 11 *a* and 26 *b*.

Subscription, fol. 49 *a*: ܫܠܡ ܠܟܬܒܐ ܗܢܐ ܕܡܪܝ ܣܘܝܪܘܣ ܐܦܣܩܦܐ ܠܬܘܠܝܢ ܕܐܬܟܬܒ ܒܡܕܝܢܬ ܐ[ܓ]ܪ[ܘ]ܢ ܒ[ܫ]ܢ[ܬ]ܐ ܕ[ܫ]ܬ[ܡ]ܐ ܐ[ܠ]ܦ ܘ[ܫ]ܒ[ܥ]ܡ[ܐ]ܐ ܕ[ܫ]ܢ[ܝ]ܢ ܒ[ܝ]ܪ[ܚ] ܐ[ܝ]ܪ (sic) ܕ[ܫ]ܒ[ܛ] ܒ[ܝ]ܘ[ܡ] ܥ[ܣ]ܪ[ܝ]ܢ ܘ[ܬ]ܪ[ܬ]ܝ ܒ[ܝ]ܪ[ܚ] ܐ[ܝ]ܪ . ܒ[ܫ]ܢ[ܬ]ܐ ܕ[ܫ]ܬ[ܡ]ܐ ܐ[ܠ]ܦ ܘ[ܫ]ܒ[ܥ]ܡ[ܐ]ܐ ܕ[ܫ]ܢ[ܝ]ܢ ܒ[ܝ]ܪ[ܚ] ܐ[ܝ]ܪ ܒ[ܝ]ܘ[ܡ] ܥ[ܣ]ܪ[ܝ]ܢ ܘ[ܬ]ܪ[ܬ]ܝ ܒ[ܝ]ܪ[ܚ] ܐ[ܝ]ܪ .

2. The treatise of Severus of Antioch "against the last Apology of Julian," translated, it would seem, by Paul of Callinicus. It is divided into 33 chapters, an index of which is prefixed, fol. 49 *a*. Title, fol. 54 *a*: ܟܬܒܐ ܕܡܪܝ ܣܘܝܪܘܣ ܐܦܣܩܦܐ ܠܬܘܠܝܢ . ܠܥܠ ܡܢ ܕ[ܐ]ܡ[ܪ] ܠ[ܥ]ܠ ܡ[ܢ]

[ܫ]ܢ̈ ,ܫ̈ ܕܟܬܒ ܗܘ ܟܬܒ ,ܡܢܐ ..... ܕܢܬܒ ܠܡ ܠܡܢܐ ܕܠܝܬ .... ܕܡ ܠܡܢ ܗܘ ܟܬܒ ܠܢܦܫ .... ܕܡܢ ܠܗ ܐܠܗܐ ܕܢܫܪܐ .... ,ܡܢ ܠܗ ..... ,ܐܠܐ ,ܐܢ .... ܕܢܬܒ ܠܗ ..... ,ܐܢ ,ܐܢ[ܠ] .... ܫܢ̈.

This note is in the handwriting of the said John, as appears from the cross line: ܟܬܒ ܗܢ . ܡܢ ܡܢ ܕܟܬܒ ܡܢ ,"John wrote (this), and gave (this book), and gave (it) of his own free will. May God grant him forgiveness. Amen."

[Add. 12,158.]

DCXCI.

Vellum, about $9\frac{7}{8}$ in. by $6\frac{5}{8}$, consisting of 52 leaves, some of which are slightly stained, especially at the beginning. The quires, signed with letters, are 6 in number. Each page is divided into two columns, of from 31 to 42 lines. This volume is written in a good, regular Eṣtrangĕlā of the viith cent., and contains—

The correspondence of Sergius Grammaticus and Severus of Antioch, regarding the doctrine of the Two Natures in Christ.

1. The first letter of Sergius to Severus, fol. 1 *b*: ܐܓܓܪܬ ܕܡܪܝ ܐܒܐ ܣܒ ܠܟ . ܩܠܝܢ ܐܢܐ ܥܒܕ ܕܠ ܐܬܪ ܕܐ ܐܬ ܒܟ ܡܢ ܐܠܗ ܕܐ ,ܐܠܐ ,ܐܢ ,ܐܬܪ ,ܐܢ ,ܐܢ ,ܐܢ

mosata, fol. 28 *a*; Aristotle, foll. 36 *b*, 44 *a*; Athanasius, foll. 21 *a*, 26 *a*, 43 *a*; Basil; Chrysostom; Diodorus of Tarsus, fol. 17 *b*; Dioscorus of Alexandria, epist. to Domnus of Antioch, fol. 32 *a*; Eustathius of Antioch, comment. on Ps. xcii., fol. 42 *b*; Gregory Nazianzen; Julius of Rome, foll. 7 *b*, 27 *b*; Leo of Rome, fol. 49 *b*; Nestorius, foll. 24 *b*, 49 *b*; Theodoret, fol. 49 *b*; and the Acts of the Council of Chalcêdon, fol. 50 *a*.

According to a note on fol. 1 *a*, the book was presented to the convent of S. Mary Deipara by one Michael bar Ḳaṭṭā'ē. [illegible] : ✠ . ٥٠ .

[Add. 17,154.]

DCXCII.

Vellum, about 11⅛ in. by 7½, consisting of 103 leaves, some of which are much stained and torn, especially foll. 1, 2, 7, 8, 48, 58, 102 and 103. The quires, now only 11 in number, are signed with letters. Two quires are missing after fol. 58, and several after fol. 98. Each page is divided into two columns, of from 35 to 38 lines. This volume is written in a good, regular Estrangĕlā of the viiith cent. Many Greek proper names and other words are expressed on the margins in Greek letters. It contains—

The sixth book of the select epistles of Severus of Antioch, translated from the Greek by the priest Athanasius of Nisibis, A. Gr. 980, A.D. 669. [illegible]. Prefixed to the volume is an index of the eleven τίτλοι, or heads, under which the epistles are arranged, fol. 1 *a*: [illegible] ✠.

This index is very imperfect, owing to the lower half of fol. 1 having been torn away.

I. First section, concerning bishops and the clergy, and their ordination, fol. 1 *b*: [illegible] .

1. To the bishop Constantine: [illegible]. Fol. 1 *b*. Margin: [illegible] .

2. To Solon, bishop and metropolitan of Seleucia in Isauria: [illegible] (marg. COλωN) [illegible]. Fol. 4 *b*. Margin: [illegible] .

3. To the same: [illegible] . Fol. 6 *b*. Margin: [illegible] .

4. To the same: ܐܓܪܬ ܕ ܐܓܪܬ ܕܣܒܪܐ ܠܐܦܐ. Fol. 9 *a*. Margin: ܕܟܬܒ ܒ ܕܐܓܪܬ ܕܫܠܝ ܒ ܟܬܒ ܒ, ܕܬܚܬ ܕ.

5. To Peter, bishop of Apamea: ܐܓܪܬ ܠܟܝܦܐ ܐܦܣܩܦܐ ܕܦܐܡܝܐ. Fol. 13 *a*. Margin: ܟ ܟܬܒ ܒ ܕܐܓܪܬ ܕܫܠܝ ܒ ܟܬܒ ܒ, ܕܬܚܬ.

6. To the bishop Nicias: ܐܓܪܬ ܠܢܝܩܝܐ ܐܦܣܩܦܐ. Fol. 14 *b*. Margin: ܒ ܟܬܒ ܒ ܕܐܓܪܬ ܕܫܠܝ ܒ, ܕܬܚܬ.

7. To Castor, bishop of Perge: ܐܓܪܬ ܠܩܣܛܘܪ ܐܦܣܩܦܐ ܕܦܪܓܐ. Fol. 15 *a*. Margin: ܒ ܟܬܒ ܒ ܕܐܓܪܬ ܕܫܠܝ ܒ. ܕܐܓܪܬ ܟ, ܕܬܠܚ.

8. To the dux (δούξ) Timostratus: ܐܓܪܬ ܠܬܝܡܘܣܛܪܛܘܣ ܕܘܟܐ. Fol. 15 *b*. Margin: ܟ ܟܬܒ ܒ ܕܐܓܪܬ ܕܫܠܝ ܒ ܟܬܒ ܒ, ܕܬܠܚ. ܕܬܫܓ.

9. To Stephen, bishop of Tripolis: ܐܓܪܬ ܠܣܛܦܢܘܣ ܐܦܣܩܦܐ ܕܛܪܦܘܠܝ. Fol. 16 *b*. Margin: ܟ ܟܬܒ ܒ ܕܐܓܪܬ ܕܫܠܝ ܒ ܟܬܒ ܒ, ܕܬܚܕ. ܕܬܚܬ.

10. To the bishop Eucharius: ܐܓܪܬ ܠܐܦܣܩܦܐ (ΕΥΧΑΡΙΟC) ܕܐܘܟܪܝܣ. Fol. 17 *b*. Margin: ܟ ܟܬܒ ܒ ܕܐܓܪܬ ܕܫܠܝ ܒ, ܕܬܚܬ ܕܬܟܚ (sic) ܟܬܒ ܒ.

11. To the abbat of the convent of Bassus: ܕܐܓܪܬ ܟܝܪ ܕܟܝܪ ܕ ܐܓܪܬ ܠ. Fol. 17 *b*. Margin: ܟ ܟܬܒ ܒ ܕܐܓܪܬ ܕܫܠܝ ܒ ܟܬܒ ܒ, ܕܬܚܬ.

12. To the priests Cosmas, Polyeuctus and Zeno: ܐܓܪܬ ܠܟܘܣܡܐ ܕܦܘܠܝܐܘܟܛܘܣ ܘܕܙܝܢܘܢ (ΖΗΝΟΝ) ܩܫܝܫܐ (ΠΟΛΥΕΥΚΤΟC). Fol. 19 *b*. Margin: ܟ ܟܬܒ ܒ ܕܐܓܪܬ ܕܫܠܝ ܒ ܟܬܒ ܒ, ܕܬܚܬ.

13. To Entrechius (Ἐντρέχιος), bishop of Anazarbus: ܐܓܪܬ ܕܐܢܙܪܒܐ ܐܦܣܩܦܐ ܠܐܢܛܪܟܝ. Fol. 19 *b*. Margin: ܟ ܟܬܒ ܒ ܕܐܓܪܬ ܕܫܠܝ ܒ ܟܬܒ ܒ. ܕܬܚܬ, ܕܬܚܬ.

14. To Antonine, bishop of Aleppo: ܐܓܪܬ ܠܐܢܛܘܢܝ ܐܦܣܩܦܐ ܕܚܠܒ. Fol. 21 *a*. Margin: ܟ ܟܬܒ ܒ ܕܐܓܪܬ ܕܫܠܝ ܒ ܟܬܒ ܒ. ܕܬܫܓ, ܕܬܚ ܒ.

15. To the same. Fol. 22 *a*. Margin: ܟ ܟܬܒ ܒ ܕܐܓܪܬ ܕܫܠܝ ܒ ܟܬܒ ܒ. ܕܬܚܬ, ܕܬܚ ܒ.

16. To the same. Fol. 22 *b*. Margin: ܟ ܟܬܒ ܒ ܕܐܓܪܬ ܕܫܠܝ ܒ ܟܬܒ ܒ, ܕܬܚ ܒ. ܕܬܚ.

17. To the chamberlain (κουβικουλάριος, κουβουκλάριος) Mishael (Michael, or Misael?): ܐܓܪܬ ܠܡܝܫܐܝܠ ܐܦܣܩܦܐ. Fol. 23 *b*. Margin: ܟ ܟܬܒ ܒ ܕܐܓܪܬ ܕܫܠܝ ܒ ܟܬܒ ܒ, ܕܬܚ ܒ. ܕܬܟܚ.

18. To Entrechius, bishop of Anazarbus: ܐܦܣܩܦܐ ܕܐܢܙܪܒܐ ܐܦܣܩܦܐ. Fol. 24 *b*. Margin: ܟ ܟܬܒ ܒ ܕܐܓܪܬ ܕܫܠܝ ܒ ܟܬܒ ܒ, ܕܬܚ ܒ. ܕܬܟܚ.

19. To Solon, bishop of Seleucia in Isauria: ܐܓܪܬ ܠܣܘܠܘܢ ܐܦܣܩܦܐ ܕܣܠܘܩܝܐ ܕܐܝܣܘܪܝܐ. Fol. 25 *a*. Margin: ܟ ܟܬܒ ܒ ܕܐܓܪܬ ܕܫܠܝ ܒ ܟܬܒ ܒ, ܕܬܚ ܒ. ܕܬܟܚ.

20. Letter, in the name of the synod of Antioch, to the bishops under (Peter) the metropolitan of Apamea: ܟܬܒ ܐܓܪܬ ܕܣܘܢܗܕܘܣ ܕܐܢܛܝܟ ܐܦܣܩܦܐ ܠܬܚܘܬ ܕܦܐܡܝܐ ܡܛܪܦܘܠܝܛܐ

ܐܠܟܣܢܕܪܘܣ ܩܣܛܪܐ ܒܫܡܗ. Fol. 26 *a*. Margin: ܒ ܡܠܦ ܒ ܩܗܠܝܣܛܐ ܕܐܦܣܘܣ ܒ ܟܬܒ ܗ ܩܦ, ܐܦܣ.

21. To a Magister (*Μάγιστρος*): ܠܗ ܐܓܢܛܝܣ ܩܣܛܪܐ. Fol. 27 *a*. Margin: ܒ ܡܠܦ ܒ ܩܗܠܝܣܛܐ ܕܐܦܣܘܣ ܒ ܟܬܒ ܗ ܩܦ, ܐܦܟ.

22. To the Fathers: ܩܗܢܐ ܗܠ. Fol. 27 *b*. Margin: ܒ ܡܠܦ ܕܐܦܣܘܣ ܒ ܟܬܒ ܗ ܩܦ, ܐܟܙ.

23. To Solon, bishop of Seleucia in Isauria: ܣܘܠܘܢ ܩܣܛܪܐ ܕܣܠܘܩ ܗܠ ܐܝܣܘܪܐ. Fol. 29 *b*. Margin: ܒ ܡܠܦ ܒ ܩܗܠܝܣܛܐ ܕܐܦܣܘܣ ܒ ܟܬܒ ܗ ܩܦ, ܐܦܚ.

24. To Theotecnus the archiater: ܠܗ ܐܓܢܛܝܣ (ΘΕΟΤΕΚΝΟC) ܐܪܟܝܐܛܪ ܩܗܝܪ ܕܝ ܒܝܬ ܐܪ. Fol. 30 *b*. Margin: ܒ ܟܬܒ ܒ ܡܠܦ ܕܐܦܣܘܣ ܒ ܟܬܒ ܗ ܩܦ, ܐܦܟ.

25. To Dionysius, bishop of Tarsus: ܠܗ ܐܪܣܝܛ ܩܣܛܪܐ ܐܪܣܐܣ. Fol. 31 *a*. Margin: ܒ ܡܠܦ ܒ ܩܗܠܝܣܛܐ ܕܐܦܣܘܣ ܒ ܟܬܒ ܗ ܩܦ, ܐܦܠ.

26. To Solon, bishop of Seleucia in Isauria: ܣܘܠܘܢ ܩܣܛܪܐ ܕܣܠܘܩ ܗܠ ܐܝܣܘܪܐ. Fol. 31 *b*. Margin: ܒ ܡܠܦ ܒ ܩܗܠܝܣܛܐ ܕܐܦܣܘܣ ܒ ܟܬܒ ܗ ܩܦ, ܐܦܠ.

27. To Musonius and Alexander, vindices (*βίνδικες*) of Anazarbus: ܠܗ ܡܘܣܘܢܝܘܣ ܘܐܠܟܣܢܕܪܘܣ ܣܢܣܘܪ ܕܥܢܙܪܒܐ (MOYCωNIOC) ܘ(ΒΙΝΔΙΚΕC). Fol. 32 *a*. Margin: ܒ ܡܠܦ ܒ ܩܗܠܝܣܛܐ ܕܐܦܣܘܣ ܒ ܟܬܒ ܗ ܩܦ, ܐܦܙ.

28. To Philoxenus, bishop of Doliche: ܠܗ ܦܝܠܘܟܣܢܘܣ ܩܣܛܪܐ ܕܕܘܠܝܟ. Fol. 32 *b*. Margin: ܒ ܡܠܦ ܒ ܩܗܠܝܣܛܐ ܕܐܦܣܘܣ ܒ ܟܬܒ ܗ ܩܦ, ܐܩܘ.

29. To the monks of the convent of Mār Isaac: ܠܗ ܐ̈ ܕܒܝܬ ܡܢܙܐ ܕܡܪ ܐܣܚܩ. Fol. 33 *a*. Margin: ܒ ܡܠܦ ܒ ܩܗܠܝܣܛܐ ܕܐܦܣܘܣ ܒ ܟܬܒ ܗ ܩܦ, ܐܩܐ.

30. To the clergy of Apamea: ܠܗ ܐܦܣܛܝܣ ܩܣܛܪܐ ܘܐܦܠܘ. Fol. 33 *b*. Margin: ܒ ܡܠܦ ܒ ܩܗܠܝܣܛܐ ܕܐܦܣܘܣ ܒ ܟܬܒ ܗ ܩܦ, ܐܩܠ.

31. Commonitorium to the bishops of Phœnicia: ܩܗܘܣܐ ܗܠ ܐܦܝܩܘܪܘܢ ܩܣܛܪܐ. Fol. 35 *a*. Margin: ܒ ܡܠܦ ܒ ܩܗܠܝܣܛܐ ܕܐܦܣܘܣ ܒ ܟܬܒ ܗ ܩܦ, ܐܠܐ (sic).

32. To John, bishop of Alexandria the less (Alexandretta or Scandarūn): ܠܗ ܝܘܚܢܢ ܩܣܛܪܐ ܩܛܢܐ ܕܐܠܟܣܢܕܪܝܐ. Fol. 36 *a*. Margin: ܒ ܡܠܦ ܒ ܩܗܠܝܣܛܐ ܕܐܦܣܘܣ ܒ ܟܬܒ ܗ ܩܦ, ܐܩܒ.

33. To Dionysius, bishop of Tarsus: ܠܗ ܐܪܣܝܛ ܩܣܛܪܐ ܐܪܣܐܣ. Fol. 36 *b*. Margin: ܒ ܡܠܦ ܒ ܩܗܠܝܣܛܐ ܕܐܦܣܘܣ ܒ ܟܬܒ ܗ ܩܦ, ܐܩܗ.

34. To the bishops under the metropolitan of Apamea: ܩܗܘܣܐ ܗܠ ܕܐ̈ ܕܒܝܬ ܩܣܛܪܐ ܡܢܙܐ ܕܐܦܣ. Fol. 36 *b*. Margin: ܒ ܡܠܦ ܒ ܩܗܠܝܣܛܐ ܕܐܦܣܘܣ ܒ ܟܬܒ ܗ ܩܦ, ܐܩܙ.

35. To the priest Eustathius: ܠܗ ܩܫܝܫ ܐܘܣܛܐܬܝܘܣ. Fol. 37 *a*. Margin: ܒ ܡܠܦ ܒ ܩܗܠܝܣܛܐ ܕܐܦܣܘܣ ܒ ܟܬܒ ܗ ܩܦ, ܐܩܚ.

36. To the deacon Eusebius of Apamea: ܠܐܘܣܒܝܘܣ ܕܝܘܩܢܐ ܕܐܦܡܝܐ ܠܬܠܡܝܕܗ. Fol. 37 *b*. Margin: ܒܟܠ ܣܦܪܐ ܕܐܓܪܬܐ ܕܐܦܣ ܒܟܠ ܕܟܬܒ ܐ ܒ, ܐ ܫ.

37. To Simeon, bishop of Ḳinnesrīn: ܠܬܠܡܝܕܗ ܠܫܡܥܘܢ ܡܛܪܢ ܩܢܫܪ̈ܝܢ. Fol. 37 *b*. Margin: ܒܟܠ ܣܦܪܐ ܕܐܓܪܬܐ ܕܐܦܣ ܒܟܠ ܕܟܬܒ ܐ ܒ, ܐ ܟ.

38. To the same. Fol. 38 *b*. Margin: ܒܟܠ ܣܦܪܐ ܕܐܓܪܬܐ ܕܐܦܣ ܒܟܠ ܕܟܬܒ ܐ ܒ, ܐ ܟ.

39. To the clergy and magistracy of Apamea: ܠܟܠܪܝܣ ܘܫܘܠܛܢܐ ܕܐܦܡܝܐ. Fol. 40 *a*. Margin: ܒܟܠ ܣܦܪܐ ܕܐܓܪܬܐ ܕܐܦܣ ܒܟܠ ܕܟܬܒ ܐ ܒ, ܐ ܠ.

40. To the general (*στρατηλάτης*) Hypatius: ܠܗܝܦܛܝܘܣ ܣܛܪܛܝܠܐ. Fol. 40 *b*. Margin: ܒܟܠ ܣܦܪܐ ܕܐܓܪܬܐ ܕܐܦܣ ܒܟܠ ܕܟܬܒ ܐ ܒ, ܟ. ܟ.

41. To Solon, bishop of Seleucia in Isauria: ܠܣܘܠܘܢ ܡܛܪܢ ܣܠܘܩܝܐ. Fol. 41 *b*. Margin: ܒܟܠ ܣܦܪܐ ܕܐܓܪܬܐ ܕܐܦܣ ܒܟܠ ܕܟܬܒ ܐ ܒ, ܐ ܟ. ܐ.

42. To the Fathers: ܠܐܒܗ̈ܬܐ. Fol. 42 *b*. Margin: ܒܟܠ ܣܦܪܐ ܕܐܓܪܬܐ ܕܐܦܣ ܒܟܠ ܕܟܬܒ ܒ ܫ, ܟ.

43. To the abbat of the convent of Mār Simeon: ܠܐܒܐ ܕܒܝܬ ܐܣܛܘܢܝܐ ܕܡܪ ܫܡܥܘܢ. Fol. 43 *b*. Margin: ܒܟܠ ܣܦܪܐ ܕܐܓܪܬܐ ܕܐܦܣ ܒܟܠ ܕܟܬܒ ܐ ܫ, ܡ.

44. To Eutychianus, magistrate of Apamea: (ΕΥΤΥΧΙΑΝΟΣ) ܠܐܘܬܝܟܝܐܢܘܣ ܣܛܪܛܝܠܐ ܕܐܦܡܝܐ. Fol. 44 *b*. Margin: ܒܟܠ ܣܦܪܐ ܕܐܓܪܬܐ ܕܐܦܣ ܒܟܠ ܕܟܬܒ ܐ ܫ, ܡ.

45. To Conon, the chief officer of police: ܠܟܘܢܘܢ ܪܫ ܫܘܛܐ. Fol. 45 *a*. Margin: ܒܟܠ ܣܦܪܐ ܕܐܓܪܬܐ ܕܐܦܣ ܒܟܠ ܕܟܬܒ ܐ ܫ, ܡ.

46. To the clergy of Antaradus: ܠܟܠܪܝܣ ܕܐܢܛܐܪܐܕܘܣ. Fol. 45 *b*. Margin: ܒܟܠ ܣܦܪܐ ܕܐܓܪܬܐ ܕܐܦܣ ܒܟܠ ܕܟܬܒ ܐ ܫ, ܡ. ܡ.

47. To Cassianus, bishop of Bostra: ܠܟܣܝܢܘܣ ܕܒܨܪܐ ܡܛܪܢ. Fol. 46 *b*. Margin: ܒܟܠ ܣܦܪܐ ܕܐܓܪܬܐ ܕܐܦܣ ܒܟܠ ܕܟܬܒ ܐ ܫ, ܟ.

48. To Philoxenus, bishop of Mabūg: ܠܦܝܠܘܟܣܝܢܘܣ ܡܛܪܢ ܕܡܒܘܓ. Fol. 47 *a*. Margin: ܒܟܠ ܣܦܪܐ ܕܐܓܪܬܐ ܕܐܦܣ ܒܟܠ ܕܟܬܒ ܐ. ܫ, ܟ.

49. To the priests and abbats John and John, and others: ܠܟܗ̈ܢܐ ܘܐܒ̈ܗ̈ܬܐ ܝܘܚܢܢ ܘܝܘܚܢܢ ܘܫܪ̈ܝܢ. Fol. 47 *b*. Margin: ܒܟܠ ܣܦܪܐ ܕܐܓܪܬܐ ܕܐܦܣ ܒܟܠ ܕܟܬܒ ܐ ܫ, ܡ ܟ.

50. To the same. Fol. 50 *b*. Margin: ܒܟܠ ܣܦܪܐ ܕܐܓܪܬܐ ܕܐܦܣ ܒܟܠ ܕܟܬܒ ܐ ܫ, ܡ.

51. To the priest Philip: ܠܦܝܠܝܦ ܟܗܢܐ. Fol. 52 *b*. Margin: ܒܟܠ ܣܦܪܐ ܕܐܓܪܬܐ ܕܐܦܣ ܒܟܠ ܕܟܬܒ ܐ ܫ, ܢ.

52. To the priests John and John, and others: ܠܟܗ̈ܢܐ ܘܐܒ̈ܗ̈ܬܐ ܝܘܚܢܢ ܘܝܘܚܢܢ ܘܫܪ̈ܝܢ. Fol. 53 *b*. Margin: ܒܟܠ ܣܦܪܐ ܕܐܓܪܬܐ ܕܐܦܣ ܒܟܠ ܕܟܬܒ ܐ ܫ, ܢ.

53. To the bishops from Syria, residing at Alexandria (Cassianus, Constantine, Antonine, and others): ܠܟܗ̈ܢܐ ܡܛܪ̈ܢܐ ܕܐܬܝܘܒ̈ܝܢ ܒܐܠܟܣܢܕܪܝܐ ܕܡܨܪ. Fol. 54 *b*.

Margin: ܟܬܒ ܒ ܟܦܪܝ ܕܐܦܣ ܕܠܐ ܫܠܡ ܒ ܟܬܒ ܐ ܕ ܦ, ܐ ܫ. Imperfect.

Two quires are missing after fol. 58, which contained the remainder of no. 53, nos. 54—62, and a part of no. 63, which last letter is addressed to the deacon Mishael (Michael, or Misael?), ܠܡܝܟܐܝܠ ܕܝܩܢ ܕܐܠ. Some of the missing letters are extant in Add. 14,600, foll. 56—66.

II. Second section: concerning his own ordination, prior to his being made bishop; and concerning the precedence (*προεδρία*) of bishops, and another doubtful point; also concerning those who proclaim themselves bishops and perform the act of ordination, and concerning the proper ordination of bishops: ܒܝܫ ܡܠܐ ܕܐܦ ܠܐ ܕܐ ÷ ܡܠܐ ܕܐܦ ܕܐ ܕܐ ÷ ܒܝܫ ܡܠܐ ܕܐ ÷ ܕܐ ÷ ܡܠܐ ܕܐ ÷ ܕܐ ÷ ܡܠܐ ܕܐ ÷ ܕܐ ÷ ܡܠܐ ÷ ÷ ÷

3. To Dioscorus (II.), archbishop of Alexandria: ... Fol. 81 *b*. Margin: ...

4. To Dionysius, bishop of Tarsus: ... Fol. 82 *b*. Margin: ...

5. To Cosmas, abbat of the convent of Cyrus (?): ... Fol. 83 *a*. Margin: ...

6. To the Comes John of Antaradus: ... Fol. 83 *b*. Margin: ...

7. To the abbat John: ... (?) ... Fol. 85 *a*. Margin: ...

8. To the faithful in Antioch: ... Fol. 85 *b*. Margin: ...

9. To Andrew the reader (*ἀναγνώστης*) and notary (*νοτάριος*): ... Fol. 86 *b*. Margin: ...

10. To the patrician lady Cæsaria: ... Fol. 87 *a*. Margin: ...

V. Fifth section: concerning clergy or lay persons, who return from heresies to the church: ... Fol. 88 *a*. Imperfect.

1. To the tribune (*τριβοῦνος*) John, in the name of the abbat Leontius: ... Fol. 88 *a*. Margin: ...

2. To the bishop Nicias: ... Fol. 91 *a*. Margin: ...

3. To the convent at Tagae: ... (ΤΑΓΑΙC). Fol. 91 *a*. Margin: ...

4. To Theotecnus, the priest and archiater: ... Fol. 92 *a*. Margin: ...

5. To Dionysius, bishop of Tarsus: ... Fol. 93 *b*. Margin: ...

6. To those who say that it is necessary that persons who have participated in the doctrines of the council of Chalcedon, but who repent and anathematize the upholders of the doctrine of the two natures in our Lord Jesus Christ after the ineffable union, and run after the orthodox faith, should be anointed (baptised) afresh: ...

ܒܬܫܝܬܐ ܕܐܬܚܙܝ ܒܗ ܡܠܦܢܐ . ܐܝܟܢܐ ܕܐܫܬܟܚ . Fol. 95 *a*. Margin: ܒܟ ܡܠܝ ܟ, ܣ ܕܟܬܒ ܒܟ ܐܬܚܙܝ . Imperfect. Fol. 95 *a*.

The remaining letters of this section, nos. 7—15, have been lost, as well as the whole of the sixth, seventh, eighth and ninth tituli, and all but a very small portion of the last letter of the tenth (see Add. 14,600, fol. 85 seqq.).

VI. Eleventh section: that one should not become a monk, who can be of use to the orthodox faith in the public life of a citizen: ܡ ܕܣ ܐܠ ✧ ܕܐܬܚܙܝ ܒܚܝܐ ܕܡܕܝܢܬܐ ܕܐܢܫ ܠܐ ܡܫܬܡܫ ܒܗ ܠܗܝܡܢܘܬܐ ܕܬܪܥܝܬܐ ܕܐܝܬ ܠܗ ܠܡܬܚܙܐ ܒܚܝܐ ܕܡܕܝܢܬܐ ܕܐܢܫ ܐܚܕ ܒܠܚܘܕ ܒܬܫܝܬܐ ܕܐܬܚܙܝ ܒܗ ܡܠܦܢܐ ܕܐܬܚܙܝ ܒܗ ܐܝܟܢܐ ܕܐܫܬܟܚ . It consists of only one letter, viz.

To the chamberlain Mishael: ܠ ܕܐܝܠܐ ܕܡܝܫܐܝܠ ܒܝܬ ܡܠܟܐ . Fol. 99 *a*. Margin: ܒܟ ܡܠܝ ܕܟܬܒ ܒܟ ܐܬܚܙܝ ܒ ܣ, ܙ ܣ .

VII. To fill up the remaining leaves, the scribe has added some extracts from the writings of John Chrysostom; viz.

1. From the eleventh homily on the epistle of S. Paul to the Ephesians, fol. 100 *b*: ܡܐ ܕܐܬܚܙܝ ܒܟ ܒܬܫܝܬܐ ܕܐܓܪܬܐ ܕܠܐ ܐܫܟܚ ܠܗ ܕܐܬܚܙܝ ܒܗ ܐܝܟܢܐ ܕܐܫܬܟܚ

DCXCIII.

Vellum, about 11 in. by 7⅞, consisting of 148 leaves, some of which are much stained and torn, especially foll. 1—3, 52, 53, 144, 146 and 147. The quires, signed with letters, were originally at least 22 in number, but ܟ, ܠ, ܡ and ܢ are lost, and ܒ, ܓ, ܕ, ܗ and ܘ are very imperfect. Leaves are wanting both at the beginning and end, as well as after foll. 1, 53, 55, 57, 63, 84, 144, 145, 146 and 147. Each page is divided into two columns, of from 27 to 40 lines. This volume is written in a good, regular Estrangĕlā of the viiith cent., and many Greek proper names and other words are expressed on the margins in Greek letters. It contains—

The sixth book of the select epistles of Severus of Antioch, in the same translation as Add. 12,181.

The Index of the eleven τίτλοι, or heads, under which the epistles are arranged, is lost.

I. First section (see Add. 12,181, fol. 1 *b*).

1. To the bishop Constantine. Imperfect. Fol. 1 *a*.

2. To Solon, bishop and metropolitan of Seleucia in Isauria. Imperfect. Fol. 1 *b*.

3. To the same. Fol. 3 *a*.

4. To the same. Fol. 6 *a*.

5. To Peter, bishop of Apamea. Fol. 12 *a*.

6. To the bishop Nicias. Fol. 14 *a*.

7. To Castor, bishop of Perge. Fol. 14 *b*.

8. To the dux Timostratus. Fol. 15 *b*.

9. To Stephen, bishop of Tripolis. Fol. 17 *a*.

10. To the bishop Eucharius. Fol. 18 *a*.

11. To the abbat of the convent of Bassus. Fol. 18 *b*.

12. To the priests Cosmas, Polyeuctus and Zeno. Fol. 21 *a*.

13. To Entrechius, bishop of Anazarbus. Fol. 21 *b*.

14. To Antonine, bishop of Aleppo. Fol. 23 *b*.

15. To the same. Fol. 24 *b*.

16. To the same. Fol. 25 *b*.

17. To the chamberlain Mishael. Fol. 26 *b*.

18. To Entrechius, bishop of Anazarbus. Fol. 28 *a*.

19. To Solon, bishop of Seleucia in Isauria. Fol. 28 *a*.

20. Letter, in the name of the synod (of Antioch), to the bishops under the jurisdiction of (Peter,) the metropolitan of Apamea. Fol. 29 *b*.

21. To a Magister. Fol. 30 *b*.

22. To the Fathers. Fol. 32 *a*.

23. To Solon, bishop of Seleucia in Isauria. Fol. 34 *b*.

24. To Theotecnus the archiater. Fol. 35 *b*.

25. To Dionysius, bishop of Tarsus. Fol. 36 *a*.

26. To Solon, bishop of Seleucia in Isauria. Fol. 36 *b*.

27. To Musonius and Alexander, vindices of Anazarbus. Fol. 37 *a*.

28. To Philoxenus, bishop of Doliche. Fol. 38 *a*.

29. To the monks of the convent of Mār Isaac. Fol. 38 *b*.

30. To the clergy of Apamea. Fol. 39 *b*.

31. Commonitorium to the bishops of Phœnicia. Fol. 41 *b*.

32. To John, bishop of Alexandria the less (Alexandretta or Scandarūn). Fol. 42 *b*.

33. To Dionysius, bishop of Tarsus. Fol. 43 *a*.

34. To the bishops under the metropolitan of Apamea. Fol. 43 *b*.

35. To the priest Eustathius. Fol. 43 *b*.

36. To the deacon Eusebius of Apamea. Fol. 44 *a*.

37. To Simeon, bishop of Ḳinnesrīn. Fol. 44 *b*.

38. To the same. Fol. 45 *b*.

39. To the clergy and magistracy of Apamea. Fol. 47 *b*.

40. To the general Hypatius. Fol. 48 *a*.

41. To Solon, bishop of Seleucia in Isauria. Fol. 49 *b*.

42. To the Fathers. Fol. 50 *b*.

43. To the abbat of the convent of Mār Simeon. Fol. 51 *b*.

44. To Eutychianus, magistrate of Apamea. Fol. 52 *b*.

45. To Conon, the chief officer of police. Imperfect. Fol. 53 *b*.

Nos. 46, 47, 48 and 49 are lost.

50. To the priests and abbats John and John, and others. Imperfect. Fol. 54 *a*.

51. To the priest Philip. Imperfect. Fol. 54 *b*.

Nos. 52 and 53 are lost.

54. The latter portion of a letter. Fol. 56 *a*.

55. To the priest Theodore, abbat of the convent of Romanus: ܐܓܓܪܬܐ ܕܠܬ ܡܢܛܪܐ ܕܪܘܡܢܘܣ ܐܒܐ ܕܡܢܛܪܐ ܕܥܠ ܛܘܪܐ ܕܣܡܥܢ ܐܚܝ ܡܪܝ. Fol. 56 *b*. Margin: ܒܫ ܫܢܬ ܪܟ ܒܫ ܕܚܕ ܒܫ ܕܡܢܛܪܐ ܐܝܟ ܕܟܬ ܟ, ܪܠܚ.

56. To the bishop Proclus, ܠܬ ܦܪܘܟܠܘܣ ܐܦܣܩܘܦܐ. Fol. 57 *b*. Margin: ܒܫ ܫܢܬ ܪܟ ܒܫ ܕܚܕ ܒܫ ܕܡܢܛܪܐ ܐܝܟ ܕܟ, ܪܠܚ. Imperfect.

57. To the bishop Didymus, ܐܓܓܪܬܐ ܕܠܬ ܕܝܕܝܡܘܣ ܐܦܣܩܘܦܐ. Fol. 58 *a*. Margin: ܒܫ ܫܢܬ ܪܟ ܒܫ ܕܚܕ ܒܫ ܕܡܢܛܪܐ ܐܝܟ ܟ, ܪܟ.

58. To the same. Fol. 60 *a*. Margin: ܒܫ ܫܢܬ ܪܟ ܒܫ ܕܚܕ ܒܫ ܕܡܢܛܪܐ ܐܝܟ ܟ, ܪܟ.

59. To the priest Julian, abbat of the convent of Bassus: ܐܓܓܪܬܐ ܕܠܬ ܝܘܠܝܢܘܣ ܐܒܐ ܕܡܢܛܪܐ ܕܒܣܘܣ.

Fol. 61 *a*. Margin: ܒܫ ܫܢܬ ܪܟ ܒܫ ܕܚܕ ܒܫ ܕܡܢܛܪܐ ܐܝܟ ܟ, ܪܟ.

60. To Photius and Andrew, priests and abbats of the convents in Caria: ܐܓܓܪܬܐ ܕܠܬ ܦܘܛܝܘܣ ܘܐܢܕܪܐܘܣ ܟܗܢܐ ܘܐܒܗܬ ܕܡܢܛܪܐ ܕܒܐܪܝܐ. Fol. 61 *b*. Margin: ܒܫ ܫܢܬ ܪܟ ܒܫ ܕܚܕ ܒܫ ܕܡܢܛܪܐ ܐܝܟ ܟ, ܪܟ. Imperfect.

No. 61 is lost.

62. The latter portion of a letter. Fol. 64 *a*.

63. To the deacon Mishael, ܠܬ ܡܝܫܐܝܠ ܕܝܩܢܐ. Fol. 64 *b*. Margin: ܒܫ ܫܢܬ ܪܟ ܒܫ ܕܚܕ ܒܫ ܕܡܢܛܪܐ ܐܝܟ ܟ, ܪܟ.

II. Second section (see Add. 12,181, fol. 59 *b*.) Fol. 66 *a*.

1. To the Patricians. Fol. 66 *a*.

2. To the priests John and John. Fol. 68 *a*.

3. To the orthodox laity of Emesa. Fol. 69 *b*.

III. Third section (see Add. 12,181, fol. 71 *a*). Fol. 79 *a*.

1. To the Comes Anastasius, the son of Sergius. Fol. 79 *a*.

2. To Ammianus and Epagathus. Fol. 79 *b*.

3. To the deacon Mishael. Fol. 81 *a*.

4. To the patrician lady Cæsaria. Imperfect. Fol. 84 *b*.

Here three quires are wanting, which contained the whole of the fourth section and part of the fifth.

IV. Fifth section (see Add. 12,181, fol. 88 *a*).

Nos. 1—5 are wanting.

6. Imperfect at the beginning. Fol. 85 *a*.

7. To Dionysius, bishop of Tarsus: ܠܬ ܕܝܘܢܝܣܝܘܣ ܐܦܣܩܘܦܐ ܕܛܪܣܘܣ. Fol. 87 *b*. Margin: ܒܫ ܫܢܬ ܪܟ ܒܫ ܕܚܕ ܒܫ ܕܡܢܛܪܐ ܐܝܟ ܟ, ܪܟ.

8. To the orthodox clergy and laity of Antioch: ܠܘܬ ܟܠܗ ܥܡܐ ܕܐܢܛܝܟ̈ܝܐ ܐܪ̈ܬܘܕ̈ܟܣܝܐ. Fol. 88 *a*. Margin: ܥܠ ܡܠܬܐ ܕܐܬܐ ܡܢ ܟܬܒ ܐ̈ܓܪ̈ܬ ܥ̈ܠ ܐ̈ܢܫ ܕ̈ܐ̈ܪ̈ܬ ܘ̈ܐ̈ܪ̈ܬ ܕ̈ܐ̈ܪ̈ܬ ܐ̈ܓ

ܫܡܥܘܢ ܩܪܝܐ ܘܐܓܪܟ . Fol. 109 *b*. Margin: ܡ ܫܠܝ ܕܟܬܒܬܐ ܕܝ ܕܟܬܒ ܐ̈ ܩ̈ ܕܟܬ ܥ̈ܩ .

5. To Victor, bishop of Philadelphia: ܠܬ ܒܝܛܘܪ ܐܦܣܩܦܐ ܕܐܠܕܠܦܝܐ . Fol. 112 *a*. Margin: ܡ ܫܠܝ ܕܟܬܒܬܐ ܕܝ ܕܟܬ ܒ̈ ܩ̈ .

6. To Stephen, bishop of Apamea: ܠܬ ܣܛܦܢܘܣ ܐܦܣܩܦܐ ܕܐܦܡܝܐ . Fol. 113 *a*. Margin: ܡ ܫܠܝ ܕܟܬܒܬܐ ܕܝ ܕܟܬ ܓ̈ ܩ̈ .

7. To the wife of Calliopius the patrician, ὁ ἐπὶ τῶν διπτύχων: ܠܐܢܬܬ ܩܠܝܘܦܝܘܣ ܕܐܦܛܪܝܩܐ (ΚΑΛΛΙΟΠΙΟC) . Fol. 113 *b*. Margin: ܡ ܫܠܝ ܕܟܬܒܬܐ ܕܝ ܕܟܬ ܕ̈ ܩ̈ .

8. To the youthful monk Eustathius: ܠܬ ܥܠܡ ܙܥܘܪ ܐܣܛܐܬܝܘܣ . Fol. 114 *b*. Margin: ܡ ܫܠܝ ܕܟܬ ܡ ܩܪܝܐ ܝܕܝ ܕܟܬ ܕ̈ ܩ̈ .

9. To the pious lady Isidora: ܠܬ ܐܝܣܝܕܘܪܐ (ΙCΙΔΩΡΑ) ܐܝܠܬܐ . Fol. 115 *b*. Margin: ܡ ܫܠܝ ܕܟܬ ܡ ܩܪܝܐ ܝܕܝ ܕܟܬ ܗ̈ ܩ̈ .

VII. Eighth section: concerning those who mutilate themselves, or are mutilated by violence; and concerning those who have slain themselves in the hour of martyrdom; and that it is the custom in many churches to read the acts and praises of the saints: ܠܒܠܐ ܘܥܠ ܗܠܝ ܕܡܬܩܛܥܝܢ ⁘ ܠܐ ܗܠ ܥܠ ܗܠܝ ܕܡܬܩܛܠܝ ܒܥܕܢ ܕܫܗܕܘܬܐ . ܠܐ ܗܠ ܥܠ ܗܠܝ ܕܡܬܩܛܥܝܢ ܒܟܪܝܗ . ܠܐ ܗܠ ܥܠ ܗܠܝ ܕܡܬܩܛܠܝ ܒܥܕܢ ܕܫܗܕܘܬܐ . ܐܝܬ ܕܒܟܠ ܒܝܥܬ ܕܟܬ ܫܘܒܚܐ ܕܩܕܝܫܐ . ܕܒܗܘ ܒܝܥܬ ܕܟܬ ܩܪܝܢ ⁘ .

1. To the reader Stephen: ܘܐܓܪܟ ܠܬ ܩܪܝܐ . Fol. 117 *b*. Margin: ܡ ܫܠܝ ܕܟܬܒܬܐ ܕܝ ܕܟܬ ܐ̈ ܩ̈ .

2. To Cassianus, bishop of Bostra: ܠܬ ܟܣܝܢܘܣ ܐܦܣܩܦܐ ܕܒܨܪܐ . Fol. 118 *b*. Margin: ܡ ܫܠܝ ܕܟܬܒܬܐ ܕܝ ܕܟܬ ܐ̈ ܩ̈ .

3. To the advocate Aurelius: ܠܬ ܐܘܪܝܠܝܘܣ ܥܠܡ . Fol. 119 *a*. Margin: ܡ ܫܠܝ ܕܟܬܒܬܐ ܕܝ ܕܟܬ ܓ̈ ܩ̈ .

4. To the advocate John of Bostra: ܠܬ ܝܘܚܢܢ ܐܦܣܩܦܐ ܒܨܪܐ . Fol. 119 *b*. Margin: ܡ ܫܠܝ ܕܟܬ ܡ ܩܪܝܐ ܝܕܝ ܕܟܬ ܐ̈ ܫ̈ ܩ̈ . See Add. 17,149, fol. 72 *b*.

5. To the reader and notary Andrew: ܠܐܢܕܪܐ ܩܪܝܐ ܘܟܝܬܢ ܠܬ . Fol. 126 *a*. Margin: ܡ ܫܠܝ ܕܟܬ ܡ ܩܪܝܐ ܝܕܝ ܕܟܬ ܟ̈ ܩ̈ .

VIII. Ninth section: concerning baptisms performed by deacons or laymen in time of persecution; and concerning those who are in doubt whether they are (duly) baptized or not: ܠܒܠܐ ⁘ ܥܠ ܗܠܝ ܕܡܬܥܒܕܝܢ ܒܥܕܢ ܕܫܗܕܘܬܐ ܥܠ ܐܢܫܝ ܕܐܬܝܢ ܒܫܘܟܟ ܠܡܬܥܒܕ ܐܘ ܠܐ . ܠܐ ܗܠ ܥܠ ܗܠܝ ܕܡܬܥܒܕܘ ܐܘ ܠܐ . Fol. 127 *b*.

1. To the Fathers (the deacons ܐܢܐ [Onias?] and Zacharias, and the monk Elias): ܠܐܒܗܬܐ ܠܬ . Fol. 127 *b*. Margin: ܡ ܫܠܝ ܕܟܬܒܬܐ ܕܝ ܕܟܬ ܕ̈ ܩ̈ .

2. To Theodore, bishop of Olbe: ܠܬ

(ΟΛΒΗ) ... Fol. 129 *a*. Margin: ... .

3. To the countess (*κομήτισσα*) Thecla: ... . Fol. 130 *a*. Margin: ... .

IX. Tenth section: concerning a man who has a wife and children, and wishes to become a monk; and concerning women and marriage: ... . Imperfect. Fol. 131 *b*.

1. To Alypius: ... . Fol. 132 *a*. Margin: ... .

2. To a lady, in the name of a Father, on behalf of the brother Maximus: ... . Fol. 134 *a*. Margin: ... .

3. To the tribune and notary Theodore: ... . Fol. 135 *b*. Margin: ... .

4. To Conon the silentiary: ... . Fol. 137 *a*. Margin: ... . Fol. 137 *a*.

5. To the monk Theodore of Byzantium, the son-in-law of the procurator: ... . Fol. 138 *a*. Margin: ... .

6. To the monks of the convent of Bassus: (ΒΑCOC) ... . Fol. 140 *a*. Margin: ... .

7. To the patrician lady Cæsaria: ... . Fol. 140 *a*. Margin: ... .

8. To Georgia, the daughter of Anastasia: ... . Fol. 143 *b*. Margin: ... . Imperfect.

The four unconnected leaves, foll. 145—148, should, not improbably, find their place in the great lacuna between foll. 84 and 85.

[Add. 14,600.]

DCXCIV.

Vellum, about 10½ in. by 7½, consisting of 109 leaves, the first of which is much stained and torn. The quires, signed with letters, are 11 in number; but the volume is imperfect, at least one third being lost at the end. At the beginning only a single leaf is missing. There are from 29 to 34 lines in each page. It is written in a good, regular, Nestorian hand, with occasional Syriac vowels, seems to be of the xth cent., and contains—

The first half of the works of Isaac of Nineveh (see Assemani, Bibl. Or., t. i., p. 444; t. iii., pars 1, p. 104; Fabricii Bibl. Gr., ed. Harles, t. xi., p. 119). Title, fol. 2 *b*: ... .

ܡܐܡܪ̈ܐ ܕܥܠ ܚܝܐ ܕܢܣܝܐ ܘܡܕܒܪܢܘܬܐ ܕܝܠܗ ܘܡܠܦ̈ܢܘܬܐ ܕܝܠܗ ܘܡܬܩܢܐ ܘܡܫܟܚ̈ܐ ܘܡܠܦ̈ܢܘܬܐ ܕܝܠܗ ܘܡܬܩܢܐ ܘܡܫܟܚ̈ܐ

1. Six discourses on the ascetic life and character, ܫܬ̈ܐ ܕܡ̈ܐ ܕܥܠ ܚܝܐ ܕܢܣܝܐ ܘܡܕܒܪܢܘܬܐ ܕܝܠܗ ܘܡܠܦ̈ܢܘܬܐ ܕܝܠܗ ܘܡܬܩܢܐ ܘܡܫܟܚ̈ܐ (fol. 28 *b*); viz.

a. Beginning: ܡܐܡܪ ܐܚܕ ܒܡܠܬܐ ܕܢܣܝܐ ܘܡܕܒܪܢܘܬܐ ܕܝܠܗ ܘܡܬܩܢܐ ܘܡܫܟܚ̈ܐ. Fol. 2 *b*. See Assemani, Bibl. Or., t. i., p. 449, lib. ii., serm. 1.

b. Beginning: ܡܐܡܪ ܕܥܠ ܡܠܬܐ ܕܢܣܝܐ ܘܡܕܒܪܢܘܬܐ ܕܝܠܗ ܘܡܬܩܢܐ ܘܡܫܟܚ̈ܐ ܘܡܠܦ̈ܢܘܬܐ ܕܝܠܗ ܘܡܬܩܢܐ ܘܡܫܟܚ̈ܐ. Fol. 4 *b*. See Assemani, p. 449, lib. ii., serm. 2.

c. Beginning: ܡܐܡܪ ܕܥܠ ܕܢܣܝܐ ܘܡܕܒܪܢܘܬܐ ܕܝܠܗ ܘܡܬܩܢܐ ܘܡܫܟܚ̈ܐ ܘܡܠܦ̈ܢܘܬܐ ܕܝܠܗ ܘܡܬܩܢܐ ܘܡܫܟܚ̈ܐ. Fol. 7 *b*. This includes Assemani's sermm. 3, 4, 5, 6 and 7.

d. Beginning: ܡܐܡܪ ܕܥܠ ܕܢܣܝܐ ܘܡܕܒܪܢܘܬܐ ܕܝܠܗ ܘܡܬܩܢܐ ܘܡܫܟܚ̈ܐ. Fol. 12 *b*. See Assemani, p. 453, lib. iii., serm. 1.

e. Beginning: ܡܐܡܪ ܕܥܠ ܕܢܣܝܐ ܘܡܕܒܪܢܘܬܐ ܕܝܠܗ ܘܡܬܩܢܐ ܘܡܫܟܚ̈ܐ. Fol. 18 *a*. See Assemani, p. 454, lib. iii., serm. 2.

f. Beginning: ܡܐܡܪ ܕܥܠ ܕܢܣܝܐ ܘܡܕܒܪܢܘܬܐ ܕܝܠܗ ܘܡܬܩܢܐ ܘܡܫܟܚ̈ܐ (originally ܡܐܡܪ) ܕܢܣܝܐ. Fol. 23 *b*. See Assemani, p. 454, lib. iii., serm. 3.

2. Of trust in God: ܡܐܡܪ ܕܥܠ ܕܢܣܝܐ ܘܡܕܒܪܢܘܬܐ ܕܝܠܗ ܘܡܬܩܢܐ ܘܡܫܟܚ̈ܐ. Fol. 28 *b*. See Assemani, p. 455, lib. iii., serm. 15.

3. How a man is helped to draw nigh with his heart unto God, etc.: ܡܐܡܪ ܕܥܠ ܕܢܣܝܐ ܘܡܕܒܪܢܘܬܐ ܕܝܠܗ ܘܡܬܩܢܐ ܘܡܫܟܚ̈ܐ. Fol. 99 *b*. See Assemani, p. 454, lib. iii., serm. 8.

4. Of intentional and accidental sins: ܡܐܡܪ ܕܥܠ ܕܢܣܝܐ ܘܡܕܒܪܢܘܬܐ ܕܝܠܗ ܘܡܬܩܢܐ ܘܡܫܟܚ̈ܐ. Fol. 31 *b*. See Assemani, p. 454, lib. iii., serm. 9.

5. That the words of Scripture and of the Fathers are spoken with moderation, as to sick persons, lest we should utterly perish from before the living God; but that we are not on this account to take them as an incitement to greater boldness in sin: ܡܐܡܪ ܕܥܠ ܕܢܣܝܐ ܘܡܕܒܪܢܘܬܐ ܕܝܠܗ ܘܡܬܩܢܐ ܘܡܫܟܚ̈ܐ. Beginning: ܡܐܡܪ ܕܥܠ ܕܢܣܝܐ ܘܡܕܒܪܢܘܬܐ ܕܝܠܗ ܘܡܬܩܢܐ ܘܡܫܟܚ̈ܐ. Fol. 32 *b*. See Assemani, p. 455, lib. iii., serm. 10.

6. How to preserve the beauties of the ascetic life, and how it becomes a means of glorifying God: ܡܐܡܪ ܕܥܠ ܕܢܣܝܐ ܘܡܕܒܪܢܘܬܐ ܕܝܠܗ ܘܡܬܩܢܐ ܘܡܫܟܚ̈ܐ. Fol. 33 *b*. See Assemani, p. 455, lib. iii., serm. 11.

7. That the ascetic should not desist from the search after truth, through fear of not

attaining it, etc.: ܚܕ ܡܐܡܪܐ ܕܥܠ ܐܝܟ ܕܐܬܟܫܦ ܒܗ ܐܢܫܐ ܒܥܠܡܐ ܗܕܐ ܘܒܥܠܡܐ ܕܐܬܝ : ܡܢ ܐܝܟ ܡܠܐܟ ܡܢ ܐܝܟ ܐܢܬ ܐܬܝ ܠܡܐ ܠܐ ܬܫܬܘ ܥܠ ܐܝܟ ܐܢ ܠܐ ܐܝܬ ܠܟ ܐܝܟ ܐܢ ܐܝܬ ܠܟ ܐܝܟ ܐܢ ܐܝܬ ܠܟ ܐܝܟ ܐܢ

faculties, produced by the operation of revelations and spiritual visions: ... Beginning: ... Fol. 45 *a*. See Assemani, p. 451, lib. ii., serm. 20.

16. Of the effects of prayer in silence, ... Beginning, fol. 45 *b*: ... Fol. 49 *a*. See Assemani, p. 451, lib. ii., serm. 22.

17. Of the many varieties of prayer, and on the limits of the power of the intellect, etc.: ... Fol. 45 *b*. See Assemani, p. 451, lib. ii., serm. 21.

18. Of the knowledge of the truth, ... Beginning: ...

19. Of prayer, ... Beginning, fol. 49 *a*: ...

20. Of the things allotted to a brother in his cell: ... Beginning: ... Fol. 49 *b*. See Assemani, p. 451, lib. ii., serm. 18.

21. Profitable materials for the soul that seeks after deep contemplation, etc.: ... Beginning: ... Fol. 50 *b*. See Assemani, p. 451, lib. ii., serm. 23.

22. Of the names of the supernal orders, ... Beginning, fol. 52 *a*: ...

23. Against those who say, If God be good, why did he create these things? viz. sin, hell, death and Satan: ... Beginning: ...

ܒܫܠܡ ܐܢ ܐܝܟ ܐܢܫ ܕܫܠܡ ܒܟܠ ܡܕܡ ܘܠܐ ܡܬܩܛܪ ܥܠܘ. Fol. 52 *b*. See Assemani, p. 460, lib. iv. serm. 17, interrog. 4.

24. In how many different ways the perception of incorporeals is received by the nature of man: ܒܟܡܐ ܫܘܢܝ ܡܬܩܒܠ ܡܕܥ ܕܠܐ ܓܫܡܝ ܒܒܝܬ ܐܢܫ ܒܛܒܝܥܬ ܓܒܪܐ. Beginning: ܐܠ ܬܬܢ ܠܝ ܡܕܥ ܕܐܬܪ ܠܐ ܐܫܬܡܥ ܒܟ (marg. ܒܩܠܐ) ܒܩܠܐ ܕܐܬܪ ܐܬܐ ܠܟ ܠܐ ܬܫܬܡܥ ܒܝ. Fol. 54 *a*. See Assemani, p. 459, lib. iv., serm. 6.

25. Of the Sabbath (Saturday) and Sunday: ܒܐܝܢܐ ܐܠ ܫܒܬܐ ܘܫܒܬܐ ܕܩܝܡܬܐ. Fol. 56 *a*. See Assemani, p. 450, lib. ii., serm. 15.

26. On the various suitable modes of wise training for the education of ascetics: ܐܠ ܥܠܡܐ ܕܐܝܬ ܒܗ ܫܘܝ ܡܕܡ ܕܡܬܚܙܐ ܠܢܣܝܟܐ. Fol. 56 *b*. See Assemani, p. 459, lib. iv., serm. 7.

27. On the strength of the evil operation of sin, and by what it is established and by what destroyed: ܐܠ ܡܕܡ ܕܚܛܝܬܐ ܒܡܐ ܩܐܡ ܘܒܡܐ ܐܬܒܛܠ. Fol. 57 *b*. See Assemani, p. 456, lib. iii., serm. 18.

28. In what contest there is great labour, and danger of falling: ܒܐܝܢܐ ܐܠ ܡܕܡ ܓܝܪ ܐܝܬ ܥܡܠܐ ܣܓܝ ܘܣܟܢܬܐ ܒܗ ܢܦܠ. Fol. 59 *a*. See Assemani, p. 459, lib. iv., serm. 8.

29. On the guarding of the heart: ܐܠ ܒܐܝܢܐ ܐܠ ܠܒܐ. ܐܠ ܡܢ ܐܝܟ ܢܛܪ ܠܒܐ ܘܒܡܐ ܐܝܟ ܢܫܬܡܪ ܠܒܐ ܒܟܠ ܙܒܢ.

Beginning: ܠܐ ܒܛܠ ܠܥܡܠ ܣܓܝ ܡܢ ܕܐܝܬ ܒܗ ܚܫܐ ܕܠܐ ܢܬܟܫܠ ܒܗ. Fol. 59 *b*. See Assemani, p. 456, lib. iii., serm. 19.

30. On the operation of divine love, ܐܠ ܡܕܡ ܕܐܝܬ ܐܗܒܬ ܡܫܝܚܐ. Beginning: ܐܠ ܡܢ ܐܠ ܫܩܠ ܐܝܬ ܐܢܫ ܒܟ ܐܠ ܬܥܒܕ: ܐܦܥܠ ܡܢ ܕܐܢܐ ܒܓܘܫ. Fol. 60 *a*. See Assemani, p. 456, lib. iii., serm. 20.

31. On the natural offspring of the virtues, etc., ܐܝܬܝ ܒܢܝ ܚܛܝܬܐ ܐܠ ܬܠܐ. Fol. 60 *b*. See Assemani, p. 456, lib. iii., serm. 21; and Zingerle's Monumenta Syriaca, vol. i., p. 99. At the end there is a prayer, beginning: ܐܬܐ ܒܫܡ ... ܐܠܗܝ ܡܫܝܚܐ (Zingerle, p. 100, line 18).

32. Dialogue: ܡܠܦܢܐ ܕܐܝܬ ܒܗ ܫܐܠܬܐ ܐܠ ܕܐܝܬ ܒܗ ܡܐ ... ܐܠ ܐܝܬ ܒܗ ... ܠܐ ... ܠܡܐ ... ܐܠ ... ܒܟ ... ܐܠ ... ܒܗ ... ܐܠ ... ܒܗ ... ܐܠ ... ܒܗ

ܕܡܫܟܚ ܐܢܫ ,ܐܦ ܥܡܠ ܒܗ ܐܠܐ ܠܡ ܕܐܝܬ ܒܗ ܡܕܥ ܕܐܠܗܐ ܕܠܐ ܒܥܠ ܒܗ ܐܢܫ ܐܚܪ ܕܠܐ ܡܫܟܚ. Fol. 74 *a*. See Assemani, p. 454, lib. iii., serm. 7.

35. Concerning those things of which the exact use is learned by distinct knowledge: ܡܠܬܐ ܕܥܠ ܕܝܢ ܕܡܕܥ ܒܦܫܩܢܐ ܕܝܕܥܬܐ ܕܫܘܡܫܢܐ ܕܦܠܝܓ. Fol. 77 *a*. See Assemani, p. 456, lib. iii., serm. 22.

36. Short chapters on the definition of the emotions of the mind: ܦܨܩܐ ܙܥܘܪܐ ܕܡܠܦܢܘܬܐ ܕܡܕܥ ܕܢܦܫ. Fol. 79 *b*. See Assemani, p. 459, lib. iv., serm. 9.

37. Useful counsels of love, ܡܠܦܢ ܚܕܝܬܐ ܕܚܒܐ. Beginning: ܐܫܬܡܥ ܚܫܐ ܕܡܠܦܢܘܬܐ ܕܡܫܠ ܒܡܕܥ. Fol. 81 *a*. The margin exhibits the following title in a more recent hand: ܡܠܦܢ ܕܡܫܟܚ ,ܐܚܐ ܥܠܡ ܐܡܝܢ. ܡܠܦܢ ܚܕܝܬܐ ܕܚܒܐ ܕܡܫܟܚ ܒܟܬܒ ܐܚܪ ܒܫܘܠ ܕܡܫܟܚ ܒܟܬܒ ܐܚܪ ܒܫܘܠ. ܕܐܚܪ ܒܗ ܐܦ ܡܠܦܢ ܕܡܫܟܚ ܒܟܬܒ ܐܚܪ ܒܫܘܠ

ܟܬܒ ܐܝܣܐܝܐ ܐܦܝܣܩܘܦܐ ܕܢܝܢܘܐ ܕܡܦܠܓ ܒܗ : ܡܐܡܪܐ ܕܥܒܕ ܒܫܡ ܡ. Fol. 92 *b*. See Assemani, p. 457, lib. iii., serm. 32.

47. On the alternations of light and darkness in the soul, etc.: ܥܠ ܥܒܕ ܕܢܗܝܪܘܬܐ ܘܚܫܘܟܐ ܒܢܦܫ ܐܝܟ ܕܡܬܚܠܦ ܒܗ : ܡܫܬܟܚ ܒܟܬܒ ܕܡܫܝܚܐ. Fol. 93 *a*. See Assemani, p. 457, lib. iii., serm. 33.

48. Of the gloomy darkness that comes upon ascetics in solitude: ܥܠ ܡܐ ܕܐܬܐ ܥܠ ܐܢܫܐ ܕܒܝܬ ܚܝܕܝܐ : ܡܢ ܐܝܟ ܡܐ ܐܬܐ ܥܠ ܐܢܫ ܕܒܝܬ ܚܝܕܝܐ ܘܡܬܚܙܐ. Fol. 94 *a*. On the margin it is entitled: ܡܐ ܐܬܐ ܥܠ ܐܢܫ ܕܒܝܬ ܚܝܕܝܐ. See Assemani, p. 459, lib. iv., serm. 4.

49. Of excess of zeal: ܥܠ ܡܐ ܕܐܬܐ ܠܐ ܒܫܘܬܐ ܐܠܐ ܒܫܘܬܐ ܕܐܬܐ ܠܐ ܒܫܘܬܐ ܐܠܐ ܒܫܘܬܐ ܕܐܬܐ ܠܐ ܒܫܘܬܐ ܐܠܐ ܒܫܘܬܐ ܕܐܬܐ ܠܐ ܒܫܘܬܐ ܐܠܐ ܒܫܘܬܐ ܕܐܬܐ ܠܐ ܒܫܘܬܐ ܐܠܐ ܒܫܘܬܐ. Fol. 94 *b*. See Assemani, p. 457, lib. iii., serm. 34.

50. On the three grades of knowledge, etc.: ܥܠ ܬܠܬ ܕܪܓܐ ܕܝܕܥܬܐ ܕܐܝܟ ܕܡܬܚܙ ܒܗ. ܘܥܠ ܫܒܥ ܕܪܓܐ ܕܝܕܥܬܐ ܕܐܝܟ ܕܡܬܚܙ ܒܗ. Fol. 99 *a*. See Assemani, p. 451, lib. ii., serm. 24.

51. On the varieties of the action of knowledge: ܥܠ ܡܐ ܕܐܬܐ ܥܠ ܐܢܫ ܕܒܝܬ ܚܝܕܝܐ ܒܥܒܕ ܕܝܕܥܬܐ. Fol. 104 *b*. See Assemani, p. 452, lib. ii., serm. 25.

52. Of prayer, etc.: ܥܠ ܡܐ ܕܐܬܐ ܥܠ ܨܠܘܬܐ ܘܥܠ ܫܒܥ ܕܪܓܐ ܕܨܠܘܬܐ. ܘܥܠ ܐܝܟ ܕܡܬܚܙ ܒܗ. Fol. 104 *b*. See Assemani, p. 452, lib. ii., serm. 26.

53. Of the dwelling of the Holy Spirit in us: ܥܠ ܡܐ ܕܐܬܐ ܥܠ ܐܢܫ ܕܒܝܬ ܚܝܕܝܐ. Beginning, fol. 108 *a*: ܐܦ ܐܢܬ ܒܪܝ ܒܪܝܟ ܥܠ ܡܐ ܕܐܬܐ ܠܐ ܥܠ ܐܢܫ ܕܒܝܬ ܚܝܕܝܐ : ܠܥܠ ܐܢܫ ܕܒܝܬ ܚܝܕܝܐ ܐܝܬ

The margins of this manuscript are covered with glosses (ܣܝܡܐ) and various readings (ܚ̄, i.e. ܚܘܪܢܐ). The former were mostly added by the scribe, the latter by readers in the xiith and xiiith centuries. One of the glosses is said to be taken from the commentator Tobiah, fol. 24 *a*: ܣܝܡ ܕܛܒܝܐ ܦܫܩܗ ܠܗ ܠܡܠܬܐ ÷ ܐܬܬ ܠܗ ܒܬܪ ܠܡܠܬ ܕܐ ܡܦܫܩܢܐ

20. Fol. 54 *a*. For this and the following numbers, as far as no. 42, see Add. 14,633, no. 33—55.

21. Fol. 55 *a*.

22. Imperfect. Fol. 58 *a*.

23. Fol. 60 *b*.

24. Fol. 62 *b*.

25. Fol. 63 *b*.

26. Fol. 64 *b*.

27. Fol. 66 *a*.

28. Fol. 68 *a*.

29. Fol. 68 *b*.

30. Fol. 69 *b*.

31. Fol. 71 *a*.

32. Fol. 73 *b*.

33. Fol. 75 *a*.

34. Fol. 76 *a*.

35. Fol. 76 *b*.

36. Imperfect. Fol. 77 *b*.

37. Fol. 81 *b*.

38. Fol. 87 *a*.

39. Fol. 87 *b*.

40. Fol. 91 *b*.

41. Fol. 92 *a*.

42. Fol. 93 *a*.

43. Of Patience: ܡܐܡܪܐ ܕܥܠ ܣܒܠܢܘܬܐ ܕܐܡܪ ܒܗ ܐܝܘܒ ܠܐ ܫܠܡ ܠܡܪܝܐ ܒܟܠ ܙܒܢ ܕܢܣܝܘܢܝ ܠܗ ܒܫܠܡ ܕܐܬܝ ܠܗ

ܐܝܬ ܠ ܡܕܡ ܕܡܕ ܕܡܕ ܡ ܕܡܕ ܠ ܐܝܬ ܕܥܠܡ . ܡܕܡ ܡܕܡ ܡ ܕܡܕ ܕܡܕ ܠ ܐܝܬ ܕܥܠܡ . ܡܕܡ ܡܕܡ ܡ ܕܡܕ ܕܡܕ ܠ ܐܝܬ ܕܥܠܡ . Fol. 114 *b*. See Assemani, p. 452, lib. ii., serm. 34.

53. Definitions of intelligibles, and what is the use of each of them: ܐܝܬ ܠ ܡܕܡ ܕܡܕ ܕܡܕ ܡ ܕܡܕ ܠ ܐܝܬ ܕܥܠܡ . Fol. 116 *b*. See Assemani, p. 452, lib. ii., serm. 35.

54. Brief chapters, ܟܬܒ ܩܨ, beginning, fol. 117 *a*: . ܡܕܡ ܡ ܕܡܕ ܕܡܕ ܠ ܐܝܬ ܕܥܠܡ . Fol. 118 *b*. See Assemani, p. 452, lib. ii., serm. 36.

55. How the discreet should sit in silence: ܐܝܬ ܠ ܡܕܡ ܕܡܕ ܕܡܕ ܡ ܕܡܕ ܠ ܐܝܬ ܕܥܠܡ . Fol. 118 *b*. See Assemani, p. 452, lib. ii., serm. 36.

56. That the state of our (spiritual) life may be understood from the changes of our mind, etc.: ܐܝܬ ܠ ܡܕܡ ܕܡܕ ܕܡܕ ܡ ܕܡܕ ܠ ܐܝܬ ܕܥܠܡ . Fol. 120 *a*. See Assemani, p. 453, lib. ii., serm. 37.

57. Of the effects wrought by grace: ܐܝܬ ܠ ܡܕܡ ܕܡܕ ܕܡܕ ܡ ܕܡܕ ܠ ܐܝܬ ܕܥܠܡ . Beginning, fol. 121 *b*: ܐܝܬ ܠ ܡܕܡ ܕܡܕ ܕܡܕ ܡ ܕܡܕ ܠ ܐܝܬ ܕܥܠܡ .

58. Of the knowledge of the truth, and of temptations; etc.: ܐܝܬ ܠ ܡܕܡ ܕܡܕ ܕܡܕ ܡ ܕܡܕ ܠ ܐܝܬ ܕܥܠܡ . ܐܝܬ ܠ ܡܕܡ ܕܡܕ ܕܡܕ ܡ ܕܡܕ ܠ ܐܝܬ ܕܥܠܡ . ܐܝܬ ܠ ܡܕܡ ܕܡܕ ܕܡܕ ܡ ܕܡܕ ܠ ܐܝܬ ܕܥܠܡ . ܐܝܬ ܠ ܡܕܡ ܕܡܕ ܕܡܕ ܡ ܕܡܕ ܠ ܐܝܬ ܕܥܠܡ . Beginning: ܐܝܬ ܠ ܡܕܡ ܕܡܕ ܕܡܕ ܡ ܕܡܕ ܠ ܐܝܬ ܕܥܠܡ . Fol. 123 *b*. See Assemani, p. 453, lib. ii., serm. 38.

59. Of Repentance: ܐܝܬ ܠ ܡܕܡ ܕܡܕ ܕܡܕ ܡ ܕܡܕ ܠ ܐܝܬ ܕܥܠܡ . Beginning: ܐܝܬ ܠ ܡܕܡ ܕܡܕ ܕܡܕ ܡ ܕܡܕ ܠ ܐܝܬ ܕܥܠܡ . Fol. 125 *b*. See Assemani, p. 453, lib. ii., serm. 39.

60. Questions regarding the definition of the virtues, and the end of the whole ascetic life; etc. ܐܝܬ ܠ ܡܕܡ ܕܡܕ ܕܡܕ ܡ ܕܡܕ ܠ ܐܝܬ ܕܥܠܡ . Fol. 127 *a*. See Assemani, p. 452, lib. ii., serm. 30.

61. Of the secret grades, and of their

powers and operations: ܕܡܫܥܝܢ ܕܥܠ ܡܬܬܟܝܢ ܕܡܫܬܐ ܕܥܠ ܡܬܬܟܝܢ ܕܥܠ ܡܬܬܟܝܢ. Beginning, fol. 131 *a*: ܐܠܗܐ ܕܒܪ ܫܘܫܦܐ ܕܥܠ ܡܬܬܟܝܢ ܕܥܠ ܡܬܬܟܝܢ ܕܥܠ ܡܬܬܟܝܢ

of S. Antony, with a silver cross. He died there, and neither the book nor the cross had been restored to their rightful owners. It is also stated that, at the time when this note was written, there were many Syriac manuscripts in the convent of S. Paul, which is near that of S. Antony. This convent once belonged to the Syrians, but had subsequently been seized by the Copts.

On fol. 2 *a* we find, among other short sentences, the following:

On this page there is also the following recipe for the manufacture of ink, such as "the Egyptian fathers, who lived in this desert of Scete, used for writing."

"If you wish to make ink for parchment, take parings of the root of a tree which grows in this desert, called *arṭā* (ارطا), and pound them whilst fresh, and boil them well on the fire in black (red) wine and vinegar made from wine. Then strain, and add a little vitriol and gum arabic (صمغ عربي)."

On fol. 17 *b* there is another recipe for the same purpose, but written by a different hand.

ܒܝܫ ܟܬܒ ܥܠ ܪܩ̈ܥ ܐܢ ܒܥܝܬ ܠܟ ܕܬܥܒܕ ܡܢ ܥܦܨ̈ܐ ܕܡ̈ܠܚ ܘܬܫܩܐ ܥܠܝ̈ܗ ܚܠ ܘܚܡܪ ܚܕ ܟܡܐ ܕܝܟ ܒܬܪ ܬܠܬ ܝ̈ܘܡ̈ܐ ܬܥܨܪ ܘܬܫܩܐ ܒܐܢܐ ܘܬܪܡ ܒܗ ܫܝܢܝܐ ܙܥܘܪ̈ܐ ܘܟܬܘ ܒܗ ܡܢ ܟܬ̈ܒ ܐ̈ܢ ܕܐ̈ܢ ܒܥܝ ܠܡ̈ܐ ܘܟܬܘ ܒܗ ܡ̈ܠܐ ܐ̈ܚܪ̈ܢ ܐ̈ܢ ܕ

of which are much stained and torn, especially foll. 266—268. The quires, now three in number, are signed with letters, from ܐ to ܓ. There are from 18 to 28 lines in each page. This manuscript, which seems to be of the xiith or xiiith cent., contains—

Selections from the writings of John Sābā (see Assemani, Bibl. Or., t. i., p. 433 seqq.): ܡܐܡܪ̈ܐ ܕܝܘܚܢܢ (sic) ܣܒܐ ܕܒܝܬ ܡܠܟܐ ܕ[ܐ]ܠܗܐ ܘܒܝܬ ܡܫܝܚܐ ܘܫܒܚ ܠܡܪܝܡ ܥܠܡ ܥܠܡܝܢ.

1. On the training of novices, ܠܐ ܠܡܦܩܕ ܒܢܝ̈ܐ ܣܝ̈ܡܐ. Fol. 239 *a*. See Assemani, p. 437, serm. 8.

2. Admonitions, ܡܐܡܪ̈ܐ, beginning: ܐܝܟ ܕܒܥܝ ܒܢܝ ܐܢܫܐ ܠܫܘܬܦ ܥܡ ܐܠܗܐ ܘܠܡܬܩܪܒ ܠܘ. Fol. 240 *a*.

3. On repentance, ܡܐܡܪ ܠܐ, beginning: ܡܢ ܕܐܬ ܠܗ ܚܛܝܬܐ ܠܐ ܢܗܘܐ ܠܗ ܚܛܝܬܐ ܐܦ ܠܐ ܢܗܘܐ ܠܗ ܚܛܝܬܐ. Fol. 240 *b*.

4. Admonitions regarding watchfulness, ܡܐܡܪ ܠܐ ܠܥܝܢܝܐ ܕܡ̈ܐ, beginning: ܐܝܟ ܕܐܢ ܐܝܬ ܠܗ ܠܒܪ ܒܝܬ ܓܒܐ ܠܐ ܢܫܬܟܚ ܠܗ ܠܒܝܬ ܓܒܐ ܐܦ ܠܐ ܢܫܬܟܚ ܠܗ ܠܒܝܬ ܓܒܐ. Fol. 241 *a*.

5. On the demon of fornication, ܡܐܡܪ ܠܐ ܠܡܪ̈ܐ ܕܙܢܝ̈ܘܬܐ. Fol. 242 *b*. See Assemani, p. 436, serm. 3.

6. On the demon of blasphemy, ܠܐ ܠܡܪ̈ܐ ܕܓܕܦ̈ܐ. Fol. 243 *b*. See Assemani, p. 436, serm. 4.

7. On anger, ܠܐ ܠܡܪ̈ܐ ܕܪܘܓܙܐ, beginning: ܐܝܟ ܕܐܢ ܐܝܬ ܠܗ ܠܒܪ ܒܝܬ ܓܒܐ ܠܐ ܢܫܬܟܚ ܠܗ ܠܒܝܬ ܓܒܐ. Fol. 244 *a*. See Assemani, p. 437, no. 5.

8. On the custody of the senses, internal and external, ܠܐ ܠܡܪ̈ܐ ܕܛܥܝ̈ܢ ܘܕܒܝ̈ܢ, beginning: ܐܝܟ ܕܐܢ ܐܝܬ ܠܗ ܠܒܪ ܒܝܬ ܓܒܐ ܠܐ ܢܫܬܟܚ ܠܗ ܠܒܝܬ ܓܒܐ. Fol. 244 *b*. Compare Assemani, p. 437, serm. 10.

9. On the (divine) visitings that are vouchsafed unto solitaries, ܠܐ ܫܘܝܫܝ̈ܢ ܕܡܬܬܝܗܒ̈ܝܢ ܠܚ̈ܝܕ̈ܝܐ, beginning: ܐܝܟ ܐܝܟ ∴ ܐܢ ܐܝܬ ܒܢ ܐܢܫ ܕܡܬܚܫܒ ܒܗ ܠܡܕܒܪ ∴ ܐܝܟ ܐܝܟ. Fol. 245 *a*. See Assemani, p. 435, *præfatio*.

10. Stories of brethren, ܣܒ̈ܪ̈ܐ ܕܐܚ̈ܐ. Fol. 245 *b*.

11. On the love shown by the angels to ascetics, with warnings against the demons that try to lead them astray: ܠܐ ܠܡܪ̈ܐ ܕܚܒ̈ܐ ܕܐܢܫ̈ܐ ܠܐ ܢܫܬܟܚ ܠܗ ܠܒܝܬ ܓܒܐ ܠܐ ܢܫܬܟܚ ܠܗ ܠܒܝܬ ܓܒܐ. Fol. 246 *b*. See Assemani, p. 437, serm. 6, and Zingerle's Monumenta Syriaca, vol. i., p. 102.

12. Concise reflections, ܡܐܡܪ̈ܐ ܩ̈ܨܪ̈ܐ. Fol. 247 *a*.

13. On prayer, ܠܐ ܠܡܨܠܝ; slightly mutilated at the beginning. Fol. 247 *a*. Compare Assemani, p. 437, serm. 9.

14. On voluntary death to the world, ܠܐ ܠܡܬ̈ܐ ܥܡ ܡܫܝܚܐ ܕܚܝ. Fol. 247 *b*. See Assemani, p. 438, serm. 11.

15. On freedom of speech towards God, ܡܠܐ ܒܐܬ ܐܝܬ ܠܗ ܠܐ. Fol. 247 *b*. See Assemani, p. 439, serm. 13.

16. Extract, beginning: ܐܠ ܐܢ ܐܫܬܟܚ ܠܡܐ ܕܐܢ ܐܝܬ ܠܗ ܠܐ ܢܫܬܟܚ ܠܗ ܠܒܝܬ ܓܒܐ. Fol. 248 *a*.

17. On the revelation of God in the soul, ܠܐ ܠܡܪ̈ܐ ܕܓܠܝܐ ܕܡܠܟܐ ܒܢܦ̈ܫ̈ܐ, beginning: ܐܝܟ ܕܐܢ ܐܝܬ ܠܗ ܠܒܝܬ ܓܒܐ ܠܐ ܢܫܬܟܚ ܠܗ ܠܒܝܬ ܓܒܐ ܠܐ ܢܫܬܟܚ ܠܗ (sic) ܠܒܝܬ ܓܒܐ. Fol. 248 *a*. See Assemani, p. 439, serm. 16.

18. On the contemplation of the Trinity,

ܡܫܡܫܠܐ ܕܝܢܐ ܕ, consisting of the words: ܡܕ ܠܐ ܟܝ ܒ ܒܟܝ ܡܫܝܚ ܕ ܐܠ ܠܐ ܡܫܝܚ ⁘ ܕ, ... ܒ. Fol. 248 *b*. Compare Assemani, p. 439, serm. 17.

19. On the gifts of the Spirit to those who are occupied with meditation on God, ... ܕ ... ܡܬܐ ... (sic) ... Fol. 248 *b*. See Assemani, p. 439, serm. 18.

20. On fleeing from the world, ... ܕ ... ܡܪ ..., beginning: ... ...

. ...

8. On the demon of blasphemy: ܠ ... ܘܐܝܟ ... ܐܝܟ ... ܐܝܟ ...

fol. 48 *a*: ... It begins thus: ...

At the end there is added—

4. A copy of a note, written by Severus of Antioch in a volume belonging to the library of the convent of the Dalmatians (?), at the Enaton near Alexandria, fol. 48 b: ... (marg. ΠΡΓΡΦΙ) ... (marg. ΔΙCON) ... (marg. ΔΛΜΤΙΔ) ... (marg. ΘΝΤΟΝ) ... (marg. ΟΘΦΟCΜΙΟCIC) ... It begins thus, fol. 49 *a*: ... (marg. ΘΟΠΘCIC) ...

Colophon, fol. 49 *a*: ...

After the doxology, there stands a note, now much mutilated, from which it appears that the name of the scribe was Thomas: ...

On the margins of the leaves there are many words written in Greek letters, of which those given above may suffice as specimens.

[Add. 14,541, foll. 39—49.]

DCC.

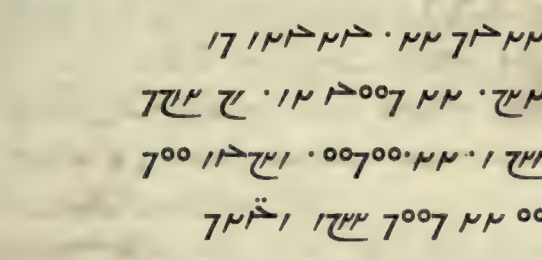
Vellum, about $10\frac{1}{4}$ in. by $6\frac{7}{8}$, consisting of 85 leaves, some of which are much stained and torn, especially foll. 6, 8, 9, 22, 32, 40, 41, 43, and 48. The quires were originally 15 in number, but ۵, ۷ and ۸ are lost, and several others are very imperfect. They are signed with Syriac letters, and also with either Greek letters or Syriac arithmetical figures; e.g. fol. 20 *b*, ...; fol. 41 *b*, ...; fol. 44 *a*, ...; fol. 57 *a*, ...; fol. 67 *a*, ...; fol. 77 *a*, ... Leaves are wanting after foll. 8, 9, 10, 21, 31, 42, 43, 44, 45, 46, 47, and 56. Each page is divided into two columns, of from 39 to 44 lines. This manuscript is written in a fine, regular Estrangĕlā of the viith cent., and contains—

The first half (ch. i.—xxv.) of the second book of the treatise of Peter, patriarch of Antioch, against Damian, patriarch of Alexandria (see Assemani, Bibl. Or., t. ii., p. 69 seqq. and p. 332). Title, fol. 5 *b*: ... Prefixed is an index of the chapters, ..., fol. 1 *b*. Subscription, fol. 85 *b*: ...

We see, therefore, that the whole work

was divided into two books, each containing 50 chapters; and each book into two discourses of 25 chapters (compare Assemani, Bibl. Or., t. ii., p. 77, no. vii.*)

The original note on fol. 85 *b* has been carefully erased, as also a later one which was written over it. We now find in the first column the following lines of arithmetical figures:



which, if transcribed into letters, read as follows: ܕܐܡܪ ܕܘܝܕ ܚܛܝܐ ܒܪ ܟܗܢܐ ܕܡܢ ܩܪܬܐ ܕܐܪܙܢ ܐܚܝ ܨܠܘ ܥܠ ܚܛܝܐ. ܐܡܝܢ, "the sinner David, son of the priest Denḥā, from the city of Arzan; brethren, pray for me. Amen."

In the second column, written by the same hand, are the words: ܫܢܐ . . . . . ܕܡܫܬܟܚ ܗܕܐ ܡܢ ܟܬܒ̈ܐ ܕܩܕܝܫܝ ܐܒܗ̈ܬܢ ܕܒܣܝܠ ܚܕ̈ܐ. ܫܢܐ ܕܒܗ ܟܬܒ ܗܘ ܡܪ ܝܘܚܢܢ ܕܐܡܪ ܒܪ ܟܗܢܐ (*ἱερεύς*) ܡܢ ܐܪܙܢ ܩܪܬܐ ܕܐܚܝ . . ܚܛܝܬܐ, ܐܡܝܢ, ܨܠܘ ܥܠ ܚܛܝܢܟܘܢ.

A note on the margin of fol. 2 *a* shows that the homily of Chrysostom on Ps. l. (li.) 1, several discourses of Jacob of Batnae, and letters of Basil, were once bound with this work. ✧ ܟܬܒ ܕܝܢ ܕܡܬܬܒ ✧ ܟܬܒ ܚܕ ܕܝܘܚܢܢ ✧ ܟܬܒ ܚܕ ܕܝܥܩܘܒ ✧ ܟܬܒ ܚܕ ܕܒܣܝܠ ✧ ✧ ✧ ✧ ✧ (sic) ✧ (sic) ✧

[Add. 14,603.]

DCCI.

Vellum, about 10¾ in. by 7¼, consisting of 64 leaves, one of which (fol. 8) is much torn. The quires, seven in number, are signed with letters. Each page is divided into two columns, of from 29 to 39 lines. This manuscript is written in a good, regular Estrangĕlā, and dated A. Gr. 1126, A.D. 815. The contents are—

1. The "Diætetes" or "Arbiter" of John Philoponus, on the Union of the two Natures in the person of Christ: ܡܐܡܪܐ ܕܝܘܚܢܢ ܦܝܠܘܦܘܢܐ. ܡܫܡ ܚܝܐ ܕܐܠ ܡܬܦܪܫ ܗܘ ܐܢ ܒܡܫܝܚܐ. Beginning, fol. 1 *b*: ܫܦܪ ܠܡܐ ܕܐܬ ܠܟ ܠܡܫܐܠ, ܐܠܐ ܡܢ ܕܐܬ ܠܟ ܠܡܫܐܠ. ܫܐܠ ܐܢ ܡܢ ܕܐܬ ܠܟ ܠܡܫܐܠ. ✧ ✧. The Greek title is *Διαιτητὴς ἢ περὶ ἑνώσεως* (see Fabricii Bibl. Græca, ed. Harles, vol. x., p. 651). The work is divided into ten chapters (compare Nicephorus Callistus, Ecclesiast. Hist., lib. xviii., cap. 47, near the beginning), of which the first and second are imperfect, owing to the greater part of fol. 8 having been torn away.

2. A discourse, by way of appendix, entitled: ܡܐܡܪ ܚܕܫ ܕܐܬ ܠܟ

* The manuscript Add. 7191, which is of the viiith cent., contains the latter half of the first book, foll. 1—41, and the whole of the second book, foll. 42—173; and Add. 7192, which is also of the viiith cent., a portion of book ii., part 2, viz. chapp. xlii.—xlviii., foll. 1—50. Compare Forshall and Rosen's Catalogue, nos. l. and li.

ܡܫܬܟܚ ܡܠܝ ܡܩܕܡ ܐܝܟ ܕܟܬܒ ܒܫܘܪܝܐ. Beginning, fol. 32 *a*: ܒܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܠܗܐ ܡܫܪܝ ܠܟ ܡܪܝ ܡܫܝܚܐ ܕܐܬܝܠܕ ܡܢ ܡܪܝܡ ܒܬܘܠܬܐ ܘܐܬܨܠܒ ܘܩܒܪ ܘܩܡ ܒܬܠܬ ܝܘܡܝ ܘܣܠܩ ܠܫܡܝܐ ܘܝܬܒ ܥܠ ܝܡܝܢ ܐܒܘܗܝ ܘܝܬܐ ܕܢܕܝܢ ܠܡܚܝܐ ܘܠܡܝܬܐ ܘܠܡܕܢܚ ܥܠܡ ܥܠܡܝܢ ܐܡܝܢ. ܣ. It is divided into 7 chapters.

3. A short excerpt, entitled: ܡܐܡܪ ܕܡܪ ܝܥܩܘܒ ܐܦ ܐܒܘ ܕܡܪ ܝܘܚܢܢ, beginning, fol. 39 *a*: ܐܡܪ ܠܗ ܡܪ ܝܥܩܘܒ ܠܡܢܐ ܐܡܪܬ ܠܢ ܕܐܢ ܐܬܐ ܠܟ ܐܚܝܟ ܘܐܢ ܐܡܪ ܠܟ ܕܠܐ ܐܡܘܬ ܠܐ ܬܡܘܬ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܠܐ ܐܡܘܬ ܠܐ ܬܡܘܬ ; ܘܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܠܐ ܐܡܘܬ ܠܐ ܬܡܘܬ (altered into ܬܡܘܬܢ) ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܡܪ ܠܗ ܕܠܐ ܐܡܘܬ ܠܐ ܬܡܘܬ (originally ܬܡܘܬ) ܐܠܐ ܐܡܪ ܠܗ ܕܐܢ ܐܬܐ ܐܢܐ ܘܐܚܝܐ ܠܗ ܠܟ ܡܐ ܠܟ. ܣ.

4. An anonymous discourse, probably by John Philoponus, entitled ܠܐ ܡܐܡܪ ܕܡܪ ܝܘܚܢܢ ܐܦ ܕܡܪ ܝܥܩܘܒ ܐܚܘܗܝ ܕܐܠܗܐ ܥܠ ܟܠ ܡܐ ܕܐܡܪ ܠܢ ܐܝܟ ܚܕ ܡܢ ܬܠܬܐ ܩܢܘܡܐ ܕܐܬܨܠܒ. It begins, fol. 40 *a*: ܟܬܒ ܠܟ ܡܪ ܝܥܩܘܒ ܒܪ ܐܚܝ ܐܠܗܐ ܡܫܝܚܐ ܕܐܬܝܠܕ ܡܢ ܡܪܝܡ ܒܬܘܠܬܐ ܘܐܬܨܠܒ ܘܩܒܪ ܘܩܡ ܒܬܠܬ ܝܘܡܝ ܘܣܠܩ ܠܫܡܝܐ ܘܝܬܒ ܥܠ ܝܡܝܢ ܐܒܘܗܝ ܘܝܬܐ ܕܢܕܝܢ ܠܡܚܝܐ ܘܠܡܝܬܐ ܘܠܡܕܢܚ ܥܠܡ ܥܠܡܝܢ ܐܡܝܢ. In the subscription, fol. 56 *a*, it is called: ܡܐܡܪ ܕܡܪ ܝܘܚܢܢ ܐܦ ܕܡܪ ܝܥܩܘܒ ܐܚܘܗܝ ܕܐܠܗܐ ܥܠ ܟܠ ܡܐ ܕܐܡܪ ܠܢ ܐܝܟ ܚܕ ܡܢ ܬܠܬܐ ܩܢܘܡܐ ܕܐܬܨܠܒ, "discourse concerning the change observed after the ineffable union." See Add. 14,670, fol. 2.

5. A discourse of John Philoponus, ܥܠ ܕܐܬܚܙܝ ܒܫܡܥ, addressed to the priest Sergius, entitled: ܡܐܡܪ ܕܡܪ ܝܘܚܢܢ ܐܦ ܕܡܪ ܝܥܩܘܒ ܐܚܘܗܝ ܕܐܠܗܐ ܥܠ ܟܠ ܡܐ ܕܐܡܪ ܠܢ ܐܝܟ ܚܕ ܡܢ ܬܠܬܐ ܩܢܘܡܐ ܕܐܬܨܠܒ. It begins, fol. 56 *a*: ܟܬܒ ܠܟ ܡܪ ܝܥܩܘܒ ܒܪ ܐܚܝ ܐܠܗܐ ܡܫܝܚܐ ܕܐܬܝܠܕ ܡܢ ܡܪܝܡ ܒܬܘܠܬܐ ܘܐܬܨܠܒ ܘܩܒܪ ܘܩܡ ܒܬܠܬ ܝܘܡܝ ܘܣܠܩ ܠܫܡܝܐ ܘܝܬܒ ܥܠ ܝܡܝܢ ܐܒܘܗܝ ܘܝܬܐ ܕܢܕܝܢ ܠܡܚܝܐ ܘܠܡܝܬܐ ܘܠܡܕܢܚ ܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

6. Extract from a discourse of Samuel of Rās'ain against the Diphysites: ܡܢ ܡܐܡܪ ܕܫܡܥܘܢ ܕܪܫܥܝܢ ܥܠ ܡܚܠܦܢܐ: ܕܐܡܪ ܠܗ ܡܪ ܝܥܩܘܒ ܠܐܚܝܗ ܐܠܗܐ ܡܫܝܚܐ ܕܐܬܝܠܕ ܡܢ ܡܪܝܡ ܒܬܘܠܬܐ ܘܐܬܨܠܒ ܘܩܒܪ ܘܩܡ ܒܬܠܬ ܝܘܡܝ ܘܣܠܩ ܠܫܡܝܐ ܘܝܬܒ ܥܠ ܝܡܝܢ ܐܒܘܗܝ ܘܝܬܐ ܕܢܕܝܢ ܠܡܚܝܐ ܘܠܡܝܬܐ ܘܠܡܕܢܚ ܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ÷ ܣ.

On fol. 64 *b* we have the subscription ܫܠܡ ܕܟܬܒ (in green paint). In the following note, the name of the scribe, and other particulars of interest, have been erased, but the date, A. Gr. 1126, is intact.

ܐܠܐ ܕܟܬܒ ܚܛܐ ܘܚܛܝܐ ܡܢ ܟܠ ܐܢܫ ܕܢܫ ܠܗ ܚܘܫ ܠܡ ܢܫܬܟܚ ܠܗ ܡܢ ܟܠ . . . . . ܕܢܫ ܠܗ ܚܘܫ ܠܡ ܢܫܬܟܚ ܠܗ ܡܢ ܟܠ ܡܐ ܕܐܡܪ ܠܢ ܡܪܝ ܡܫܝܚܐ ܕܐܢ ܐܬܐ ܐܢܐ ܘܐܚܝܐ ܠܗ ܠܟ ܡܐ ܠܟ ܠܡ ܢܕܚ ܠܗ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

ܟܬܒ ܟܠܐ ܕܝܘܚܢܢ ܒܪ ܐܦܣ. ܒܫ ܠܗ ܡܪ ܝܥܩܘܒ ܐܚܘܗܝ ܕܐܠܗܐ ܥܠ ܟܠ ܡܐ ܕܐܡܪ ܠܢ ܐܝܟ ܚܕ ܡܢ ܬܠܬܐ ܩܢܘܡܐ ܕܐܬܨܠܒ.

Part of a monophysite discourse, perhaps by John Philoponus of Alexandria, on the Union of the Two Natures and the Change resulting therefrom: ܡܐܡܪܐ ܕܝܘܚܢܢ ܐܦܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ ܥܠ ܚܕ ܡܢ ܫܐܠܐ ܕܡܬܚܫܒ ܒܗ ܥܠ ܡܫܬܘܬܦ ܐܝܟ ܕܐܬܚܕ ܒܗ ܐܠܗܐ ܥܡ ܒܪܢܫܐ ܘܥܠ ܫܘܚܠܦܐ ܕܡܬܪܟܒ ܡܢ ܬܪܝܗܘܢ ܘܠܐ ܐܬܦܪܫ ܐܝܟ ܡܐ ܐܬܦܠܓ ܐܘ ܐܬܚܠܦ ܠܐ ܡܐ ܕܐܬܚܙܐ ܐܠܐ ܒܬܪ ܡܐ ܕܐܬܚܙܐ ܠܗ ܡܢ ܩܕܡ ܡܢ ܐܝܟ ܕܐܬܚܙܐ ܠܗ ܡܢ ܒܬܪ. See Add. 12,171, fol. 40 *a*.

[Add. 14,670, foll. 2—7.]

DCCIII.

Vellum, about 9⅝ in. by 6½, consisting of 178 leaves, one of which (fol. 10) is much torn. The quires, 19 in number, are signed with letters, but the last is imperfect, owing to the loss of at least one leaf after fol. 175. Each page is divided into two columns, of from 27 to 37 lines. The writing is a good, regular Estrangĕlā of the viiith or ixth cent., with the exception of the last eight leaves, which are somewhat later. This volume contains—

1. The works of John, abbat of the monastery of Mount Sinai, commonly called John Climacus; viz.

a. The reply of John Climacus to a letter of John, abbat of Raithū, beginning, fol. 1 *b*: ܡܚܠ ܠܡܪܝ ܠܡܪܝ ܫܠܡܐ ܠܟ ܡܢ ܐܒܐ ܠܐܒܐ ܘܡܢ ܐܚ ܠܐܚ ... ܡܠܦܢܐ ܕܐܠܗܐ ... ܡܠܦܢܐ ܕܐܠܗܐ ... See Opera, ed. Raderus, Par. 1633, towards the end of the Isagoge; Migne, Patrol. Gr., t. lxxxviii., col. 626. In the Syriac the title ܠܘܚܐ ܕܝܘܚܢܢ, or "Spiritual Tablets," is prefixed to this letter. On fol. 1 *b*, at the top, a later hand has written: ܠܘܚܐ ܕܝܘܚܢܢ ... ; and there is also on the same page the following marginal note: ... .

Subscription, fol. 2 *b*: ... , to which a later hand has added: ... .

b. The Κλῖμαξ or "Scala Paradisi," in Syriac ܣܠܡܐ ܕܦܪܕܝܣܐ or ... . Fol. 3 *b*.

c. The "Liber ad Pastorem," ... . Fol. 156 *b*.

A later hand has added on the margin of fol. 171 *a* the following colophon: ... .

The margins of this manuscript are covered with notes and glosses by different hands, among which are some various readings, indicated by ... (i.e. ...), e.g. foll. 3 *b*, 72 *b*, 168 *b*, 169 *b*, 170 *a*). The greater part of the glosses are in Arabic, in a hand of about the xiiith cent. Greek words occur on foll. 26 *b* and 42 *a*. Fol. 3 *a* was originally left blank, but now contains a full length effigy of John Climacus, ... (sic) ... ; of comparatively recent date, but older than the Arabic index, which is in the same handwriting as the marginal glosses.

2. A metrical discourse of Jacob of Batnae on the expulsion of Adam from Paradise, fol. 171 *a*: ... (see Assemani, Bibl. Or., t. i., p. 339, no. 229). It is slightly imperfect, a leaf or two having been

lost after fol. 175. The last five leaves, foll. 174—178, are in a different hand from the others.

[Add. 12,169, foll. 1—178.]

DCCIV.

Vellum, about $8\frac{1}{4}$ in. by $5\frac{5}{8}$, consisting of 187 leaves, a few of which are slightly stained and torn, especially foll. 1, 80, 186 and 187. The quires, signed with letters, are 19 in number. Leaves are wanting after foll. 80, 87 and 107. There are from 28 to 34 lines in each page. This volume is written in a good, regular Estrangĕlā, and dated A. Gr. 1128, A.D. 817. It contains—

The works of John Climacus; viz.

1. His reply to a letter of John, abbat of Raithū, fol. 2 *b*, entitled ܠܘܚܐ ܕܪܘܚܢܝܬܐ, or "Spiritual Tablets," which is explained by a later hand, ܐܝܢܘ ܕܡܠܬܐ ܕܪܘܚܢܝܬܐ ܗܘ. ܐܠܐ ܡܠܬܐ ܕܡܚܠ (the word ܡܚܠ is a still more recent addition). Subscription, fol. 3 *b*: ܫܠܡ ܐܬܟܬܒ ܒܐܕܪܐ ܕܪܗܝܐ ܒܫܢܬ ܐܠܦ ܘܡܐܬ ܘܥܣܪܝܢ ܘܫܒܥ ܠܡܪܝܐ ܝܘܚܢܢ ܕܪܝܬܘ.

2. The Κλῖμαξ or "Scala Paradisi." Fol. 3 *b*. A portion of the last section, fol. 172 *a*, is written with green paint.

3. The "Liber ad Pastorem," ܟܬܒ ܗܘܠ. Fol. 172 *a*.

Colophon, fol. 185 *b*: ܫܠܡ ܠܡܚܘܝ ܒܫܢܬ ܐܠܦ ܘܡܐܬ ܘܫܒܥ ܠܡܪܝܐ ܒܥܝܢ ܕܐܬܪ ܒܐܕܪܐ ܕܪܗܝܐ ܒܫܢܬ ܐܠܦ ܘܡܐܬ ܘܫܒܥ ܠܡܪܝܐ ܝܘܚܢܢ ܒܪ ܐܢܣܛܐܣ ܒܪ ܩܘܪܝܩ ܠܡܫܡܫܢܐ ܡܪ ܣܛܦܢܘܣ. ܗܘ ܕܟܬܒ ܠܗ ܣܦܪ ܐܠ ܐܬܪ ܕܐܬܝ ܠܗ ܡܢ ܐܠܗܐ ܚܝܐ ܐܡܝܢ.

Then follows, on the same page, a note, stating that this book was written at Edessa, A. Gr. 1128 (A.D. 817), by a professional scribe named Bar-ṣaumā, the son of Anastasius, the son of Cyriacus, for a deacon named Stephen. ܗܘ ܕܟܬܒ ܠܗ ܣܦܪ ܐܠ ܐܬܪ ܕܐܬܝ ܠܗ ܡܢ ܐܠܗܐ ܚܝܐ ܐܡܝܢ. ܗܘ ܕܟܬܒ ܠܗ ܣܦܪ ܐܠ ܐܬܪ ܕܐܬܝ ܠܗ ܡܢ ܐܠܗܐ ܚܝܐ ܐܡܝܢ.

A subsequent note, of more recent date, has been almost wholly effaced.

On fol. 2 *a* there is a third note, which informs us that the manuscript was purchased from a person named ܦܝܠܛܘܣ (Philotas?), of the village of ܟܦܪ, by Thomas and Solomon the priest, the head of the church in the said village. The writer calls himself Aaron. ܗܘ ܕܟܬܒ ܠܗ ܣܦܪ ܐܠ ܐܬܪ ܕܐܬܝ ܠܗ ܡܢ ܐܠܗܐ ܚܝܐ ܐܡܝܢ. ܗܘ ܕܟܬܒ ܠܗ ܣܦܪ ܐܠ ܐܬܪ ܕܐܬܝ ܠܗ ܡܢ ܐܠܗܐ ܚܝܐ ܐܡܝܢ.

Another hand has added the words: ܗܘ ܕܟܬܒ ܠܗ ܣܦܪ ܐܠ ܐܬܪ ܕܐܬܝ ܠܗ ܡܢ ܐܠܗܐ ܚܝܐ ܐܡܝܢ.

On fol. 1 *b* there is an index of the chapters of the Κλῖμαξ, written by a comparatively modern hand.

The contents of the fly-leaves, foll. 186—7, are as follow.

1. An extract from the "Lives of the Egyptian Fathers," ܡܢ ܣܒܪ ܕܡܨܪܝܐ. Fol. 186 *a*.

2. An extract from the writings of John the Monk, mutilated at the commencement: . . . . . ܕܝܘܚܢܢ ܡܢ ܣܒܪ ܕܡܢܙܪ. Fol. 187 *a*.

3. An extract of which the title is wholly effaced, and the remainder much stained and mutilated. Fol. 187 *b*.

[Add. 14,593.]

DCCV.

Two paper leaves, about 10½ in. by 6⅞, the second of which is much torn. The writing is a neat, regular cursive of the xiiith or xivth cent. They contain—

Portions of a discourse (numbered ܠܐ) by Andrew, a priest of Jerusalem, generally called Andrew of Crete, on the Death and Burial of the blessed Virgin Mary: ܡܐܡܪ ܕܐܢܕܪܐܘܣ ܩܫܝܫܐ ܕܐܘܪܫܠܡ ܥܠ ܡܘܬܗ ܘܩܒܪܗ ܕܡܪܝܡ ܐܡܗ ܕܐܠܗܐ. Beginning: ܫܡܥܘ ܗܠܝܢ ܕܐܚܝ ܘܪܚܡܝ ... ܕܐܢ ܐܝܬ ܒܟܘܢ ... ܕܐܢ ܐܝܬ ܒܟܘܢ ... ܕܐܢ ܐܝܬ ܒܟܘܢ

DCCVII.

Vellum, about 9½ in. by 6⅜, consisting of 71 leaves (Add. 12,172, foll. 65—135), a few of which are much soiled and slightly torn. The quires, eight in number, are signed with letters. Leaves are missing at the beginning, as well as after foll. 67, 71, 74, and 78. There are from 31 to 37 lines in each page. This manuscript is written by two hands (foll. 65—78 and foll. 79—135), both apparently of the ixth cent.

1. The first portion, foll. 65—78, contains a collection of letters of Jacob of Edessa; viz.

a. Part of a long letter in heptasyllabic metre, imperfect both at the beginning and end. Fol. 65 *a*. At the commencement Jacob speaks of the three creative agencies, God (ܐܠܗܐ), Nature (ܛܒܥ), and Mind (ܪܥܝܢ), fol. 65 *a*: . ... He then addresses the mind, warning it against too great presumption, fol. 66 *a*: ... ; speaks of the opportunity afforded him of showing his skill as a poet (creator, maker, ποιητής); and quotes a part of a letter which he had received (fol. 67 *b*), in which the writer says that he regards every wise man, whether residing far or near, whether personally known to him or not, as a friend, and consequently claims Jacob as such: ... . Jacob in return praises the writer's philanthropy and eagerness in searching after wisdom; enlarges on the worthlessness of human judgments (ܡܬܩܠܬ ܡܬܩܠ), citing passages from an unnamed author (ܠܐ ... ܡܬܠܝܢ, fol. 69 *a*) and from a Greek poet, fol. 69 *b*, ... ; and finally exhorts him to seek after wisdom, not merely in words, but also in deeds, fol. 69 *b*: ... .

b. Letter to Eustathius of Dārā, ...

ܐܝܪ ,ܒܠܥܡ, fol. 70 *a*, beginning: ܐܝܪ ܕܐܬܐ ܒܬܪ ܚܠܦ ܡܠܐ ܕܐܪ ,ܒ ,ܐܡܪ ܒܪ ܡܠܟܐ ܕܐܬ

e. To the same, regarding the place of the letters ι and κ in the Greek alphabet, beginning, fol. 73 *b*: ܐܝܬ ܠܝ ܡܠܬܐ ܕܐܝܬ ܒܗ ... ; ending, fol. 74 *a*, ... ; ending, fol. 74 *b*: ... .

f. To the same, beginning, fol. 74 *b*: ... . Only a few lines of this letter remain.

g. To the same (see fol. 75 *b*, where the name of Eustathius is explained to mean ...), regarding the relative merits and demerits of the East and the West. It is imperfect at the beginning, and commences with a quotation from a letter of Eustathius, in which he charges Jacob with having unduly disparaged the West, fol. 75 *a*. ... ; and ends thus: ... .

h. To the priest Abraham, ..., on the vine and its cultivators, but with a hidden meaning, for it begins, fol. 77 *a*: ... .

i. To the sculptor Thomas, ..., containing notes of questions (...) to be put to certain Nestorians; beginning, fol. 77 *b*: ...

At the end of this letter there is a subscription, stating that this part of the manuscript was written by one John of Ḥiṣn Kīfā, from the convent of Maryaba, for a monk named Ḥabīb, belonging to the convent of the Occidentals: ...

Then follows, apparently in a different hand, a letter of Jacob of Edessa, addressed to one ... (*Κύριος*, with the diminutive termination, as in ..., ...) of Dārā: ... It is composed in dodecasyllabic metre, and begins, fol. 78 *a*: ... It is imperfect at the end.

2. The second portion of this manuscript, foll. 79—134, contains seventeen letters of Jacob of Edessa, addressed, with one exception, to John the Stylite of ... (see Add. 21,154, fol. 264 *b* seqq., and 291 *a*, where the name is spelled ...). Title, fol. 79 *a*: ...

a. Letter to John the Stylite, beginning, fol. 79 *a*: ... Jacob invites John to lay before him any difficulties that may occur in his studies, and treats of some passages in two homilies ascribed to Jacob (of Batnae), but in reality neither by him nor by Ephraim, but the composition of some petty rhetorician (fol. 79 *b*: ...

To enable others to identify these homilies the first words of each are quoted, fol. 80 *b*:

This letter has been edited, with a translation and notes, by Dr. R. Schröter, in the Zeitschrift der D. M. G., Bd. xxiv., p. 261.

b. To the same, fol. 81 *a*, beginning,

. It is devoted chiefly to the reconciliation of 2 Peter, ch. ii. 5, where Noah is called *ὄγδοος δικαιοσύνης κῆρυξ*, with those passages of the Bible which make him the eleventh from Adam. The Glaphyra of Cyril is cited, fol. 82 *a*.

d. To the deacon George, , fol. 83 *a*, beginning: . It solves questions raised by him in regard to a passage in the 25th madrāshā of Ephraim on the Nativity of our Lord: ,

e. To John the Stylite, fol. 85 *a*, beginning: ... In this letter Jacob replies, first, to the question, why the feast of the Invention of the Cross is celebrated on the 14th of Ilūl, and what is the tradition of the Church regarding it, fol. 85 *b*: ...

He mentions his having consulted the ecclesiastical history of Socrates to no purpose. The remainder of the letter is occupied with the explanation of a passage in the 44th madrāshā of Ephraim on faith, ... , Opera, t. iii., p. 79.

f. To the same, fol. 87 *b*, beginning: ... It treats of difficulties raised about passages in the Gospels, especially regarding the descent of Christ from David, it being nowhere stated in Scripture that the Virgin Mary was of the line of David. On fol. 89 *a* Jacob alludes to apocryphal writings: ... After citing various passages from the prophets to show that the Messiah was the son of David, he proceeds to argue from the book of Daniel, ch. ix. 20—27, that the Messiah is really come, and that therefore the expectation of the Jews is vain.

g. To the same, fol. 91 *a*, beginning: ... Jacob replies to only two questions out of a number that had been put to him by John. — *a*) Why, in calculating the Jewish passover,

the years of the world are generally fixed at 5180, to which are added the years of the Seleucian era, whereas Eusebius reckoned the years of the world at 4888? ܟܠܐ ܕܐ ܕܠ ܐܢ ܕܠ ܐܠܦ ܫܡܢ̈ܐ ܕܥܠܡܐ ܕܐܝܟ ܕܐܣܒܝ ܐܠܐ ܕܐܦ ܫܢ̈ܝ ܕܐܣܟܢܕܪ ܕܐܠ ܕܐ ܕܐ ܫܢ̈ܝ ܕܐ ܕܐ ܫܢ̈ܝ ܕܐ ܕܐ ܫܢ̈ܝ

ܐ ܐܓܪܬܐ ܕܐܦ ܥܠ ܗܢܐ ܣܦܪܐ ܕܚܟܡܬܐ ܫܪܝ ܡܠܦܢܐ . — As an appendix to this letter, we find, fol. 96 *b*, a scholion on the book of Wisdom, beginning: ܟܬܒ ܒܬܪ ܗܠ ܕܐܡܪ ܒܣܦܪ ܚܟܡܬܐ ܕܫܠܡܘܢ ܒܪ ܕܐܘܕ ܒܬܪ ܗܠ ܕܐܡܪ ܒܣܦܪ ܚܟܡܬܐ ܕܫܠܡܘܢ ܒܪ ܕܐܘܕ ܕܐܝ ܐܢ ܐܝܬ ܠܗ ܫܘܠܛܢ ܒܥܠ ܕܝܢ

[illegible]

k. To the same, fol. 104 *a*, beginning: [illegible]. In the letter immediately preceding this, Jacob had written that, though the day of a man's death was not fixed by God on the very day of his birth, yet no man died before his time and without its being so ordered by God, fol. 104 *a*: [illegible] (sic) [illegible]. He now repeats his statement in distinct terms, fol. 104 *b*, and explains and defends it at great length, showing that his views are in accordance not only with the words of Scripture and the writings of the Fathers, but also with the sentiments of the heathen philosophers, of whom he cites Porphyry, ὁ πρὸς Νημέρτιον λόγος, fol. 107 *b*: [illegible].

l. To the same, fol. 110 *a*, beginning: [illegible]. In this letter Jacob explains some passages of Ephraim in the 2nd madrāshā against false doctrines (Opera, t. ii., p. 440), showing: *a*) who was the woman that founded the sect of the Shabbĕthāyē, and who these were; *β*) who were Ḳūḳ and the Ḳūḳāyē; and *γ*) who was the Pālūṭ mentioned by Ephraim: [illegible]. This letter has been published in the Journal of Sacred Literature, 4th Series, vol. x., p. 430. See also the Zeitschrift der D. M. G., Bd. xxiv., p. 296.

m. To the same, fol. 111 *b*, beginning: [illegible]. In this

letter Jacob replies to 18 questions of John. *α*) The reason of the Divine utterance in Gen. xv. 13. — *β*) Whether it is true, as they say, that there was no writing and no letters before Moses? This was affirmed by Athanasius, for the purpose of ridding the Church of apocryphal books (ܟܬܒ̈ܐ ܓܢܘܙ̈ܝܐ), even though that of Enoch had to be sacrificed with them; but Jacob answers in the negative. We might as well say, with Basil, that there was no wine before the flood. The genuineness of the book of Enoch is proved by its being cited by the apostle Jude; and we have Jewish traditions to the effect that Amram taught Moses the Hebrew as well as the Egyptian letters in Pharaoh's house.—*γ*) Who was the Ethiopian woman mentioned in Num. xii. 1? Not Zipporah, but the daughter of an Ethiopian king, whose city Moses besieged and captured, when he was in Pharaoh's service, as is narrated in Egyptian history, fol. 115 *a*. —*δ*) What was the pride of Satan, on account of which he fell from his brightness and became dark? What was the envy wherewith he envied? and if the time be known when he suffered thus? — *ε*) How we should understand Job, ch. ii. 6? and whether Moses wrote the book of Job? ܟܬܒ ܡܘܫܐ ܐܝܟ ܕܐܫܬܟܚ ܐܝܘܒ ܒܣܦܪܗ. *ϛ*) What are Behemoth (ܒܗܡܘܬ), the bird called ܛܦܪ ܥܩܣ (Job xxxix. 13), and Leviathan (ܠܘܬܢ)? Behemoth means in Hebrew ܒܗܡܐ; ܛܦܪ ܥܩܣ, ܦܪܚܐ ܕܥܩܣ; and Leviathan, ܠܘܬܢ, i.e. ܚܝܐ ܪܒܐ. The Behemoth are locusts, ܩܛܝ; Leviathan is κῆτος, and applicable metaphorically to Satan; the ܛܦܪ ܥܩܣ is an Indian bird, called the ܛܦܪ ܦܝܠ or "elephant-bird," because it carries off and devours young elephants.— *ζ*) Who was the Zacharias mentioned in Matth. xxiii. 35, Luke xi. 51? and why was he put to death? According to Jacob, he was Zacharias the father of John the Baptist.—*η*) Whether the son of the widow of Zarephath (1 Kings xvii. 17—24) was Jonah the prophet? whether Tiglath-pileser, the king of the Assyrians, was king of Nineveh in the time of Jonah? and which is the correct reading in Jonah iii. 4, 40 days or 3 days? The first question is answered in the negative, the only authority for the statement being the "Lives of the Prophets," falsely ascribed to Epiphanius, ܟܬܒ ܕܚܝ̈ܐ ܕܢܒ̈ܝܐ ܕܐܦܝܦܢܝܘܣ ܩܫܝܫܐ ܘܐܡܪ ܕܝܘܢܢ ܗܘ ܒܪ ܐܪܡܠܬ ܐܬܬܒ̈ܝ ܕܐܝܠܝܐ ܢܒܝܐ ; the second Jacob leaves undecided, though he thinks it probable; as to the third, he prefers the reading of the LXX., ἔτι τρεῖς ἡμέραι. — *θ*) What are the wild gourds mentioned in 2 Kings iv. 39?— *ι*) Obadiah the prophet was probably the third captain of fifty, 2 Kings i. 13, and the husband of the widow, 2 Kings iv. 1. — *ια*) The articles carried away from the temple by the Babylonians, as narrated in 2 Kings, were those made by Solomon. The ark, altar, golden table, etc., made by Moses, which had been carefully stored up since the time of Solomon, were conveyed away secretly by Jeremiah during the siege, and deposited in the cave on mount Nebo, where Moses was buried, the site of which is unknown. This is what is meant in the epistle of Baruch by the words ܗܘ ܕܐܡܪ ܕܐܝܟ ܩܕܡ ܐܬܟܢܫ ܩܕܫܐ (compare de Lagarde's Libri vet. Test. apocryphi, p. 89, line 17).— *ιβ*) Of the rock that emitted water, ܟܐܦ ܐܬܟܢܫ ܒܟܬܒ ܒܪ ܣܝܪܐ, Jacob declines to speak; but answers John's question regarding Zeruiah the mother of Joab, Abishai and Asahel, and Abigail the mother of Amasa, the son of Jether.— *ιγ*) The Psalms were not all written by David; some were composed by the sons of Korah, viz. Asaph,

Ethan and Heman; others by Moses, Jeremiah, Solomon, Jeduthun, etc.— *iδ*) Whether the Jews were called Hebrews (ܥܒܪܝ) from Eber (ܥܒܪ)? and whether Hebrew is the primeval language? Both questions are answered in the affirmative. Regarding the former Jacob says: ܐܦ ܡܢ ܕܐܡܪ ܥܒܪ ܐܢ ܠܐ ... ܐܝ ܕܐܡܪ ܥܒܪ ܐܢ ... ܐܝ ܕܐܡܪ ... ܐܝ ... ܐܝ ... ܐܝ

ܫܡܗ ܕܡܪܝ ܥܡ ܬܠܡܝܕܘܗܝ ܠܐ ܗܘ ܢܩܘܕܝܡܘܣ ܐܠܐ ܐܝܟ ܕܐܡܪ ܐܝܢܘܢ ܐܠܥܙܪ ܕܒܝܬ ܥܢܝܐ ܗܘ ܕܐܬܝܠܦ ܠܗ ܐܦ ܥܠ ܗܘ ܐܬܢܐ ܕܐܪܟܒ ܥܠܝܗ ܡܪܢ ܠܝܪܘܫܠܡ. — γ) On 2 Corinth. xii. 7. — δ) Philip, who baptized the eunuch of Candace and converted the Samaritans, was not Philip the apostle, but a deacon of the Church. Having spoken of Candace as "queen of Sheba" (ܫܒܐ), instead of "queen of the Ethiopians" (ܐܬܝܘܦܝܐ), Jacob explains his reason for so doing. — ε) On S. John's Gospel, ch. xix. 25. The Virgin Mary had no sister according to the flesh, ܐܠܐ ܐܚܬ ܠܐܚܐ ܕܐܒܘܗܝ ܘܐܡܗ ܕܡܫܝܚܐ ܕܐܬܩܪܝ ܒܫܡܗ ܐܦ ܗܝ ܡܪܝܡ ܐܡܗ ܕܝܘܚܢܢ ܘܝܥܩܘܒ ܘܫܡܥܘܢ ܘܝܗܘܕܐ ܕܐܬܩܪܝܘ ܐܚܘܗܝ ܕܡܪܢ ܒܣܦܪ ܡܪܩܘܣ ܘܒܣܦܪ ܠܘܩܐ ܘܒܣܦܪ ܡܬܝ ܘܒܣܦܪ ܝܘܚܢܢ ܕܐܬܩܪܝ ܒܫܡܗ

The third: Isaac, also of Edessa, who at first, in the time of the bishop Paul, was orthodox, but afterwards, in the time of the bishop Asclepius, joined the Nestorians. — *θ*) Of the Magi, who came from Persia at the birth of our Saviour. They were not three in number, but twelve, . — *ι*) Some one had asked John, why the Jews worshipped towards the south (). This question is ridiculous, says Jacob, for both the Jews and the Mohammedans () worship, not towards any particular quarter of the heavens, but towards Jerusalem and the Ka'ba (). The man should have asked, towards what direction the Jews worshipped in the tabernacle of Moses and the temple of Solomon, viz. towards the west. So also did our Saviour, . — *ια*) On Ezekiel, ch. xxxvii. 1—14. .

ιβ) On the distinction between , , and , fol. 124 *b*: .

ιγ) On the clause in the Creed, "to judge the quick and the dead," , and on Philipp. ii. 10.

ο. To the same, fol. 126 *b*, beginning: . On Acts, x. 34, 35, and Rom. ii. 10, 11.

π. To the same, fol. 129 *b*, beginning: . On 1 Sam. xviii. 10; xv. 35 and xix. 23, 24; xxviii. 7, seqq.; xvi. 22, 23, and xvii. 55.

ϙ. To the same, fol. 134 *a*, beginning: . On Daniel, Joachim and Susanna. This letter has been left unfinished by the scribe.

On fol. 135 *b* there is a note, stating that the manuscript belonged to the convent of S. Mary Deipara: .

ܕܫܡܝܐ ܕܒܝܬ ܡܪܝ ܐܒܐ ܕܒܝܬ ܐܘܣܒܝܘܣ ܕܒܩܪܒ ܦܠܚܐ ܕܐܦܡܝܐ ܘܒܬܪ ܕܫܡܗ ܡܪ ܝܘܚܢܢ ܐܒܐ ܕܗܢܘ ܒܝܬ ܐܘܣܒܝܘܣ ܘܒܬܪ ܕܫܡܗ ܡܪ ܝܘܚܢܢ ܐܒܐ ܕܗܢܘ ܒܝܬ ܐܘܣܒܝܘܣ ܘܒܬܪ ܕܫܡܗ ܡܪ ܝܘܚܢܢ ܐܒܐ ܕܗܢܘ ܒܝܬ ܐܘܣܒܝܘܣ ÷ ܐܡܝܢ .

[Add. 12,172, foll. 65—135.]

DCCVIII.

Vellum, about 9⅞ in. by 7¼, consisting of 120 leaves, many of which are much stained and torn, especially foll. 1, 10—12, 21, 24, 30, 34, 36, 39—41, 101, 108, 109, 115, and 117—120. The quires, signed with letters, are 13 in number. Leaves are wanting after foll. 30, 109, 115, 117, 119, and 120. Each page is divided into two columns, of from 27 to 34 lines. This manuscript is written in a rather inelegant hand of about the xth cent., and contains—

The first volume of the Commentary of Daniel of Ṣalach, ܕܥܠ ܡܙܡܘܪ, (see Assemani, Bibl. Or., t. i., p. 495), on the Psalms, comprising Pss. i—l. Title, fol. 1 *a*: . . . . . ܡܫܠ ܕܕܘܝܕ ܢܒܝܐ ܘܡܠܟܐ ܕܥܠ ܡܙܡܘܪ ܕܒܝܬ ܐܘܣܒܝܘܣ ܕܒܩܪܒ ܦܠܚܐ ܕܐܦܡܝ

Fragments of the second volume of the Commentary of Daniel of Ṣalach on the Psalms; viz. part of the homilies on Pss. li., lviii., and lxii. Title: ܡܐܡܪ ܚ[ܕ]ܫ ܕܡܪ ܕܢܝܐܝܠ ܕܒܪ ܐܠܗܐ ܥܠ ܣܗܕܘܬܐ ܕܒܝܬ ܩ[ܕ]ܫܐ ܕܡ[ܫ]ܝܚܐ ܥܠ ܡܙ[ܡ]ܪ ܕܕܘܝܕ ܢ[ܒ]ܝܐ ܕ[ܐ]ܬ ܒ[ܫ]ܢ[ܬ] ܐ[ܠ]ܦ ܘ[ܬ]ܫ[ܥ] ܡ[ܐ]ܬ ܫ[ܢ]ܝ ܕ[ܥ]ܠ ܕ[ܝ]ܘ[ܢ]ܐ ܕ[ܒ]ܪ ܡ[ܪ]ܝ ܕ[ܐ]ܬ[ܝ]ܠ[ܕ]

Chapp. i.—vi. are wanting.

Chap. vii., imperfect. Fol. 26 *a*.

Chap. viii. ܗܠܟ ܡܢ ܒܝܬ ܐܒܐ ܕܐܠܗܐ ܘܐܬܝ ܠܐܪܥܐ ܕܟܢܥܢ ܘܫܪܐ ܒܟܪܟܐ ܒܝܬ ܐܝܠ ܘܢܣܒ ܠܗ ܐܢܬܬܐ ܡܢ ܒܢܝ ܟܢܥܢ ܘܫܟܒ ܥܡܗ ܒܝܬ ܐܒܝܗ ܘܐܬܝ ܠܐܪܥ ܝܗܘܕܐ

Succensus: foll. 28 *b*, 38 *b*.
Theodoret: fol. 26 *a*.

[Add. 17,197, foll. 26—46.]

DCCXII.

Vellum, about 9½ in. by 6⅛, consisting of ten leaves (Add. 12,172, foll. 55—64), the first and last of which are much torn. Each page has from 26 to 30 lines. The writing is partly Estrangĕlā, partly cursive, of the ix^th^ cent. This manuscript contains—

A discourse of Simeon, *νοσοκόμος* of the great *ξενοδοχεῖον* of Edessa,* on the Return of the Jews from the Captivity at Babylon, and on the Seventy Weeks of the prophet Daniel: ܡܫܚܐ] ܡܐܡܪ ܕܠ ܡܝܟܐܝܠ . ܕܠ ܥܩܒ ܕܢܒܝܐ . ܕܠ [ܕܢ] [ܕܢܒ]ܐ ܠܡܥܒܕ ,ܡܝܟܐ ܡܫܝ ܕܡܫܬܒܝ . Beginning, fol. 55 *b*: ܐܡܪ ܠܗ ܠܐ ܡ ܕܠ ܐܡܪ ܕܢܒܝܐ ܕܢ ܕܠ : ܕܠ ܕܢܒܝ ܕܢ ܕܠ . ܕܠ ܐܬܝ ܕ ܐܡܪ . ܕܠ ܡܫܝܚܐ ܠܡ ܕܢܒܝܐ : ܥܩܒ ܕܠ ܕܢ ܕܠ . ܕܠ ܕܠ ܕܢ ܕܠ ܕܢ ܕܠ ܕܢ

times cites the Septuagint version of the Scriptures, ܬܫܥܝܢ ܦܫܩ; e.g., Exodus, fol. 149 *a*; Isaiah, fol. 107 *b*; and Jeremiah, fol. 138 *a*.

Of his other authorities the principal are :—

John (Chrysostom), ܡܪܝ ; e.g. foll. 12 *b*, 19 *a*, 20 *a*, 23 *a*, 29 *a*, 30 *b*, 32 *b*, 36 *b*, and 39 *a*.

Jacob (of Batnae), ܝܥ ,ܡܪ ܝܥܩܘܒ, the extracts from whose writings are numerous, and generally written on the margins.

Theodore (of Mopsuestia), ܬܐܘܕܘܪܘܣ; e.g. foll. 15 *a* and 19 *a*. See Sachau, Theodori Mopsuesteni fragmenta Syriaca, pp. ܟܐ and 62.

Ephraim, ܐܦܪܝܡ. Fol. 29 *a*.

Cyril (of Alexandria), ܩܘܪܝܠܘܣ. Fol. 204 *a*.

He also quotes the Sibylline Oracles, ܣܝܒܘܠܐ, fol. 144 *b*: ܐܡܪ ܫܡܥܘܢ ܥܠ ܗܢܘ ܕܐܬܐ ܒܣܘܦ ܕܥܠܡܐ ܘܢܬܠ ܠܗ ܡܠܟܘܬܐ ܕܫܡܝܐ ܘܢܗܘܐ ܒܥܠܡ ܥܠܡܝܢ. The same work is cited on fol. 141 *b* under the name of ܣܓܝܬܐ (i.e. sagas; sagæ=divinatrices, sibyllæ): ܐܡܪ ܐܦ ܣܓܝܬܐ ܕܐܡܪܢ ܒܫܘܠܡ ܕܐܬܐ ܡܫܝܚܐ ܘܢܫܠܡ ܠܟܠ ܒܢܝ ܐܢܫܐ ܘܢܬܬܝ ܠܗ ܡܠܟܘܬܐ ܕܫܡܝܐ ܘܢܗܘܐ ܒܥܠܡ ܥܠܡܝܢ. ܐܠܐ ܕܐܡܪ ܐܢܐ ܠܟ ܡܪܝ ܕܐܦ ܒܗ ܐܝܬ ܠܟ ܫܘܒܚܐ ܘܬܫܒܘܚܬܐ ܠܐܠܗܐ ܕܫܡܝܐ ܘܠܡܠܟܗ ܕܫܠܡܐ ܕܐܬܐ ܠܡܫܠܡ ܠܟܠ ܒܢܝ ܐܢܫܐ ܘܢܬܬܝ ܠܗ ܡܠܟܘܬܐ ܕܫܡܝܐ ܘܢܗܘܐ ܒܥܠܡ ܥܠܡܝܢ. And again, fol. 149 *a*: ܐܡܪ ܐܦ ܣܓܝܬܐ ܕܐܡܪܢ ܒܫܘܠܡ ܕܐܬܐ ܡܫܝܚܐ ܘܢܫܠܡ ܠܟܠ ܒܢܝ ܐܢܫܐ ܘܢܬܬܝ ܠܗ ܡܠܟܘܬܐ ܕܫܡܝܐ ܘܢܗܘܐ ܒܥܠܡ ܥܠܡܝܢ. ܐܠܐ ܕܐܡܪ ܐܢܐ ܠܟ ܡܪܝ ܕܐܦ ܒܗ ܐܝܬ ܠܟ ܫܘܒܚܐ ܘܬܫܒܘܚܬܐ ܠܐܠܗܐ ܕܫܡܝܐ ܘܠܡܠܟܗ ܕܫܠܡܐ ܕܐܬܐ ܠܡܫܠܡ ܠܟܠ ܒܢܝ ܐܢܫܐ ܘܢܬܬܝ ܠܗ ܡܠܟܘܬܐ ܕܫܡܝܐ ܘܢܗܘܐ ܒܥܠܡ ܥܠܡܝܢ. ܐܠܐ ܕܐܡܪ ܐܢܐ ܠܟ ܡܪܝ ܕܐܦ ܒܗ ܐܝܬ ܠܟ ܫܘܒܚܐ ܘܬܫܒܘܚܬܐ ܠܐܠܗܐ ܕܫܡܝܐ ܘܠܡܠܟܗ ܕܫܠܡܐ ܕܐܬܐ ܠܡܫܠܡ ܠܟܠ ܒܢܝ ܐܢܫܐ ܘܢܬܬܝ ܠܗ ܡܠܟܘܬܐ ܕܫܡܝܐ ܘܢܗܘܐ ܒܥܠܡ ܥܠܡܝܢ. ✣ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ܗܘܐ ܗܘܐ ܗܘܐ.

See the Oracula Sibyllina, ed. Friedlieb, book viii., vv. 287—296.

Εἰς ἀνόμων χεῖρας καὶ ἀπίστων ὕστερον ἥξει,
Δώσουσι δὲ Θεῷ ῥαπίσματα χερσὶν ἀνάγνοις,
Καὶ στόμασι μιαροῖς ἐκπτύσματα φαρμακόεντα.
Δώσει δ' εἰς μάστιγας ἁπλῶς ἁγνὸν τότε νῶτον·
Καὶ κολαφιζόμενος συγήσει, μήτις ἐπιγνῷ,
Τίς τίνος, ἢ πόθεν ἦλθεν, ἵνα φθιμένοισι λαλήσῃ.
Καὶ στέφανον φορέσει τὸν ἀκάνθινον· ἐκ γὰρ ἀκανθῶν
Τὸ στέφος ἐκλεκτῶν ἁγίων αἰώνιον ἥξει.
Πλευρά τε νύξουσι καλάμῳ διὰ τὸν νόμον αὐτῶν.

Another work is twice cited under the name of ܡܫܬܐ, viz. fol. 87 *b*: ܐܡܪ ܐܦ ܡܪܝ ܕܫܠܡ ܠܟ ܡܪܝ ܕܐܬܐ ܒܣܘܦ ܕܥܠܡܐ ܘܢܬܠ ܠܗ ܡܠܟܘܬܐ ܕܫܡܝܐ ܘܢܗܘܐ ܒܥܠܡ ܥܠܡܝܢ. ✣ ܐܡܝܢ ܘܐܡܝܢ ܗܘܐ. And again, fol. 116 *a*, the same passage, with the addition of the word ܡܪܢ at the end.

The somewhat pompously worded colophon of the Gospel of S. John runs as follows, fol. 164 *a*. ܫܠܡ ܠܝܘܚܢܢ ܫܠܝܚܐ ܘܚܒܝܒܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܐܬܝܠܕ ܡܢ ܡܪܝܡ ܒܬܘܠܬܐ ܒܒܝܬ ܠܚܡ ܒܐܪܥܐ ܕܝܗܘܕܐ: ܐܬܝܠܕ ܒܫܢܬ ܬܫܥ ܡܐܐ ܘܫܒܥܝܢ ܘܬܪܬܝܢ ܠܐܓܪܘܬܐ ܕܐܠܟܣܢܕܪܘܣ ܡܠܟܐ ܕܝܘܢܝܐ. ܘܐܬܝܠܕ ܒܫܢܬ ܫܒܥ ܡܐܐ ܘܫܒܥܝܢ ܘܬܪܬܝܢ ܠܐܓܪܘܬܐ ܕܐܠܟܣܢܕܪܘܣ ܡܠܟܐ ܕܝܘܢܝܐ. ܘܐܬܝܠܕ ܒܫܢܬ ܫܒܥ ܡܐܐ ܘܫܒܥܝܢ ܘܬܪܬܝܢ ܠܐܓܪܘܬܐ ܕܐܠܟܣܢܕܪܘܣ ܡܠܟܐ ܕܝܘܢܝܐ. ✣ ܐܡܝܢ ✣ ✣ ✣

ܟܬܒܗ ܕܝܠܗ ܕܚܪܝܬ ܒܪ ܫܝܫܝܢ ܕܡܢ ܒܝܬ ܓܢܙܐ ܕܫܡ ܡܪܝܡ ܕܒܝܪܐ ܕܐܬܪ ܠܡܢ ܕܢܫܬܟܚ ܠܗ ܐܘ ܢܙܕܡܢ ܠܗ ܒܛܠ ܠܗ ܘܠܐ ܢܬܬ ܠܗ ܐܠܐ ܠܡܢ ܕܢܩܪܐ ܒܗ ܘܢܫܬܡܫ ܒܗ ܒܫܡ ܡܪܝܡ ܕܒܝܪܐ ܘܠܡܢ ܕܢܫܬܡܫ ܒܗ ܒܫܡ ܐܚܪܢ ܐܦ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܠܡܢ ܕܢܩܪܐ

2. Then follows a chronological and historical section, entitled ܟܬܒܐ ܕܚܘܫܒܢ ܕܕܪܐ ܘܫܢܝ ܕܡܢ ܐܕܡ ܥܕ ܗܫܬܐ ܕܐܝܬ ܒܗ ܐܦ ܕܫܢܝ ܕܡܢ ܗܫܬܐ ܥܕ ܫܢܬ ܬܫܥ ܕܡܠܟ ܐܒܓܪ ܒܪ ܐܒܓܪ ܕܐܬܘܪ ܘܕܡܠܟ ܒܗ ܫܡܥܘܢ ܒܪ ܩܠܦܐ ܕܐܬܩܪܝ ܟܐܦܐ, or "Account of the generations, races, and years, from Adam down to the present day." Like other Syriac works of the kind, it is chiefly based, in its earlier portions, upon the Chronicle of Eusebius. Beginning, fol. 93 *a*: ܟܠ ܡܕ ܕܐܬܐ ܠܥܠܡ ܐܦ ܕܐܬܐ ܠܐ ܐܫܟܚ ܐܠܐ ܕܐܬܐ ܐܬ ܟܠ ܡܕ ܕܐܬܐ ܠܥܠܡ ܕܐܬܐ ܐܬ ܟܠ ܡܕ ܕܐܬܐ ܠܥܠܡ ... ܐܬ ܟܠ ܡܕ ܕܐܬܐ ܠܥܠܡ ... ...

Ḥārith bar Sīsīn, ..., similar to that in Add. 14,682. It is followed by an enumeration of the number of homilies composed by John Chrysostom on each of the Pauline epistles: ..., fol. 140 *b*.

On fol. 102 *a* there is a note, stating that the book was presented to the convent of S. Mary Deipara, when Ṣalībā was abbat, by the patriarch Abraham (or Ephraim, who sat A.D. 977—981; see Renaudot, Hist. Patr. Alexandr. Jacobit., p. 366). ... (sic) ... (sic) ... .

Another note, on fol. 141 *a*, gives the date A. Gr. 1356, A.D. 1045, but the name of the writer has been erased. ... (sic) ... (sic) ... .

[Add. 14,683.]

DCCXV.

Vellum, about 8 in. by $5\frac{3}{8}$, consisting of 79 leaves, some of which are slightly soiled and torn, especially foll. 12, 62, 63, and 73. The quires, signed with letters, are nine in number, but several leaves are wanting after fol. 1, and a single leaf after fol. 26. There are from 17 to 26 lines in each page. This volume is written in a rather inelegant

On fol. 140 *b* there is a note by the scribe,

Estrangĕlā, apparently of the viii^th^ cent., and contains—

The Disputation of Sergius Stylites, of ܚܘܣܝܐ or ܚܘܣܝܐ (جُوسِيَة near Ḥimṣ?), with a Jew, concerning the Sonship of Christ: ܗܘ ܕܐܡܪ ܠܗ ܒܪ ܐܢܬ ܠܐ ܐܝܬ ܠܗ ܐܒ ... ܐ

Works of Antonius Rhetor of Tagrīt (see Assemani, Bibl. Or., t. ii., p. 345).

1. A treatise on Rhetoric. Title, fol. 1 *b*: ... (ἀπόδειξις, marg. ...) ... Chap. i. ... Fol. 1 *b*.

Chap. ii. ... Imperfect. Fol. 2 *b*.

Chapters iii. and iv. are wanting.

Chap. v. Imperfect at the beginning. Fol. 3 *a*.

Chap. vi. ... Fol. 3 *b*.

Chap. vii. ... Imperfect. Fol. 4 *a*.

2. Various metrical compositions, written with rhyme, the style and language of which are often very intricate and hard to be understood.

a. Consolatory epistle addressed to one Euphemius, imperfect at the beginning. Fol. 5 *a*. Subscription, fol. 5 *b*: ...

b. Thanksgiving to God on the part of the said Euphemius, alias 'Othmān bar 'Anbasa, of Callinicus: ... Beginning, fol. 5 *b*: ... Subscription, fol. 10 *a*: ...

c. Consolatory epistle to a son on the death of his father: ... Beginning, fol. 10 *a*: ...

d. Encomium on one Sergius: ... On the last word of this title there is the following marginal note: ... Beginning, fol. 16 *a*: ...

e. Encomium on one Joseph: ... On the last words there is the marginal note: ... Beginning, fol. 20 *b*: ...

f. Against the seditious or agitators: ... Beginning, fol. 31 *b*: ... Imperfect at the end. Part of this poem, from the beginning as far as fol. 32 *b*, 2nd col., line 7, has been edited by Professor Rœdiger in his Chrestomathia Syriaca, 2nd edit., 1868, pp. 110, 111.

g. An encomium, ..., of which only a few words remain, the greater part of the leaf having been torn away. Fol. 35 *a*.

h. Imperfect at the beginning. Fol. 36 *a*.

i. A short piece, with the heading ..., beginning, fol. 36 *a*: ...

j. Another short piece, with the heading ..., beginning, fol. 36 *a*: ...

ܡܫܟܚ ܐܢ ܐܢܫ ܠܐ ܢܫܬܘܩ ܡܢ ܥܒܕ ܛܒ̈ܐ ܕܐܠܗܐ ܘܡܢ ܡܠܐ ܕܫܘܦܪ̈ܐ ܕܐܠܗܐ ܐܢ ܐܢܫ ܠܐ ܢܫܬܘܩ ܡܢ ܥܒܕ ܛܒ̈ܐ ܕܐܠܗܐ ܘܡܢ ܡܠܐ ܕܫܘܦܪ̈ܐ ܕܐܠܗܐ ... ... Subscription, ...

k. Another, ..., beginning, fol. 36 *b*: ... Subscription, ...

l. Another, ..., beginning, fol. 36 *b*: ... Subscription, ...

m. Another, ..., beginning, fol. 37 *a*: ... Subscription, ...

n. A discourse against those who do violence unto grace (the thankless or ungrateful): ... Beginning, fol. 37 *b*: ...

On fol. 41 *b*, at the foot of the page, there once stood a note in a different hand, which has been carefully erased, with the exception of the first three words, ..., ...

On fol. 42 *a* there is a note of still later date, stating that this book belonged to the convent of S. Mary Deipara, and concluding with a tremendous anathema. ...

[Add. 17,208.]

DCCXVIII.

Paper, about 12⅛ in. by 6⅞, consisting of 42 leaves (Add. 14,726, foll. 87—128), of which the last is slightly torn. The quires, four in number, are signed with letters. There are from 34 to 38 lines in each page. This manuscript is written in a good, regular hand, apparently of the xth cent., and contains—

1. A work of Antonius of Tagrīt on the good Providence of God, in four discourses.

a. , beginning: Fol. 87 *b.*

b. , beginning: Fol. 99 *a.*

c. , beginning: Fol. 105 *a.*

d. , beginning: Fol. 114 *b.*

Subscription, fol. 125 *a*:

2. Prayers composed with rhyme by Antonius of Tagrīt; viz.

a. , beginning: Fol. 125 *a.*

b. , beginning: Fol. 125 *a.*

c. , evening-prayer, beginning: Fol. 125 *a.*

d. , prayer for the pious dead, beginning: Fol. 125 *a.*

Subscription, fol. 125 *b*:

3. A homily of John Chrysostom on the parable of the ten Virgins:

ܠܐܘܟ. Fol. 125 *b*. See Opera, t. viii., p. 666.

A reader named Simeon has recorded his name on fol. 87 *a*: ܫܡܥܘܢ ܩܪܝܐ ܗܘ.

[Add. 14,726, foll. 87—128.]

DCCXIX.

Vellum, about $10\frac{3}{8}$ in. by $6\frac{7}{8}$, consisting of 70 leaves. The quires, signed with letters, are 7 in number, but some leaves seem to be wanting at the end. Each page is divided into two columns, of from 29 to 38 lines. This volume is written in a good, regular hand, of the ixth or xth cent., and contains—

The works of Nonnus (ܢܘܢܝ, ܢܘܢܐ, ܢܝܢܐ), archdeacon of Nisibis;* viz.

1. A letter to a person unnamed, who asked him how Christians were to prove to polytheists and infidels that God was One and not many; that this One was Three, and yet One and the Same; and that the Incarnation of God the Word, one of the holy Trinity, took place under a fitting conjunction of circumstances and as became the Deity. Fol. 2 *b*. ܠܡܫܐܠ ܗܘ ܒܫܠ ܕܐܢܫ ܠܐ ܝܕܥ ܠܡܐ ܢܢܝ ܐܠܐ ܐܚܕ ܘܠܐ ܣܓܝ. ܘܐܝܟ ܗܘ ܕܐܚܕ ܗܘ ܬܠܬ ܘܐܝܟ ܗܘ ܕܬܠܬ ܗܘ ܐܚܕ ܘܗܘ ܒܥܝܢ ܗܘ. ܘܐܝܟ ܗܘ ܕܡܫܝܚܐ ܡܠܬܐ ܕܐܠܗܐ ܡܢ ܚܕ ܡܢ ܬܠܬ ܩܢܘܡ̈ܐ ܐܬܝܠܕ ܒܙܒܢ ܫܦܝܪ ܘܐܝܟ ܕܫܦܝ ܠܐܠܗܘܬܐ.

2. A controversial theological treatise, consisting of four discourses, composed by him, when in prison, against Thomas the Nestorian, metropolitan of Beth-Garmai.† Fol. 20 *a*. ܡܐܡܪ ܕܐܢܐ ܥܒܕ ܚܛܝܐ ܘܣܓܝ ܠܥܠ ܡܢ ܕܐܬܐ ܥܠ ܡܪܝ ܬܐܘܕܘܣ ܕܐܦ ܗܘ ܒܒܝܬ ܣܗܕܐ ܒܒܝܬ ܓܪܡܝ ܕܐܬܐ ܡܢ ܡܕܝܢܬ

3. A letter to an anonymous correspondent, who propounded to him in a note (ܦܝܬܩܐ, *pitáke, pittákion*) a question regarding the two natures in Christ. Fol. 62 *a*.

4. A letter in reply to one from a monk named John. Fol. 66 *b*.

b. Fol. 30 *a*:

c. Fol. 39 *a*:

d. Fol. 46 *b*:

On fol. 63 *a* the question is repeated thus:

ܕܒܝܫ ܐܝܟ ܕܐܬ ܒܗ ܒܫܘܠܡ ܕܐܬ ܒܗ ܒܫܘܠܡ ܕܐܬ ܒܗ ܒܫܘܠܡ

The Homilies or Dissertations of Moses bar Kīphā, on the principal Festivals of the Church, with some other discourses by the same writer. See Assemani, Bibl. Or., t. ii., p. 131, no. 9. Title, fol. 1 *a*: ܚ ܫܠܡ ܡܡܪܐ ܥܡܕ ܡܫܝܚܐ . ܡܐܡܪ̈ܐ ܕܡܪ̈ܐ ܡܫܐ ܒܪ ܟܝܦܐ ܕܒܝܬ ܡܕܝܢܚܐ . ܐܝܟ ܕܐܬ ܒܗ ܡܫܬܡܫܢ . ܐܦ ܒܗ ܡܐ ܕܒܝܬ ܡܕܝܢܚܐ ܐܝܟ ܕܐܬ ܒܗ ܡܐ ܕܒܝܬ ܡܕܝܢܚܐ ✣ ✣ ✣ ✣ ✣

1. An Introduction, divided into four chapters.

Chap. 1. To those who induced him to write these homilies: ܡܢ ܐܝܟ ܕܐܬ ܒܗ ܡܐ ܕܒܝܬ ܡܕܝܢܚܐ ,ܡܫܬܡܫܢ ܕܐܦ

the Sunday of the Resurrection : ... Fol. 57 *a*.

12. Sermon for the Sunday of the Resurrection, ... Fol. 59 *a*.

13. On the Friday of the Confessors, ... Fol. 61 *b*. It is divided into three chapters, the third of which (fol. 63 *a*) has the special title : ...

14. On the New Sunday, ... Fol. 65 *a*.

15. On the Ascension, ..., in three chapters, of which the following are the titles.

Chap. 1. ... Fol. 67 *b*.

Chap. 2. ... Fol. 68 *a*.

Chap. 3. ... Fol. 69 *b*.

16. On Pentecost, ... Fol. 71 *a*. On fol. 73 *b* we find the heading: ...

17. On the Friday of Gold (the first Friday after Pentecost) : ... Fol. 75 *b*.

18. On the Invention of the Cross, ... Fol. 78 *b*.

19. On the Prayers used in time of Wrath and any Calamity: ... Fol. 81 *a*.

20. A chapter showing why the Messiah is called by various epithets and names: ... Fol. 83 *b*.

21. A chapter showing that the honour of the dead consists, not in their clothes, but in the alms given during their life or after their death : ... Fol. 85 *b*.

22. A chapter showing that we should all be provided with good works, so that we may be delivered from the evil spirits which encounter men on their departure from this world : ... Fol. 87 *b*.

23. Consolatory discourse at the funeral of a priest, abbat, or bishop : ... Fol. 90 *a*.

24. Consolatory discourse at the funeral of any person, ... Fol. 92 *b*. Imperfect at the end.

[Add. 17,188.]

DCCXXII.

Paper, about $10\frac{3}{8}$ in. by $6\frac{7}{8}$, consisting of 467 leaves, the first three or four of which are much torn. This manuscript is composed of 40 quires (mostly of 12 leaves), numbered with letters. Each page has from 26 to 36 lines. It is written in the ordinary, cursive character; is dated A. Gr. 1540, A.D. 1229; and contains—

The Commentary of Jacob, or Dionysius, bar Ṣalībī on the four Gospels.* Title, fol. 1 *b*, much mutilated: . . . . . ܩܪܝܢ[ܐ] . . . . . ܕܡܫ[ܝܚܐ] . . . . . ܫܪܝܪܐ ܕ[ܝ]ܥ[ܩܘ]ܒ ܠܐܚܝ . ܐܒܐ ܡܫܪ[ܝ]ܢ ܒܪ ܙܒܕܝ . ܥܡ ܟܠ ܡܫܬܕܐ ܕܡ[ܪ]ܢ ܝܫܘܥ ܡܫܝܚܐ ܕܐܠܗܐ ܡܠܦܢ ܗܘ. "(By the help of the) holy (Trinity we begin to write) the Commentary (on the holy Gospels, compiled) in brief terms, with great care, by our father Mār Dionysius, alias Jacob, bar Ṣalībī, from the works of all the commentators and expounders of the mysteries of the fear of God."

The Introduction, fol. 1 *b*, is divided in this manuscript into 44 sections, the 35th and 36th, according to Assemani and Loftus, being united. The commentary on S. Matthew begins on fol. 11 *a*; that on S. Mark, with four introductory sections, on fol. 204 *a*; that on S. Luke, with six introductory sections, on fol. 220 *a*; and that on S. John, with five introductory sections, on fol. 298 *a*.

On fol. 464 *b* there is a note, stating that this manuscript was written in the year of the Greeks 1540, A.D. 1229, by one Barṣaumā of Melitene, for his own use.

ܫܪܝܪܐ ܫܠܝܚܝܬܐ ܕܝܢܝܠܐ ܫܘܥܒܕܐ ܕܡܝܐ ܕܝܬ ܒܗ . ܫܘܥܒܐ ܫܢܬ ܐ̈ : ܒܫܢ ܐ̈ . ܥܒܕ ܫܠܡ ܒܓܠ ܫܘ ܒܫܚ ܫܠܚܡ ܫܘ̈ . ܫܡܫ ܐܠܦ ܘ̈ ܫܢ̈ ܕܡ̈ ܕܝܬ ܒܗ ܫܢ̈ ܐ̈ ܕܝ ܒܫ ܫܢ̈ ܐ̈ ܕܝ ܒܫ ܫܢ̈ ܐ̈ ܕܝ ܒܫ

DCCXXIII.

Paper, about 12⅝ in. by 8⅝, consisting of of 199 leaves, some of which are much stained and slightly torn, especially at the beginning. The greater part of fol. 28 has been cut away. The quires are without signatures. The pages are generally divided into 2 or 3 columns, and the number of lines varies from about 30 to 50. This manuscript is written in a rather inelegant, current hand, with numerous Greek vowels and other points, and is dated A. Gr. 1789, A.D. 1478. It contains—

1. The metrical Grammar of Gregory bar Hebræus ('Ebrāyā), with the scholia (see Assemani, Bibl. Or., t. ii., p. 308, no. 11; and the edition of Bertheau, Göttingen, 1843). Title, fol. 1 *b*: ܟܬܒ ܡܠܟܐ ܕܩܘܢܝܐ ܠܓܒܪܝܐ ܚܟܝܡܐ ܡܪܝ ܓܪܓܘܪ ܒܪ ܥܒܪܝܐ ܕܐܝܬ ܠܗ ܫܘܒܚܐ ܕܐܝܬ ܒܗ ܡܠܬܐ ܕܐܝܬ ܒܗ ܡܠܬܐ ܕܐܝܬ ܒܗ ܡܠܬ

ܫܒܥܝܢ ܕܒܪ ܫܡܥܘܢ ܟܐܦܐ, fol. 138 *b*.

b. The New Testament.

a. The Gospels; viz.

S. Matthew. Fol. 140 *b*.

S. Mark. Fol. 157 *a*.

S. Luke. Fol. 160 *b*.

S. John. Fol. 173 *a*.

β. The Acts. Fol. 179 *a*.

The three Catholic Epistles. ܥܕܬܐ ܕܫܠܝܚܐ. Fol. 184 *b*.

γ. The Epistles of S. Paul. Fol. 186 *a*.

3. Extracts from the writings of the Fathers on several theological subjects; viz. Cyril, fol. 197 *b*; Dionysius bar Salībī, fol. 197 *b*; Ephraim, foll. 197 *a* and *b*, 198 *a*, ܟܠܗ ܕܐܦܪܝܡ ܣܝܪܝܐ; Evagrius, fol. 197 *b*; Gregory Nyssen, fol. 198 *a*; Jacob of Batnae, fol. 197 *a*; and Michael the Patriarch, ܡܪ ܡܝܟܐܝܠ ܦܛܪܝܪܟܐ, fol. 197 *a*.

4. A short section, showing under what kings the several Prophets flourished, fol. 198 *a*: ܗܕܐ ܡܠܬܐ ܕܟܬܒ ܒܝܬ ܡܠܟ ܐܝܟ ܕܢܒܝܐ ܐܘ ܢܒܝܐ ܐܬ ܒܝܬ ܡܠܟ ܐܝܟ.

This manuscript contains various notes by its different possessors.

Fol. 1 *a*. Some prayers and part of the first Psalm (in Arabic), with the date 1790, A.D. 1479. ܗܘ ܕܟܬܒ ܠܗ ܒܫܢ ... ܕܡ ... ܒܫܢ ... (?) ܒܫܢ ... ܕܡ ... ܒܫܢ ... ܕܡ.

Fol. 198 *a*. A note, apparently written by the same person in the year 1829, A.D. 1518, giving some particulars regarding his life. ܗܘ ܕܟܬܒ ܗܠܝܢ ... ܒܫܢ ... ܕܡ ... ܒܫܢ ... ܕܡ ... ܒܫܢ ... ܕܡ

Fol. 198 *b*. Four Syriac verses in praise of the ܟܬܒ ܥܘܪ, with an Arabic translation, and a signature in secret characters. The Syriac verses are as follows.

On fol. 199 *a* there are some Syriac verses in rhymed stanzas of four lines.

On fol. 199 *b* there is a short list of Syriac words with explanations in Arabic, beginning: ܫܡ[ܫ]ܐ . ܡܢܝܐ ܐܠܗܐ . ܒܥܠ ܫܡܝܐ . ܐܪܥܐ . ܒܪ ܐܢܫ . ܐܒܐ . ܐܡ . ܒܪ ܐܚܐ . ܒܪ ܐܚܬ . ܒܥܠ ܒܝܬ . ܒܥܠ ܥܒܕ . ܒܥܠ ܣܦܪ . ܒܥܠ ܡܠܟ . ܒܥܠ ܒܝܬ ܐܠܗ ܟܢܝܫܬܐ . ܟܪ .

Also a deed of sale of the book, drawn up for the contracting parties by Ignatius 'Abdu 'llāh,* patriarch of Antioch. ܟܬܒ ܫܛܪ ܒܝܥ ܕܐܬ ܥܠ ܣܦܪܐ ܒܝܕ ܐܝܠܝܐ ܒܛܪܪܟ ܐܒܝ ܥܒܕ ܐܠܗ ܒܛܪܝܪܟ ܕܐܢ[ܛ]ܘܟܝܐ ܕܐܢ[ܛ]ܘܟܝܐ . ܣ . ܒܥܠ ܕܐ[ܪ]ܟ ܕܝܐ ܪܝܫ ܐܠܟܢ[ܣ]ܐ ܕ ܐܠܟܢ[ܣ]ܐ .

* Ignatius XVI. See Le Quien, Or. Christ., t. ii., col. 1406.

Fol. 27 *b*. A deed of sale in Arabic, dated A. Gr. 1968, A.D. 1657.

لما كان بتاريخ سنة الف وتسعماية وثمانية وستين من سنين اليونانيه قد اشترا هدا كتاب الاوضروزه والاغراماطيقي شماس مسعود من شماس ارميا ختن قس عبد الاحد بمقدار ستت قروش ريال بشهادة علي جلبي الخ ،

This volume once belonged to the monastery of al-Za'farān, as we see from the words ܕܝܪ ܕ ܙܥܦܪܢ on foll. 2 *a*, 29 *a*, and 198 *b*.

There are seals of patriarchs of Antioch and other persons on foll. 1 *b*, 16 *b*, 27 *b*, 29 *a*, and 198 *b*.

[Add. 21,580.]

DCCXXIV.

Paper, about 12⅜ in. by 8¼, consisting of 422 leaves. The quires, signed with letters as far as ܟܐ, fol. 308 *b*, are 42 in number. There are from 23 to 35 lines in each page. This volume is written in a good, regular hand, with many Greek and Syriac vowels, and dated A. Gr. 2031, A.D. 1720. It contains—

The ܟܬܒ ܥܘܪ, or "Horreum Mysteriorum," of Gregory bar Hebræus. Title,

fol. 1 *b*: ܕܬܫܥ ܠܥܠ ܒܝܬ ܦܢܝܢ ܠܡܥܘܢܬ (sic) ܡܫܝܚܐ ܟܬܒ ܒܝܕ ܚܛܝܐ ܡܠܦܢܐ ܕܐܦܣ ܒܗ ܟܬܒ ܫܘܥ ܡܠܐ ܕܐܦܣ ܒܗ ܫܬܬ ܡܫܝܚܐ ܕܐܬܪܫ ܡܫܝܚܐ ܒܝܕ ܚܛܝܐ ܡܠܦܢܐ ܕܐܦܣ ܒܗ ܕܐܬܪܫ ܡܫܝܚܐ ܒܝܕ ܚܛܝܐ .

a. The Old Testament.

a. The Pentateuch. Fol. 1 *b*.

β. The Books entitled ܟܬܒ ܕܟܬܒ ; viz.

Joshua. Fol. 78 *b*.
Judges. Fol. 83 *b*.
1 Samuel. Fol. 90 *a*.
2 Samuel. Fol. 100 *a*.
The Psalms. Fol. 110 *b*.
1 and 2 Kings. Fol. 208 *a*.
The Proverbs of Solomon. Fol. 231 *a*.
The Proverbs of Jesus the son of Sirach. Fol. 238 *a*.
Ecclesiastes. Fol. 242 *b*.
The Song of Songs. Fol. 245 *a*.
Wisdom. Fol. 249 *b*.
Job. Fol. 250 *a*.

γ. The Prophets; viz.

Isaiah. Fol. 257 *b*.
The twelve minor Prophets. Fol. 269 *b*.
Jeremiah. Fol. 282 *b*.
Ezekiel. Fol. 289 *a*.
Daniel, including Bel and the Dragon. Fol. 297 *a*.

b. The New Testament.

a. The Gospels; viz.

S. Matthew. Fol. 307 *a*.
S. Mark. Fol. 344 *a*.
S. Luke. Fol. 351 *a*.
S. John. Fol. 373 *a*.

β. The Acts. Fol. 384 *b*.
The three Catholic Epistles. Fol. 394 *b*.

γ. The Epistles of S. Paul. Fol. 397 *b*.

As an Appendix we find a list of the works of Gregory bar Hebræus, with a few particulars regarding his life, fol. 421 *b*: ܒܪ ܥܒܪܝܐ ܒܪ ܐܗܪܘܢ ܡܦܪ̈ܝܢܐ ܕܟܬܒ ܡܢ ܚܕ̈ܬ ܐ̈ܒ̈ܗ̈ܬ ܕܐ̈ܒ̈ܗ̈ܬ (see also below). Compare Assemani, Bibl. Or., t. ii., especially pp. 263 and 268 seqq.

The colophon, fol. 422 *b*, states that the volume was written by the priest Sulaimān ibn Mūsā al-Kaiyāl, A. Gr. 2031, A.D. 1720, when Mār Ignatius* was patriarch of Antioch, George ibn 'Abd al-Karīm, patriarch of Moṣul, Mār Basil catholicus of the East, and Isḥāḳ ibn 'Azār maphrian. ܟܬܒ ܗܢ ܣܦܪܐ ܕܟܬܒ ܫܘܠܝܡܘܢ ܒܪ ܡܘܫܐ ܟܝܝܠܐ ܒܫܢܬ ܬ̈ܪ̈ܥ̈ܐ ܠܝܘܢ ܒܝܡܝ ܡܪ ܐܓܢܛܝܘܣ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟ̈ܝܐ ܘܒܝܡܝ ܡܪ ܓܝܘܪܓܝ ܒܪ ܥܒܕ ܟܪܝܡ ܦܛܪܝܪܟܐ ܕܡܘܨܠ ܘܒܝܡܝ ܡܪ ܒܣܝܠ ܩܬܘܠܝܩܐ ܕܡܕܝܢ̈ܚ̈ ܘܡܪ ܐܝܫܘܥ ܒܪ ܥܙܪ ܡܦܪ̈ܝܢܐ ܕܟܠ ܡܕܝܢ̈ܚ̈ ܡܫܪ̈ܩܐ ܘܡܥܪ̈ܒܐ ܘܕܪ̈ܡ̈ܐ ܘܕܛ̈ܘܪ̈ܐ ܘܕܟ̈ܠ ܐ̈ܬ̈ܪ̈ܐ ܕܡܫܝܚܝ̈ܐ ܕܒ̈ܗ̈ܘ ܒ̈ܝ̈ܥ̈ܐ ܘܒ̈ܨ̈ܠ̈ܘ̈ܬ̈ܐ ܕܐ̈ܒ̈ܗ̈ܬ ܩ̈ܕ̈ܝ̈ܫ̈ܐ ܕܒ̈ܥ̈ܐ ܠܗ̈ܘ ܒ̈ܫ̈ܠ̈ܡ̈ܐ ܘܒ̈ܚ̈ܝ̈ܐ ܕܠܥ̈ܠ̈ܡ̈ܝ̈ܢ ܐ̈ܡ̈ܝ̈ܢ ܘܠ̈ܥ̈ܠ̈ܡ̈ܝ̈ܢ ܠ̈ܥ̈ܠ̈ܡ̈ܝ̈ܢ ܐ̈ܡ̈ܝ̈ܢ ܣ̈ܝ̈ܡ̈ܐ ܘܫ̈ܠ̈ܡ̈ܐ ܠ̈ܟ̈ܠ ܡ̈ܢ ܕ̈ܢ̈ܦ̈ܠ̈ܐ ܒ̈ܗ̈ܘ ܒ̈ܝ̈ܥ̈ܐ ܘܒ̈ܨ̈ܠ̈ܘ̈ܬ̈ܐ ܕܐ̈ܒ̈ܗ̈ܬ ܩ̈ܕ̈ܝ̈ܫ̈ܐ ܕܒ̈ܥ̈ܐ ܠܗ̈ܘ ܒ̈ܫ̈ܠ̈ܡ̈ܐ ܘܒ̈ܚ̈ܝ̈ܐ ܕܠܥ̈ܠ̈ܡ̈ܝ̈ܢ ܐ̈ܡ̈ܝ̈ܢ ܘܠ̈ܥ̈ܠ̈ܡ̈ܝ̈ܢ ܠ̈ܥ̈ܠ̈ܡ̈ܝ̈ܢ ܐ̈ܡ̈ܝ̈ܢ ܣ̈ܝ̈ܡ̈ܐ ܘܫ̈ܠ̈ܡ̈ܐ ܠ̈ܟ̈ܠ ܡ̈ܢ ܕ̈ܢ̈ܦ̈ܠ̈ܐ ...

* Ignatius XXVI. (George). See Le Quien, Or. Christ., t. ii., col. 1408, and Assemani, Bibl. Or., t. ii., p. 482, no. 76.

There is a similar note on fol. 303 *b*, at the end of the book of Daniel. ܟܬܒ ܗܕܐ ܒܝܕ ܥܒܕ ܡܫܝܚܐ ܒܪ ܐܝܠܝܐ ܒܪ ܫܠܡܘܢ ܒܪ ܝܘܚܢܢ ܒܪ ܐܝܠܝܐ

The work concludes with some Syriac verses by Bar Hebræus, fol. 271 *a*.

On fol. 271 *b* we have a copy of verses in Arabic by the bishop Yuḥannā the Syrian, beginning:

Then follows a note by the scribe, the bishop 'Abd al-Azalī, in which he states that the volume was written in the year above mentioned at Aleppo, in the church of S. Mary the Virgin.

2. Tables for the calculation of the principal festivals of the year, drawn up by Yuḥannā ibn Manṣūr al-Ḥimṣī, and preceded by an explanatory preface in rhymed prose. Fol. 272 *b*.

On fol. 2 *a* there is a short biographical notice of Bar Hebræus in Arabic.

كتاب منارة الاقداس في تهديب الحواس تاليف المفريان غريغوريوس ابو الفرج ابن العبري ابن هارون الطبيب من مدينت ملطيه وميلاده كان في سنة ١٥٣٧م يونانيه وبعد عشرين سنه ارتسم اسقفاً ومن بعد عشرين سنه ارتسم وتسلم مفريانيت المشرق وفي سنة ١٥٩٧م يونانيه تنيح في شهر تموز ودفن فى برطله في بيعة ابن النجار وبعد ذلك اوتي بجسده ووضع باكراماً عظيم في دير مار ماتاي الراهب بجبل الالوف في اعمار الموصل فى بيت القديسون الي يومنا هذا وهو قد الف هذا الكتاب والف كتاب الايسقون والف تلاتون كتاباً غيرهم وهو الذي استخرج الاحرف السرياني من احرف السرنكالي (sic) الذي يسموها كلداني وهو الذي اجد المنطق والنحو بلغت السرياني ولم ظهر مثله عالماً بين السريان،

On fol. 278 *b*, Antonius ibn Faraj-allāh 'Azār has recorded his acquisition of the volume, A.D. 1810.

قد ملك هذا كتاب منارت الاقداس في تهديب الحواس الفقير انطونيوس ولد شماس فرج الله عازار في سنة ١٨١٠م

[Add. 18,296.]

On fol. 1 *a* there is a note, dated A. Gr. 2066, A. D. 1755, which states that the book was purchased by the deacon 'Abd al-'Azīz ibn 'Azār of Aleppo from the priest Ni'matu 'llāh ibn al-Ṭamburjī.

THEOLOGY.

COLLECTED AUTHORS.

DCCXXVI.

Vellum, about 14⅝ in. by 11⅛, consisting of 255 leaves, many of which are slightly stained by water and oil, and a few much torn, especially foll. 8 and 253—5. Originally the quires were signed with letters, from ܐ to ܗ and again from ܐ to ܐ (see foll. 78 *a*, ܕ; 179 *a*, ܗ; 199 *a*, ܙ; 229 *a*, ܗ; 239 *a*, ܠ). A later hand has numbered them consecutively from ܐ to ܟܗ. Each page is divided into three columns, a full column having from 38 to 43 lines. This volume is written throughout in a beautiful Edessene character, and dated A. Gr. 723, A.D. 412.* Its contents are as follow :—

I. The Recognitions of Clement of Rome, the disciple of S. Peter. Fol. 1 *b*. The title has been cut away; the running title is simply ܩܠܡܝܣ, "Clement"; the subscription, ܣܦܪ ܠܩܕܡ ܡܫܠܗ ܩܠܡܝܣ. In Add. 14,609, fol. 123 *a*, the title is ܫܘܒܚܐ ܕܩܠܡܝܣ ܕܐܬܚܒܪ ܒܫܡܥܘܢ ܟܐܦܐ ܫܠܝܚܐ ܕܐܬܝ ܠܗ, "the history of Clement, who was attached to Simon Peter." The subdivisions are :—

1. ܡܐܡܪܐ ܩܕܡܝܐ, "the first discourse," fol. 1 *b*, with the subscription ܣܦܪ ܠܩܕܡ ܡܫܠܗ ܩܠܡܝܣ ܡܐܡܪܐ ܩܕܡܝܐ, comprising the first three books of the Latin version of Rufinus, and the first chapter of the fourth book, as far as the words "apud Tripolim nobis hiemandum denunciavimus." See Gersdorf, Bibliotheca Patrum Ecclesiast. Latin., t. i., pp. 3—115; Cotelerius, SS. Patrum qui temporibus Apostolicis floruerunt Opera, ed. Clericus (Amstel., 1724), t. i., pp. 493—539.

2. ܬܪܝܨ ܕܡܬܒܠ ܥܡܡܐ, "the third (discourse), against the heathens," fol. 53 *a*, corresponding to the tenth homily of the original Greek. See Cotelerius, t. i., p. 692; De Lagarde, Clementina (Leipzig, 1865), p. 100.

3. ܪܒܥܝܐ, "the fourth (discourse),"

* It is consequently believed to be the oldest *dated* volume extant; and yet the vellum is in many places as white, and the ink as black, as if it were only a few years old. The next dated book in point of antiquity seems to be the MS. of the Ecclesiastical History of Eusebius in the Imperial Public Library at St. Petersburg, written A.D. 462; and the third, in the British Museum, Add.14,425, A.D. 464 (see above, p. 3, no. III).

fol. 57 *a*, corresponding to the eleventh homily of the Greek. See Cotelerius, t. i., p. 698; De Lagarde, p. 108.

4. ܡܢ ܛܪܘܦܘܠܝܣ ܕܦܝܢܩܝܐ, "from Tripolis in Phœnicia," fol. 63 *b*, corresponding to the twelfth homily of the Greek, from the beginning to the end of § 25, and the thirteenth homily. See Cotelerius, t. i., pp. 707—714, 717; De Lagarde, pp. 120—129, 133.

5. ܡܐܡܪܐ ܬܪܥܣܪܝ, "the fourteenth discourse," f. 70 *b*, corresponding to the fourteenth homily of the Greek. See Cotelerius, t. i., p. 723; De Lagarde, p. 140.

This work has been edited from the two Nitrian MSS. by Dr. de Lagarde, under the title of "Clementis Romani Recognitiones Syriace," 1861.

II. The Discourses of Titus, bishop of Boṣra, or Bostra, against the Manichæans, ܡܐܡܪܐ ܕܛܝܛܘܣ ܐܦܣܩܘܦܐ ܕܒܨܪܐ ܕܟܪܟܐ ܥܠ ܡܢܝ ܕܨܒܝܢ ܡܢܝܟܝܐ. Fol. 72 *b*. See Gallandii Bibl. Vett. Patrum, t. v., pp. 269—356. The second discourse begins on fol. 86 *b*, the third on fol. 109 *a*, and the fourth on fol. 130 *a*. Subscription, fol. 156 *a*, ܥܠ ܗܢܐ ܬܡܘ ܡܐܡܪܐ ܕܐܪܒܥܐ ܕܛܝܛܘܣ ܐܦܣܩܘܦܐ ܕܒܨܪܐ ܕܟܪܟܐ ܥܠ ܡܢܝ ܕܨܒܝܢ ܡܢܝܟܝܐ ܕܐܬܦܫܩܘ ܡܢ ܝܘܢܝܐ ܠܐܪܡܝܐ, "here end the four discourses of Titus of Bostra against the Manichæans, translated from Greek into Aramaic."

This work has been edited by De Lagarde, under the title of "Titi Bostreni contra Manichæos libri quatuor Syriace," 1859, as also in Greek, according to the Codex Hamburgensis, 1859.

III. The Treatise of Eusebius of Cæsarea on the Theophania (*περὶ θεοφανείας*) or Divine Manifestation of our Lord, ܡܐܡܪܐ ܕܬܐܘܦܢܝܐ ܕܡܪܢ ܥܠ ܟܠ ܫܒܥ ܡܐܡܪ̈ܐ, in five books. Fol. 156 *a*. The second book, with the special title, ܡܐܡܪܐ ܕܬܪܝܨ ܦܝܠܣܘܦ̈ܐ, "against the Philosophers," begins on fol. 171 *b*; the third on fol. 188 *a*; the fourth on fol. 202 *a*; and the fifth on fol. 221 *a*. Subscription, fol. 235 *b*, ܥܠ ܗܢܐ ܫܠܡ ܡܐܡܪܐ ܕܬܐܘܦܢܝܐ ܕܡܪܢ ܕܐܬܦܫܩ ܡܢ ܝܘܢܝܐ ܠܐܪܡܝܐ.

This work has been edited by Dr. S. Lee for the Society for the Publication of Oriental Texts, 1842; and in 1843 the same scholar published an English translation of it, with preface, preliminary dissertation and notes.

IV. The History of the Confessors, or Martyrs, in Palestine by Eusebius of Cæsarea, ܡܐܡܪ ܚܕ ܡܢ ܬܫܥ ܣܦܪ̈ܐ ܕܫܗܕ̈ܐ ܕܒܐܪܥܐ ܕܦܠܣܛܝܢ ܕܐܣܝ ܩܣܛܪ̈ܐ ܕܩܣܪܝܐ. Fol. 235 *b*. Subscription, fol. 251 *a*, ܥܠ ܗܢܐ ܫܠܡ ܡܐܡܪ̈ܐ ܕܫܗܕ̈ܐ ܕܒܐܪܥܐ ܕܦܠܣܛܝܢ ܕܐܣܝ ܩܣܛܪ̈ܐ ܕܩܣܪܝܐ.

It has been edited and translated into English, with notes, by Dr. Cureton, 1861.

V. A Panegyric on the Christian Martyrs by Eusebius, ܡܐܡܪ ܬܫܒܚܬܐ ܕܫܗܕ̈ܐ ܕܐܣܝ ܩܣܛܪ̈ܐ ܕܩܣܪܝܐ. Fol. 251 *a*. It has been published in the Journal of Sacred Literature, 4th Series, vol. v., p. 403, and translated by Mr. B. H. Cowper in the same periodical, t. vi., p. 129.

VI. A Martyrology, the greater part of which, relating to the western martyrs, is arranged according to the order of the Syrian months, from the first Kānūn to the second Teshrī. Title, fol. 252 *b*: ܡܬܩ̈ܠ ܡܢ ܣܗܕ̈ܘܬܐ ܕܫܗܕ̈ܐ ܕܒܟܠ ܐܬܪ̈ܐ ܕܥܠ ܡ̈ܐ ܕܫܡܫ̈ܐ ܕܫܢܝ ܥܠ ܫܢ̈ܐ ܕܫܢ̈ܐ ܕܟܠܗ. The names of the Eastern or Persian martyrs are given on foll. 254 *b* and 255 *a*, arranged according to their clerical rank. This martyrology has likewise been published in the Journal of Sacred Literature, 4th Series, t. viii., p. 45, with an English translation, p. 423. See the Acta Sanctorum for October, t. xii., pp. 183—5.

On fol. 254 *a*, 3rd col., we read the colophon,

written with green paint (see also fol. 227 *b*): ܗܕܐ ܟܬܒ ܗܝܡ ܟܬܒ[ܐ] ܬܝܛܘܣ ܘܩܠܝܡܘܣ ܘܩܣܪܝ, "there are completed in this volume three books, Titus, and Clemens, and the Cæsarean." This is followed by the doxology (written with yellow paint, see also fol. 229 *b*), and by the note: ܫܢܐ ܗܝܡ * ܟܬܒ[ܐ] ܕ[ܐ]ܝ[ܡ]ܝ, ܒ[ܫ]ܢ[ܬ] ܐ[ܠ]ܦ ܘ[ܫ]ܒ[ܥ]ܡ[ܐ] ܕ[ܫ]ܢ[ܝ]ܢ ܕ

in a small, neat hand of the vith cent., the precise date being, apparently, A. Gr. 845, A.D. 534 (see below). It contains—

1. Works of Evagrius; viz.

a. The Six Centuries, imperfect at the beginning. Fol. 81 *a.* See Add. 14,578, no. 31. Subscription, fol. 96 *b*: ܫܠܡ ܡܐܬܐ ܕܫܒܥ ܡܐܐ ܕܥܠ ܕܒܪ ܐܢܛܘܢ ܠܐܬܠܐ ܕܐܢܛܘܟܝܐ.

b. Concerning the things that happen in dreams, ܥܠ ܣܠܡ ܕܚܠܡܐ ܚܕ, beginning, fol. 96 *b*: ܐܡܪ, ܕܐܝܬ ܐܢܫ ܕܡܫܬܡܫ ܒܚܠܡ ܘܐܝܬ ܐܢܫ ܕܠܐ ܡܫܬܡܫ ܒܗ. Compare Gallandii Bibl. Vett. Patrum, t. vii., p. 563.

c. Asceticon, ܣܠܡ ܕܐܣܟܝܛܝܩܘܢ ܐܡܪ ܐܢܛܘܢ ܠܐܬܠܐ, dedicated to Anatolius. The introduction, fol. 101 *a*, is identical with that prefixed to the "Capita practica" in Gallandii Bibl. Vett. Patrum, t. vii., p. 553; but the treatise is that which, in Add. 14,578, (no. 4, fol. 34 *b*), is entitled ܡܐܡܪ ܥܠ ܫܡܢܐ ܚܛܝܐ ܕܪܥܝܢ, "discourse on the eight evil thoughts." Here the title is, fol. 101 *b*, 2nd col., ܠܐܬܠ ܡܢ ܟܬܒ ܩܕܝܫ ܕܐܢܫܝ ܠܫܐܠܬܐ ܕܡܫܬܡܫ ܠܗ, "answers from the Holy Scriptures to the demons that tempt us."

d. Life of Evagrius, ascribed to Basil, fol. 122 *b*: ܐܡܪ ܒܣܝܠ ܐܦ ܥܠ ܐܢܛܘܢ ܐܬܠܐ ܕܐܢܛܘܟܝܐ ܕܐܡܪ ܐܢ. It is, however, almost identical with the account of him by Palladius, as given in Rosweyde's Vitæ Patrum, p. 763, or in Migne, Patrologiæ Cursus Completus, Series Lat., t. lxxiii., col. 1182; Series Gr., t. xxxiv., col. 1188.

Subscription, fol. 123 *b*: ܫܠܡ ܠܐܬܠ ܥܠ ܣܠܡ ܕܚܠܡܐ ܚܕ ܕܐܡܪ ܐܢܛܘܢ ܐܬܠܐ ܕܐܢܛܘܟܝܐ ܕܐܡܪ ܐܢ ܐܦ ܥܠ ܐܣܟܝܛܝܩܘܢ ܕܐܡܪ ܐܢ ܐܡܪ ܐܢ ܐܦ ܥܠ ܐܢܛܘܢ ܐܬܠܐ ܕܐܢܛܘܟܝܐ ܕܐܡܪ ܐܢ.

e. Tract entitled ܡܐܡܪ ܥܠ ܡܚܫܒܬܐ ܕܟܠ ܙܢܐ, "on thoughts of every kind," in 26 sections. Fol. 123 *b*. It corresponds with the treatise "de diversis malignis cogitationibus" in Nili Opera, ed. Suaresius, p. 512. See Add. 14,578, no. 6.

f. Tract entitled ܡܐܡܪ ܕܡܫܬܡܫ ܒܚܠܡ ܚܕ. Fol. 128 *b*. See Add. 14,578, no. 7.

g. Short section entitled ܡܐܡܪ ܚܕ ܕܡܫܬܡܫ. Fol. 129 *b*. See Add. 14,578, no. 8.

h. Short section entitled ܡܐܡܪ ܚܕ ܕܐܬܐ ܡܢ ܡܠܐܟܐ ܠܐܢܫ. Fol. 129 *b*. See Add. 14,578, no. 34.

i. Tract entitled ܡܐܡܪ ܕܡܫܬܘܕܥ ܚܕ. Fol. 129 *b*. See Add. 14,578, no. 35.

j. Tract entitled ܡܫܬܘܕܥ ܕܡܢܝܚ. Fol. 132 *a*. It corresponds with the "Rerum monachalium rationes" in Gallandii Bibl. Vett. Patrum, t. vii., p. 566. See Add. 14,578, no. 10.

k. Treatise entitled ܡܫܬܘܕܥ ܕܣܒܪ. Fol. 134 *a*. It is the "Tractatus ad Eulogium" in Nili Opera, ed. Suaresius, p. 408. See Add. 14,578, no. 3.

l. Treatise against the eight evil thoughts, viz. ܪܘܓܙ ܒܛܝ, ܩܢܝܐ, ܙܢܘܬ ܒܣܪ, ܡܢܚܡ, ܩܢܐ, ܣܢܐ ܠܐܚ, ܥܨܒ ܕܡܐ, and ܩܢܝܐ. Fol. 142 *b*.

2. Discourses of Marcus the monk, ܡܐܡܪܐ ܕܡܪܩܘܣ ܢܣܒܐ ܕܡܬܩܪܐ ܐܦ ܡܠܟ, viz.

a. On the Spiritual Law. Fol. 145 *b*. See Gallandii Bibl. Vett. Patrum, t. viii., pp. 3—13.

b. On those who think that they can

be justified by works. Fol. 149 *a*. See Gallandii Bibl., t. viii., pp. 13—27.

3. Copious extracts from the works of Palladius and Hieronymus on the Lives of the Egyptian Fathers; viz.

a. ܟܬܒܐ ܕܚܝܐ ܕܐܒܗܬ ܐܒܗ ܩܕܝܫܐ ܐܢܛܘܢܝܘܣ. Fol. 155 *b*. See Add. 12,173, no. 1, *a*.

b. ܡܐܡܪܐ ܕܐܒܗ. Fol. 179 *b*.

c. Of the fear of God, ܡܐܡܪܐ ܕܫܠܡ ܕܡܠܟܐ ܥܠܝܐ ܕܐܠܗܐ, beginning, fol. 180 *b*: ܐܡܪ ܐܒܗ ... ܕܐܢ ܠܐ ܢܗܘܐ ... ܕܐܢ ܠܐ ܢܗܘܐ ... ܐܡܪ ܐܒܗ

ζ. Beginning, fol. 224 *a*: ,ס ܕܐ ܒܫܘܬܐ ܕܡܠܟܐ ܕܫܘܒܚܐ ܕܐܠ ܣܛܠܐ. ס״ר.

η. Beginning, fol. 224 *b*: ܒܠܒ ܕܐ ס ܕܐ ,ס ,ܐ ܕܐ ס״ר.

5. The Epistles of Ammonius, ܐܓܪ ܕܥܡܘܢܝܣ, fifteen in number, though this manuscript reckons only thirteen, the rubrics of the fifth and thirteenth being omitted.

a. Beginning, fol. 225 *a*: ס״ר ܐܓܪ ܕܥܡܘܢܝܣ ܐܠ ܡܠܟܐ ܕܐ ס״ר.

b. Beginning, fol. 225 *b*: ס״ר.

c. Beginning, fol. 226 *a*: ס״ר.

d. Beginning, fol. 226 *b*: ס״ר.

e. Beginning, fol. 227 *a*: ס״ר.

f. Beginning, fol. 227 *b*: ס״ר.

g. Beginning, fol. 227 *b*: ס״ר.

ܐܓܪ ܕܥܡܘܢܝܣ ܐܠ ܡܠܟܐ ܕܐ ס״ר.

c. Address to those who draw nigh to the path of truth, ܠܟܠ ܡܢ ܕܩܪܒ ܠܐܘܪܚܐ ܕܫܪܪܐ ܕܐ, beginning, fol. 217 *b*: ס״ר.

d. On repentance, ܬܘܒܬܐ, beginning, fol. 220 *a*: ס״ר.

e. Letters of Macarius, eight in number; viz.

a. Beginning, fol. 221 *a*: ס״ר.

β. Beginning, fol. 222 *a*: ס״ר.

γ. Beginning, fol. 222 *b*: ס״ר.

δ. Beginning, fol. 223 *a*: ,ס ס״ר.

ε. Beginning, fol. 223 *b*: ס״ר.

ϛ. Beginning, fol. 223 *b*: ס״ר.

h. Beginning, fol. 228 *a*: ܠܡܫܕ ܕܡܪܝ ܐܡܝܢ. ܚܕ ܡܢ ܠܗ ܡܝ ܕܠܟܢ ܡܬܟܬ. ܐܦ ܡܛܠ ܕܢ ܩܠܝܢ ܒܗ ܡܫܬ ܠܬܫܡܝ. ܡܪܝ، ܠܫܡ ܕܡܪܝ. ס״ד.

i. Beginning, fol. 228 *b*: ܫܪ ܫܪ ܕܡܟܬܒ ܕܠܟ ܒܫܒܘܥ ܕܟ ܚܠܦ. ס״ד.

j. Beginning, fol. 229 *a*: ܒܣ ܕܟ ܕܡܟܬܒ ܠܟ ܒܝܢ. ܐܡܪ ܫܪ ܕܡܬܠ ܚܠܦ ܒܫܒܘܥ ܕܐܡܪ ܠܗ ܚܠ ܒܫܒܘܥ ܕܡܬ ܕܢܒܪ. ס״ד.

k. Beginning, fol. 229 *b*: ܫܪ ܫܪ ܒܫ ܒܫܒܘܥ ܒܫ ܠܗ. ס״ד.

l. Beginning, fol. 230 *b*: ܠܡܫܕ ܕܡܪܝ. ܒܣ ܡܢ ܐܡܪ ܕܟ ܒܝܢ. ܐܠ ܠܐ ܒܥܝ ܒܫ ܐܡܪ ܠܡܐ. ܐܠ ܡܢ ܒܫ ܡܢ ܐܡܪ ܒܫ ܕܟ ܡܢ ܚܠ ܚܢܢ. ס״ד.

m. Beginning, fol. 230 *b*: ܒܫ ܒܫ ܢܫܬ ܐܠ. ܐܡܪ ܡܢ ܠܡܐ ܚܢ, ܢܫ ܐܠ. ܐܡܪ ܠܡ ܒܝ ܕܡ. ס״ד.

n. Beginning, fol. 231 *a*: ܫܪ ܫܪ ܠܐ ܠܡܐ. ܐܡܪ ܒܫ ܐܡܪ. ܐܡܪ ܠܡ ܒܫ ܐܡܪ ܠܡ ܒܫ ܐܡܪ. ס״ד.

o. Beginning, fol. 232 *a*: ܫܪ ܒܫ ܒܫ ܐܡܪ ܠܡ ܒܫ. ס״ד.

6. The book of the prophet Isaiah, ܢܒܝܐ ܐܫܥܝܐ, according to the Pĕshīṭṭā version. Fol. 232 *a*. The lessons are sometimes indicated by rubrics in the text, e.g. foll. 245 *a*, 246 *a*.

7. Extracts from the writings of Basil; viz.

a. Letter to Gregory, ܐܓܪܬ ܕܒܣܝܠ ܠܓܪܓܘܪ, ܐܚܝܗ, beginning, fol. 251 *b*: ܒܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܠܗܐ ܕܟܠ ܡܕܡ ܒܫܡܗ ܕܡܫܝܚܐ ܕܐܬܝܠܕ ܡܢ ܡܪܝܡ ܒܬܘܠܬܐ. See Opera, t. iii., p. 99.

b. An extract with the title ܡܠܬ ܕܐܡܪ ܒܣܝܠ, ܐܚܝ, beginning, fol. 253 *a*: ܐܡܪ ܐܢܐ ܒܣܝܠ ܕܐܦ ܐܢ ܐܡܪ ܠܟ ܒܫ ܐܡܪ ܠܟ ܒܫ ܐܡܪ ܠܟ ס״ד.

The writing on fol. 254 *b* is much effaced, in part intentionally. At the top of the first column stands a short index to the contents of the volume, ending with the words ܐܓܪܬ ܕܒܣܝܠ, ܐܚܝ. Then follows a note containing the date, which runs nearly as follows: ܫ[ܢܬ] ܫܢ[ܬ] ܕ ܡ[ܪ] ܚ[ܢ]ܐ . . . . . (?) . . ܒ . . . ܝ. ܒ[ܫ]ܢ[ܬ] (?) . . ܬ[ܫ]ܥ : ܥ[ܣ]ܪ, ܕ[ܒ]ܫ[ܒ]ܬ ܐ[ܚ]ܕ ܒ[ܫ]ܒ[ܐ] ܕ[ܫ]ܢ[ܬ] ܫ[ܢ]ܐ.

Hence it seems probable that the manuscript was written A. Gr. 845, A.D. 534, when Timothy III., who died in the following year, was patriarch of Alexandria (see Renaudot, Hist. Patr. Alexandrin. Jacob., p. 131; Le Quien, Oriens Christ., t. ii., col. 428; and compare Cureton, Corpus Ignat., p. xxix.). The remaining notes appear to contain the names of the scribe and of the person for whom, or at whose expense, the book was written; but neither can now be clearly deciphered. In the second column there is the following anathema: ܚܠ ܡܢ ܕܦܠܓ ܚܕܟ

Underneath this are some lines of ancient Arabic writing, probably of the third cent. of the Hijra, much of which is no longer distinctly legible. The latter portion contains one of the usual anathemas : كل من يقرا في هذا الكتاب ويقطع منه ورقة او . . . . . حط حرم المسيح . . . . . , "whoever reads in this book, and cuts a leaf out of it . . . . . , may the curse of the Messiah . . . . . " Observe the ancient punctuation of the *kāf*, ٭ ٭ instead of ٭ ٭.

On fol. 254 *a* stands a more modern note, of the xth or xi^th^ cent., four lines of which have been purposely erased. Judging by what remains, the book belonged at this time to one Lazarus.

[Add. 12,175, foll. 81—254.]

DCCXXVIII.

Vellum, about 10 in. by 6⅝, consisting of 87 leaves, a few of which are slightly stained and torn, especially foll. 1, 54, and 60. The quires were originally at least 22 in number, but only ١ — ٤ and ٧٩ — ٨٦ are now left, and of these several are imperfect. They are signed with both letters and arithmetical figures, e.g. fol. 38 *a*, ؘ; fol. 80 *a*, ؘ. Leaves are wanting after foll. 37, 71, and 87. Each page is divided into two columns, of from 26 to 33 lines. This volume is written in a fine, regular Estrangĕlā of the vi^th^ cent., perhaps A. Gr. 862, A.D. 551 (see below). It contains—

1. A discourse on the Faith by Proclus of Constantinople, (sic) . Beginning, fol. 2 *b*:

2. Homily of Basil on Deut. xv. 9: . Fol. 31 *b*. See Opera, t. ii., p. 22. Imperfect in the middle. The greater part of the original writing on fol. 31 *b* has been carefully effaced, and the title and first few lines of the above homily have been inserted by a later hand. In fact no less than ten quires are wanting between foll. 31 and 32.

3. Testimonies from the writings of

Gregory Thaumaturgus, ܐܓܓ ܕܡܪܝ ܓܪܓܘܪ ܬܐܘܡܐܬܘܪܓܐ, Basil, John Chrysostom, and Proclus, read at the Council of Ephesus. Title, fol. 50 *a*: ܟܬܒܐ ܕܡܫܒ ܒܐܦܣܘܣ, ܕܐܬܟܢܫ ܒܟܢܣ ܩܕܡ. Subscription, fol. 51 *a*: ܫܠܡ ܠܟܬܒ ܕܡܫܒ ܒܐܦܣܘܣ.

4. A collection of Canons; viz.

a. Canons of Timotheus of Alexandria, six in number: ,ܟܢܘܢ ܕܡܪ ܛܝܡܬܐܘܣ ܦܛܪܝܪܟ ܕܐܠܟܣܢܕܪܝܐ. Fol. 51 *a*.

b. Canons of the Fathers, ܟܢܘܢ ܕܐܒܗܬ, nine in number. Fol. 51 *b*.

c. Canons of Theodosius of Alexandria, five in number: ܟܢܘܢ ܕܡܪ ܬܐܘܕܘܣܝܘܣ ܦܛܪܝܪܟ ܕܐܠܟܣܢܕܪܝܐ .ܒܫܢܬ ,ܕܒ ܟܬܒ ܐܓܓ ܕܡܫܒ ܒܐܦܣܘܣ. ܕܒ ܐܬܟܢܫ ܡܢ ܩܕܡ ܬܐܘܕܘܣܝܘܣ ܦܛܪܝܪܟ ܕܐܠܟܣܢܕܪܝܐ ܕܐܦ ܒ ܒܫܢܬ ܫܬܝܢ ܠܡܠܟܘܬܗ ܕܩܣܪ ܩܣܛܢܛܝܢ. Fol. 52 *b*.

5. Writings of John Chrysostom; viz.

a. The second epistle to Theodore: ܬܪܝܨ ܐܓܓ ܕܡܪ ܝܘܚܢܢ ܦܡ ܕܗܘ ܕܐܦܣܘܣ ܩܕܡ ܐܒܗ ܕܟܗܢܐ ܪܒܐ ܕܐܬܟܢܫ ܒܟܢܣ ܩܕܡ ܐܦ ܒ ܒܫܢܬ ܫܬ ܠܡܠܟܘܬ ܩܣܪ ܛܝܛܘܣ ܩܣܛܢܛܝܢ. Fol. 53 *b*. See Opera, t. i., p. 42.

b. Three discourses on the Prodigal Son, ,ܡܐܡܪ ܚܕ ܕܐܓܓ ܕܡܪ ܝܘܚܢܢ ܦܡ ܕܗܘ ܕܐܦܣܘܣ. Fol. 62 *a*. See Opera, t. viii., p. 650.

6. The Creed of Severus of Antioch, ,ܐܓܓ ܕܡܫܬܡܫ ܒܗ beginning, fol. 71 *a*: ܐܓܓ ܕܡܪ ܝܘܚܢܢ ܦܡ ܕܗܘ ܕܐܦܣܘܣ ܩܕܡ ܐܒܗ ܕܟܗܢܐ ܪܒܐ ܕܐܬܟܢܫ ܒܟܢܣ ܩܕܡ ,ܐܦ ܒ ܒܫܢܬ ܫܬ ܠܡܠܟܘܬ ܩܣܪ ܛܝܛܘܣ ܩܣܛܢܛܝܢ ,ܕܐܦ ܒ ܒܫܢܬ ܫܬ ܠܡܠܟܘܬ ܩܣܪ ܛܝܛܘܣ ..ܒܫܢ ܪܡ. Imperfect.

7. Metrical discourses of Jacob of Batnae; viz.

a. Two discourses on the Crucifixion, ܚܕ ܡܐܡܪ ܕܡܪ ܝܥܩܘܒ. Foll. 72 *a*, 75 *a*. See Assemani, Bibl. Or., t. i., p. 325, no. 164, sermm. i. and ii.

b. On the Resurrection, ܡܐܡܪ ܚܕ ܕܡܪ ܝܥܩܘܒ. Fol. 80 *b*. See Assemani, p. 326, no. 175, serm. ii.

c. Funeral sermon, ܡܐܡܪ ܕܬܫܒܚܬܐ. Fol. 85 *b*. Imperfect. See Assemani, p. 313, no. 44, serm. v.

On fol. 1 *a* there is a table, ܟܘܠ, for finding the days of various festivals, etc., the explanation of which is given on fol. 2 *a*. It commences with the year 862, A.D. 551. ܫܢ ܫܢܐ ܠܡܢ ܕܐܬܟܢܫ ܟܘܠ ܕܐܬ ܒܗ ܫܢ ܚܕ ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܬ ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܠܫ ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܐܪܒܥ ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܚܡܫ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܬ ܣܒ ܫܢ ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܒܥ ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܬܡܢ ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܬܫܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܥܣܪ ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܥܣܪ ܘܚܕ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܥܣܪ ܘܬܪܬܝܢ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܥܣܪ ܘܬܠܬ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܥܣܪ ܘܐܪܒܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܥܣܪ ܘܚܡܫ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܥܣܪ ܘܫܬ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܥܣܪ ܘܫܒܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܥܣܪ ܘܬܡܢ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܥܣܪ ܘܬܫܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܠܘ ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܠܘ ܘܚܕ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܠܘ ܘܬܪܬܝܢ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܠܘ ܘܬܠܬ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܠܘ ܘܐܪܒܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܠܘ ܘܚܡܫ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܠܘ ܘܫܬ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܠܘ ܘܫܒܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܠܘ ܘܬܡܢ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܠܘ ܘܬܫܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܠܝ ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܠܝ ܘܚܕ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܠܝ ܘܬܪܬܝܢ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܠܝ ܘܬܠܬ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܠܝ ܘܐܪܒܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܠܝ ܘܚܡܫ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܠܝ ܘܫܬ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܠܝ ܘܫܒܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܠܝ ܘܬܡܢ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܠܝ ܘܬܫܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܒܝܢ ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܒܝܢ ܘܚܕ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܒܝܢ ܘܬܪܬܝܢ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܒܝܢ ܘܬܠܬ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܒܝܢ ܘܐܪܒܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܒܝܢ ܘܚܡܫ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܒܝܢ ܘܫܬ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܒܝܢ ܘܫܒܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܒܝܢ ܘܬܡܢ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܒܝܢ ܘܬܫܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܠܝܢ ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܠܝܢ ܘܚܕ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܠܝܢ ܘܬܪܬܝܢ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܠܝܢ ܘܬܠܬ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܠܝܢ ܘܐܪܒܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܠܝܢ ܘܚܡܫ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܠܝܢ ܘܫܬ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܠܝܢ ܘܫܒܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܠܝܢ ܘܬܡܢ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܠܝܢ ܘܬܫܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܒܥܝܢ ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܒܥܝܢ ܘܚܕ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܒܥܝܢ ܘܬܪܬܝܢ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܒܥܝܢ ܘܬܠܬ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܒܥܝܢ ܘܐܪܒܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܒܥܝܢ ܘܚܡܫ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܒܥܝܢ ܘܫܬ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܒܥܝܢ ܘܫܒܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܒܥܝܢ ܘܬܡܢ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܒܥܝܢ ܘܬܫܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܡܢܝܢ ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܡܢܝܢ ܘܚܕ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܡܢܝܢ ܘܬܪܬܝܢ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܡܢܝܢ ܘܬܠܬ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܡܢܝܢ ܘܐܪܒܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܡܢܝܢ ܘܚܡܫ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܡܢܝܢ ܘܫܬ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܡܢܝܢ ܘܫܒܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܡܢܝܢ ܘܬܡܢ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܫܡܢܝܢ ܘܬܫܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܬܫܥܝܢ ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܬܫܥܝܢ ܘܚܕ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܬܫܥܝܢ ܘܬܪܬܝܢ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܬܫܥܝܢ ܘܬܠܬ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܬܫܥܝܢ ܘܐܪܒܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܬܫܥܝܢ ܘܚܡܫ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܬܫܥܝܢ ܘܫܬ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܬܫܥܝܢ ܘܫܒܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܬܫܥܝܢ ܘܬܡܢ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܬܫܥܝܢ ܘܬܫܥ .. ܕܡܢ ܕܐܬ ܒܗ ܫܢ ܐ ..

The lower part of fol. 1 *a*, the whole of the verso, and the upper and outer margins of fol. 2 *a*, are covered with a hymn (canon), written in a later and inelegant hand.

[Add. 14,610.]

DCCXXIX.

Vellum, about 12⅛ in. by 9⅜, consisting of 137 leaves, some of which, especially near the beginning, are slightly stained and torn. The quires, 18 in number, are signed with

letters. One leaf is wanting at the beginning, and four leaves after fol. 8. Each page is divided into three columns, of from 43 to 51 lines. This volume is written in a fine, Edessene hand of the vith cent., before A. Gr. 873, A.D. 562, and contains—

I. A compilation, consisting of treatises, letters, and extracts from various authors, directed chiefly against the doctrines of the Diphysites and the Council of Chalcedon. As the most important of these documents were composed by Timotheus (Aelurus), bishop of Alexandria,* under whose direction, or at whose orders, the work was drawn up, it is entitled "the Book of Timotheus against the Council of Chalcedon:" ܟܬܒܐ ܕܬܝܡܬܐܘܣ ܥܠ ܡܬܓܡܥܐ ܕܟܠܩܝܕܘܢ ܕܐܬܟܢܫ ܒܐܦܣܘܣ ܠܥܠ ܡ[ܕܝܢ] ܕܐܬܡܠܠ ܘܐܬܬܒܥ ܠܥܠ. It comprises—

1. A treatise of Timotheus against the Diphysites, ܠܥܠ. ܡܐܡܪܐ ܕܬܝܡܬܐܘܣ ܥܠ ܡܕܝܢ ܕܬܪܝܢ ܛܒܥܝܢ (foll. 18 *b*, 26 *b*), imperfect at the beginning. Fol. 1 *a*. We here find a large collection of testimonies from the Fathers, ܡܟܬܒܢܘܬܐ ܕܐܒܗܬ ܩܕܝܫܐ ܕܬܪܝܢ ܛܒܥܝܢ ܠܥܠ (fol. 6 *b*); viz.

a. Ignatius: from the epistles to the Smyrniotes, imperfect, and to the Romans, ܡ. ܕܐܓܢܛܝܘܣ ܐܦ ܠܐ ܕܪܘܡܝ. Fol. 1 *a*. See Cureton's Corpus Ignatianum, p. 210.

b. Irenæus: ܐܡ ܕܐܝܪܢܝܘܣ ܕܐܦ ܠܐ ܡܢ ܐܓܪܬܐ ܕܠܓܠܝܣ ܕܐܦ ܠܐ ܡ. Fol. 1 *a*.

c. Felix, ܦܠܝܟܣ, of Rome: ܡ ܕܐܦ ܠܐ ܕܦܠܝܟܣ ܐܦܣܩܘܦܐ ܕܪܘܡܝ ܐܦ ܠܐ ܕܐܬܟܢܫ ܒܐܦܣܘܣ. Fol. 1 *b*.

d. Peter of Alexandria: ܡ ܕܐܦ ܠܐ ܕܐܦ ܠܐ ܕܐܦ ܠܐ

m. Ambrosius of Milan: ܡܝܠܢܝܐ ܕܐܡܒܪܘܣ ܐܦܝܣܩܘܦܐ. Fol. 7 *b*.

n. Vitalius, ܒܝܛܠܝܘܣ, *Οὐιτάλιος*, bishop of Rome: ܠܐ ܡܬܩܒܠ ܐܢܐ ܒܚܪܡܐ, containing five anathemas. Fol. 7 *b*.

o. Basil: ܡܐܡܪ ܠܐ ܡܬܩܒܠ ܐܢܐ ܒܣܝܡܐ, fol. 7 *b*; ܐܦ ܡܬܩܒܠ ܐܢܐ ܐܦ ܡܠܐ ܕܐܝܬ ܠܝ. ܐܝ, ܡܐܡܪ ܟܒ, fol. 8 *a*; ܡܫܬܠܚ ܠܐ ܐܝܫ ܐܢܐ ܒܠܫܢ ܡܫܡܫ, fol. 8 *a*; other extracts, fol. 8 *a*.

p. Gregory Nazianzen, ܓܪܝܓܘܪܝܘܣ: ܐܢܐ ܟܒ ܠܐ ܡܬܩܒܠ, fol. 8 *a*; ܡܬܩܒܠ ܐܢܐ ܒܣܝܡܐ ܡܐܡܪ ܠܐ, fol. 8 *b*; ܡܬܩܒܠ ܐܢܐ ܒܫܘܝܫܐ ܠܐ, fol. 8 *b*; ܒܣܝܡ ܡܐܡܪ ܠܐ, fol. 8 *b*; ܒܫܘܐܠ ܠܐ ܡܬܩܒܠ ܐܢܐ, fol. 8 *b*; ܟܬܒ ܒܠܐ ܡܬܩܒܠ ܐܢܐ, fol. 8 *b*; ܟܡܠ ܟܬܒ ܠܐ, fol. 8 *b*, imperfect. Here four leaves are wanting in the manuscript.

q. Cyril of Alexandria: imperfect extract, fol. 9 *a*; ܒܠ ܒܪܒܪܝܐ ܕܒܝܫ ܐܢܐ ܒܬܪܥܣܪ, containing the twelve anathemas, fol. 9 *a*.

r. Theodotus of Ancyra, ܡܬܩܒܠ ܐܢܐ ܟܬܒܐ ܕܬܐ ܠܐ, fol. 9 *b*; other extracts, fol. 10 *a*.

s. Proclus of Constantinople: ܟܬܒ ܐܢܐ ܟܬܒܐ ܕܬܐ ܠܐ. Fol. 10 *a*.

t. Dioscorus of Alexandria: ܒܝܫ ܐܢܐ (*ἐξορία*) ܟܬܒ ܐܢܐ ܒܪܒܪܝܐ ܒܓܓܪܐ ܒܒ (Gangra) ܒܚܕ (*τὸ ἕνατον*). Fol. 10 *b*.

On foll. 13 *b*—15 *a* are extracts from the letter of Leo and from the Acts of the Council of Chalcedon.

2. Extracts from a letter of Timotheus to the city of Constantinople, fol. 29 *b*: ܒܫܡ ܒܪܒܪܝܐ ܒܝܫ ܐܢܐ ܠܐ ܐܦܠܘ ܒܒ. ܐܡܪ ܠܐ ܟܬܒ ܐܢܐ ܒܣܝܡ: ܐܢ ܐܝ ܐܡܪ ܠܐ ܒܠ ܐܦ: ܒܫܡ ܒܠ ܐܝ, ܡܐܡܪ ܠܐ ܐܦ. ܐܝ, ܡܐܡܪ ܐܢ ܐܝ, ܡܐܡܪ ܒܝ ܐܢ ܐܝ, ܡܐܡܪ ܐܢ ܐܝ, ܡܐܡܪ ܐܢ ܐܝ, ܡܐܡܪ

Subscription, fol. 32 *a*: ܫܠܡ ܥܠ ܐܡܝܢ ܕܐܠܦܣܢܕܪܝܐ ܐܡ̈ܝܢ.

3. Letter of Timotheus to the city of Alexandria, fol. 32 *a*: ܐܓܓܪܬܐ ܕܐܝܣܝܐ ܕܫܠܚ ܠܐܠܦܣܢܕܪܝܐ ܥܡ ܫܠܝܚܐ ܕܫܡܗ ܐܝܣܝܐ ܕܗܘ ܐܦܣܩܦܐ ܕܗܪܡܘܦܘܠܝܣ. This Isaiah was bishop of Hermopolis, ܗܪܡܘܦܘܠܝܣ. On fol. 33 *a* is cited a letter of Dioscorus, written while he was in exile at Gangra, to Secundinus, ܣܩܘܢܕܝܢܘܣ ܐܚܘܢ.

4. Short extract from another letter. Fol. 34 *a*.

5. Extracts from another letter of Timotheus to Egypt, the Thebaid, and Pentapolis (Cyrenaica), fol. 34 *a*: ܡܢ ܐܓܓܪܬܐ ܕܐܦ ܠܐ ܫܠܡ ܐܢܐ ܠܡܨܪ ܘܠܐܬܒܝܐ ܘܠܦܢܛܦܘܠܝܣ ܕܩܘܪܢܝܩܐ ܫܠܡ ܗܠ ܥܠ ܕܐܬܪ ܕܐܬܒܝܐ ܫܠܡ ܗ̄ ܐ̄.

6. Letter of Timotheus, written from Gangra, to the deacon Faustinus, fol. 35 *a*: ܡܢ ܓܘ ܐܓܓܪܬܐ ܕܐܝܣܝܐ ܕܫܠܚ ܕܫܡܘ ܠܦܘܣܛܝܢܘܣ ܕܝܩܘܢܐ ܕܐܬܐ ܡܢ ܓܢܓܪ ܘܐܬܝܠ ܠܡܨܪ. ܘܐܬܐ ܗܘ ܐܦ ܠܐܬܪ ܫܠܡ ܐܓܓܪܬܐ ܐܚܪܬ. See Cureton, Vindiciæ Ignatianæ, p. 70.

7. Letter of Timotheus, written from the Chersonesus, to the priest and abbat Claudianus, fol. 35 *b*: ܐܓܓܪܬܐ ܕܐܝܣܝܐ ܕܫܠܚ ܠܩܠܘܕܝܢܘܣ ܩܫܝܫܐ ܘܐܒܐ ܕܕܝܪܐ ܕܐܬܐ ܡܢ ܟܪܣܘܢܣ.

8. A collection of Creeds (see Cowper, Analecta Nicæna, p. 37), viz.

a. Creed of the Council of Nicæa, fol. 36 *b*: ܗܕܝ ܣܘܡܒܘܠܘܢ ܕܐܝܡܢܘܬܐ ܕܫܪܝܪܐ ܕܐܬܩܒܠ ܒܣܢܗܕܣ ܕܢܝܩܝܐ ܕܐܬܟܢܫ ܒܐܦܣܩܘܦܐ.

b. Creed of the Council of Constantinople, fol. 37 *a*: ܣܘܡܒܘܠܘܢ ܕܐܝܡܢܘܬܐ ܕܫܪܝܪܐ ܕܐܬܩܒܠ ܒܩܘܢܣܛܢܛܝܢܘܦܠܝܣ ܕܐܬܟܢܫ.

c. Confession of faith of Athanasius, fol. 37 *a*: ܐܬܝ ܣܘܡܒܘܠܘܢ ܕܐܝܡܢܘܬܐ ܕܫܪܝܪܐ ܕܐܬܩܒܠ ܐܬܢܐܣܝܘܣ ܕܐܦܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ ܕܐܬܟܢܫ ܒܐܦܣܘܣ. ܐܬܟܬܒ ܠܗ ܟܕ ܗܘܐ ܒܓܠܘܬܐ ÷ ܕܐܬܝܡ ܒܐܓܓܪܬܐ ܕܫܠܚ ܠܐܠܦܣܢܕܪܝܐ ܕܐܬܝܠ ܠܡܨܪ. ܐܦ ܐܢ ܐܢܐ ܐܬܟܬܒ ܠܟܠ ܐܚܝܢ ܕܐܬܝ ܒܫܠܡ ܐܬܟܬܒ ܠܗ ܟܕ ܗܘܐ ܒܓܠܘܬܐ. ܐܬܟܬܒ ܒܫܠܡ ܐܓܓܪܬܐ ܕܐܬܝ ܡܢ ܐܬܢܐܣܝܘܣ ܐ̄ ܒ̄. See Opera, t. ii., p. 1.

d. Confession of faith of John of Jerusalem, fol. 37 *b*: ܣܘܡܒܘܠܘܢ ܕܐܝܡܢܘܬܐ ܕܫܪܝܪܐ ܕܐܬܩܒܠ ܒܐܘܚܢܢ ÷ ܐܬܝ ܐܦܣܩܦܐ ܕܐܠܝܪܘܫܠܡ ܕܐܬܟܢܫ ܒܐܘܚܢܢ ܕܐܬܝ ܡܢ ܐܬܪ ܕܐܬܒܝܐ ܫܠܡ ܐܓܓܪܬܐ ܕܐܬܝ ܡܢ ܐܦ ܐܢ ܐܢܐ ܐܬܟܬܒ ܠܟܠ ܐܚܝܢ ܕܐܬܝ ܒܫܠܡ ܐ̄ ܒ̄.

These Creeds have been edited by Caspari in his "Quellen zur Geschichte des Taufsymbols" (Christiania, 1866), i. pp. 100, 143, 161.

9. An extract from John Chrysostom on 1 Thessalonians, hom. vii. (Opera, tom. xi., pp. 549—551): ܡܐܡܪܐ ܕܝܘܚܢܢ ܦܡ ܕܫܠܡ ܐܬܟܬܒ ܠܗ ܕܥܠ ܣܘܦܣܛܘ ܕܐܬܝ ܡܢ ܩܕܡ ܐܓܓܪܬܐ ܕܫܠܚ. Fol. 38 *b*.

10. Treatise of Timotheus of Alexandria against the Definition of the Council of Chalcedon, fol. 39 *b*: ܡܐܡܪܐ ܕܐܬܝ ܡܢ ܣܘܡܒܘܠܘܢ ܕܐܬܟܢܫ ܒܟܠܩܝܕܘܢ. ܐܦ ܐܢ ܐܢܐ ܐܬܟܬܒ ܠܟܠ ܐܚܝܢ ܕܐܬܝ ܒܫܠܡ ܐ̄ ܒ̄. ܐܬܟܬܒ ܒܫܠܡ ܐܓܓܪܬܐ ܕܐܬܝ ܡܢ ܣܘܡܒܘܠܘܢ ܕܐܬܟܢܫ ܒܟܠܩܝܕܘܢ ܕܐܬܩܒܠ ܒܐܦܣܘܣ ܕܐܬܝ ܡܢ ܐܬܢܐܣܝܘܣ. Extracts from Nestorius, ܡܐܡܪܐ ܕܐܬܝ ܡܢ

ܡܝܡܪܐ and ܡܝܡܪܐ, etc., foll. 41 *b*, 42 *a*.

11. Treatise of Timotheus against the letter of Leo to Flavian (Labbe, Sacros. Concilia, t. iv., col. 1213 seqq.), fol. 42 *b*: ܡܬܒܝܢ ܡܒܘܫܒܢ ܥܠܗ ܡܒܝܢ ܡܒܘܫܒܢ ܒܐܓܠܐ ܗܠ ܒܬܒܬܒܐ ܡܒܪܝ ܠܡܥܠ ܡܝܐ ܒܐܓܠܐ ܕܒܐ ܒܬܒܬܒܐ. Here the following writers are cited—

Cyril of Alexandria: ܡܠܐ ܡܝܡܪ ܒ ܡܫܡ ܐܡ. Fol. 43 *b*.

John Chrysostom: ܥܠ ܡܝܡܪ ܒ ܡܒܠܡܢ ܡܒܐܒܥܒ. Fol. 48 *a*.

Athanasius: ܥܠ ܡܝܡܪ ܒ ܡܒܐܒܥܒ. Fol. 48 *b*.

Julius of Rome. Fol. 48 *b*.

Gregory Thaumaturgus. Fol. 49 *a*.

Gregory Nazianzen. Fol. 49 *a*.

Theodotus of Ancyra: ܡܬܝܘܬ ܒ ܐܐܒܡܪ. Fol. 49 *a*.

Erechtheus, ܐܒܒܪܝܢ, of Antioch in Pisidia: ܡܫ ܒܗ ܒܡܝܪ ܒ ܐܝܘ . ܐܒܐܒܐܒܐ ܡܒܝ ܡܒܪ ܡܒܪ ܡܒܪ ܡܒܐܒܐ ܡܒ ܒܗ ܒ ܐܒܐ. Fol. 49 *a*.

Dioscorus of Alexandria: ܡܝܡ ܒ ܡܝܐܒܡ ܒ . ܐܒܫܒܐ ܗܠ ܒܬܒܬܒ ܡܒ ܒܡ ܡܒ ܡܒ ܡܒ ܡܒ ܡܒ ܡܒ ܡܒ ܡܒ ܡܒ ܡܒ ܡܒ ܡ, fol. 49 *b*; ܒ ܡܝܡ ܡܝܐܒܡ ܒ ܒܬܒܬܒ ܡܝ, fol. 50 *a*.

Acts of the second Council of Ephesus, or Latrocinium Ephesinum, fol. 51 *b* (compare Labbe, Sacros. Concilia, t. iv., col. 889, and Add. 14,530), including the letter of Theodosius and Valentinian to Dioscorus of Alexandria, commonitorium to Elpidius (ܐܐܒܐ), letter of the emperors to the Council, petition of Eutyches to the emperors, libellus (ܠ) of Eutyches to the Council, deposition of Eutyches by Flavian, deposition of Flavian and Eusebius, and letter of the Council to the emperor Theodosius.

12. Various extracts; viz.

a. Form of anathema or excommunication, to be pronounced by those who became converts to the monophysite doctrines from those of the Diphysites, Nestorians, Eutychians, etc., fol. 61 *a*: ܒ ܒ ܡ ܒ ܡ ܒ ܡ

d. Confession of faith of Timotheus, sent to the emperor Leo through the Comes Rusticus, with some account by Timotheus of what happened after it was laid before the emperor, fol. 62 *a*: ...

e. Letter of Proclus of Constantinople to the Armenians, fol. 63 *a*: ... There is a different translation of this epistle in Add. 14,557, fol. 158 *b*. At the end, fol. 67 *a*, is written: ...

f. Letter of Theodoret to Nestorius, beginning, fol. 67 *a*: ...

g. Extracts from a letter of Nestorius to Theodoret, after the deposition of the latter, beginning, fol. 67 *b*: ...

h. Extracts from a letter of Theodoret to Dioscorus, fol. 67 *b*: ...

i. Another extract, fol. 68 *b*: ...

j. Letter of Rabūlas (ربولا) of Edessa to Andrew of Samosata (اندراوس), regarding the treatise of the latter against the twelve chapters of Cyril. Fol. 68 *b*. See Overbeck, S. Ephræmi Syri etc. Opera Selecta, p. 222.

k. Extracts from the reply of Andrew of Samosata to Rabūlas. Fol. 69 *a*. See Overbeck, p. 223.

13. Testimonies of the Fathers as to certain dogmas, fol. 69 *a*: ... Here are cited the following authorities—

Ignatius: ..., fol. 69 *a*; ..., and another short extract, fol. 69 *b*.

Polycarp of Smyrna: ... Fol. 69 *b*.

Clement of Rome: ... and ...

ܒܠܒܐ, with another short extract. Fol. 69 *b*. These extracts from Ignatius, Polycarp, and Clement, have been edited by Cureton, Corpus Ignatianum, pp. 211, 212.

Irenæus (ܐܝܪܝܢܐܘܣ ܩܫܝܫܐ ܕܐܣܝܐ ܕܡܕܝܢܬܐ ܕܠܝܘܢ): ܡܢ ܟܬܒ̈ܐ ܕܫܡ̈ܥ ܩܕܡ̈ܝܐ ܕܒ̈ܝܫ̈ܐ ܕܐܝܬ̈ܝ ܒܗ ... ܕܒ̈ܝܫ̈ܐ ܕܐܝ ܡܢ ... ܕܒ̈ܝܫ̈ܐ ܕܐܝ ܡܢ ... and ܡܠ̈ܐ ܕܐܝ ܡܢ ... Fol. 69 *b*.

Hippolytus: ܡܐܡ̈ܪ ܒ̈ܝܫ̈ܐ ܕܐܝ ܡܢ ... Fol. 70 *a*. See de Lagarde, Analecta Syriaca, p. 87.

Methodius: ܕܒ̈ܝܫ̈ܐ ܕܐܝ ܡܢ ... ܕܐܝ ܡܢ ... ܕܒ̈ܝܫ̈ܐ ܕܐܝ ܡܢ ... Fol. 70 *a*.

Melito of Sardes (ܡܠܝܛܘܢ ... ܣܪ̈ܕܝܣ): ... ܕܐܝ ܡܢ, fol. 70 *a*; ... ܕܐܝ ܡܢ, fol. 70 *b*. See Cureton, Spicilegium Syriacum, pp. ... .

Alexander of Alexandria, fol. 70 *b*: ... ...

Epiphanius of Constantia in Cyprus: من مقالة لابيفانيوس أسقف قبرص, fol. 73 *a*; مقالة لابيفانيوس أسقف قبرص من, fol. 73 *b*; هذا ابيفانيوس أسقف قبرص من كتاب الأوزان والمكاييل, fol. 73 *b*.

Atticus of Constantinople. Fol. 74 *a*.

Basil. Fol. 74 *a*.

Amphilochius of Iconium. Fol. 74 *a*.

Julius of Rome: الجزء الأول من مقالة يوليوس أسقف رومية في الفصح, fol. 74 *a*. See de Lagarde, Anal. Syr., pp. 74, 75, and his edition of the Greek text of Titus Bostrenus contra Manichæos, p. 122.

Gregory Nazianzen: two extracts without title, and a third من كلام لغريغوريوس. Fol. 75 *a*.

Antiochus (of Ptolemais). Fol. 75 *b*.

Ammonius, تلميذ ساوسيريوس. Fol. 75 *b*.

Severianus of Gabala: ساويريوس أسقف جبالة. Fol. 75 *b*.

Melito: لملتون أسقف سرديس. Fol. 75 *b*. See Cureton, Spicileg. Syriac., p. لد.

Marcianus the monk: ساويرس مقالة لمرقيانوس, fol. 76 *a*; مقالة لأبولينارس أسقف. مقالة, fol. 76 *a*; أسقف, fol. 76 *b*.

Hippolytus: من كلام. Fol. 76 *b*. See de Lagarde, Analect. Syr., p. 88.

Melito: ملتون أسقف سرديس. Fol. 77 *a*. See Cureton, Spicileg. Syr., p. لح.

Athanasius. Fol. 77 *b*.

Alexander of Alexandria: من مقالة لأسقف. Fol. 77 *b*.

Basil: ساويلاوس. Fol. 78 *a*.

Gregory Nazianzen. Fol. 78 *a*.

Cyril of Alexandria: من مقالة لأسقف. Fol. 78 *b*.

Titus (of Bostra): من كتاب. Fol. 79 *a*.

Amphilochius: أسقف أيقونية. Fol. 79 *b*.

14. *a*. Extracts from the works of Diodorus of Tarsus, تلميذ ثيودوروس أسقف. Fol. 80 *a*. See de Lagarde, Analect. Syr., p. 91.

b. Extracts from Theodore of Mopsuestia, تلميذ ثيودوروس أسقف; viz. من مقالة لأسقف, fol. 83 *b*; ثيودوروس أسقف, fol. 85 *b*; من, fol. 85 *b*; من, fol. 86 *a*; من مقالة لأسقف, fol. 86 *a*; من, fol. 86 *a*. See de Lagarde, Anal. Syr., p. 100; Sachau, Theodori Mopsuesteni Fragmenta Syriaca, p. 63.

c. Extracts from Nestorius, من تلميذ نسطوريوس; viz. من الجزء الأول, fol. 86 *a*: من مقالة نسطوريوس أسقف القسطنطينية في الرد على كيرلس ... من, fol. 86 *b*; من الجزء الثاني من, fol. 86 *b*; من مقالة نسطوريوس أسقف القسطنطينية في الرد على كيرلس, fol. 86 *b*; نسطوريوس أسقف, fol. 86 *b*; من

ܕܫܘܝܐ ܕܐܠܐ ,ܐܡܪ ܠܗ ◦ ܘܐ . ܐܢ ܐܡܪ ܕܫܘܝܐ, fol. 87 *a*; ܒ ܕܥܒܕ ܐܢܬܪܐ ܗܘ ܘܐ ܐܝܟ ܐܢܬ ܕܥܒ ܠ . ܘܐ ,ܡܐܡܪ ܡܐܝ . ܐܠܐ ,ܐܠܐ ܕܫܠ ܘܐ ,ܐܡܪ ,ܐܠܐ fol. 87 *b*; ܡܐܝ ܗܘ ܘܐ ܐܝܟ ܒ ܕܐܝܟ ܐܡܪ ◦ ܘܐ ,ܡܐܡܪ ܕܫܬ ܐܠ ܐܡ ܕܥܒܐ, fol. 88 *a*; ܒ ܗܘ ܐܠܐ ,ܐܡܪ, fol. 88 *b*; ܒ ܐܠ . ܘܐ ,ܡܐܡܪ ܡܐܝ ܘܐ ܐܝܟ ܒ : ܐܢ ܕܐܢ ܠܡܥܒܕ ܕܐ ܕܐ ܕܐ ܐܡܪ ,ܐܢ fol. 89 *a*; ܒ ◦ ܘܐ ,ܡܐܡܪ ܡܐܝ ܗܘ ܘܐ ܐܝܟ ,ܐܢ ܐܡ ܒ ܐܠ ,ܒ ܕܐܢ fol. 89 *b*; ܒ ܐܝܟ ܐܢ ,ܡܐܡܪ ܡܐܝ ܘܐ ܐܝܟ . ܐܢ ,ܐܠܐ ,ܐܡܪ ,ܐܠ ,ܐܢ ,ܐܠ ,ܐܡ ,ܐܠ ,ܐܢ ,ܐܡ ,ܐܠ ,ܐܢ ,ܐܡ ,ܐܠ ,ܐܢ

At the end, on fol. 136 *b*, is the following rubric: ... [illegible] ...

After the doxology there is a note giving the name of the scribe, Ṭalyā of Edessa: ... [illegible] ...

In the second column of the same page there is a note, in a different hand, the first five lines of which have been carefully erased. From it we learn that the volume was presented by the deaconess ..., of Beth-Mānā, to a certain convent, in the year 873, A.D. 562, at the time when the priest Bacchus, of ..., was œconomus, the priest 'Azīz librarian, and the priest Simeon, of ..., janitor.

. . . . . .

... [illegible] ...

Some later writing in the third column has been erased.

On fol. 137 *a* is a list of the Greek names of the sects enumerated in the work of Epiphanius, evidently written at the same time as the rest of the manuscript.

On fol. 137 *b* we read, in a rude hand, the words: ... [illegible] ...; "This book belongs to Jacob and John, priests, nephews of Abraham, metropolitan of Mabūg. The book of Timotheus."

[Add. 12,156.]

DCCXXX.

Vellum, about $9\frac{3}{8}$ in. by $6\frac{7}{8}$, consisting of 190 leaves, the last of which is much torn. The quires, 21 in number, are signed with both letters and arithmetical figures (e.g. foll. 45 *a*, ...; 65 *a*, ...; 75 *a*, ...; 167 *a*, ...; 177 *a*, ...). Leaves are wanting at the commencement, and after foll. 4, 5, and 10. Each page is divided into two columns, of from 32 to 38 lines. This volume is written in a fine, regular Estrangĕlā; is dated A. Gr. 880, A.D. 569; and contains—

1. The "Oratio catechetica magna" of Gregory Nyssen (see Opera, t. iii., p. 45 seqq.), ܡܐܡܪܐ ܕܬܐܘܕܝܩܝܐ ܪܒܐ ܕܡܪܝ ܓܪܓܘܪ ܩܕܡܝܐ ܕܢܨܝܨܐ. Fol. 1 *a*. The text, which is divided into a preface, ܩܕܡܬܐ, and 35 chapters, is preceded by a table of contents, of which the first leaf is missing. The following portions of the text are lost: Opera, t. iii., p. 48 B, *ἐν τῷ καιρῷ τῆς ἐκφωνήσεως τοῦ λόγου*, to p. 51 B, *ὀνομάζειν τις ἐθέλει*; p. 52 C, *ποῦ τῆς ζωῆς τὸ ἄδιον*; to p. 65 C, *μέχρις οὐρανῶν*; and p. 72 C, *μηδενὸς ὄντος τοῦ περιστέγοντος*, to p. 79 D, *οὐκ οὖν ὁμολογεῖται παρὰ πᾶσι*.

2. Writings of Philoxenus of Mabūg; viz.

a. Letter to the monks of Sĕnūn, concerning the incarnation and the faith, and against the Diphysites, written during his second exile at Philippopolis: ܐܓܪܬܐ ܕܡܪܝ ܦܝܠܘܟܣܝܢܘܣ ܡܦܠܓܢܐ ܕܛܘܪܐ ܕܣܝܢܘܢ ܥܠ ܗܝܡܢܘܬܐ ܘܥܠ ܗܝܪܛܝܩܐ ܕܐܬܟܬܒ ܒܬܪ ܓܠܘܬܗ ܬܢܝܬܐ ܕܐܬܐ ܠܦܝܠܝܦܘܦܘܠܝܣ. ܒܫܡܗ ܕܐܠܗܐ ܐܡܝܢ ܐܡܝܢ. ܐܢܐ ܡܪܝ ܦܝܠܘܟܣܝܢܘܣ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܬܢܝܬܐ ܕܐܬܐ ܠܦܝܠܝܦܘܦܘܠܝܣ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܩܕܡܝܬܐ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܬܠܝܬܝܬܐ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܪܒܥܝܬܐ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܚܡܝܫܝܬܐ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܫܬܝܬܐ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܫܒܥܝܬܐ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܬܡܢܝܬܐ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܬܫܥܝܬܐ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܥܣܪܝܬܐ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܚܕ ܥܣܪܝܬܐ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܬܪܬܝܬܐ ܥܣܪܝܬܐ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܬܠܬ ܥܣܪܝܬܐ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܐܪܒܥ ܥܣܪܝܬܐ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܚܡܫ ܥܣܪܝܬܐ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܫܬ ܥܣܪܝܬܐ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܫܒܥ ܥܣܪܝܬܐ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܬܡܢ ܥܣܪܝܬܐ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܬܫܥ ܥܣܪܝܬܐ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܫܬܝܢ ܥܣܪ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܬܠܬ ܥܣܪ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܐܪܒܥ ܥܣܪ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܚܡܫ ܥܣܪ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܫܬ ܥܣܪ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܫܒܥ ܥܣܪ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܬܡܢ ܥܣܪ ܘܐܫܬܡܥ ܠܟܘܢ ܡܢ ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܟܘܢ ܡܢ ܩܕܡ ܐܦܝ ܕܐܬܝܬ ܠܟܘܢ ܒܓܠܘܬܐ ܬܫܥ ܥܣܪ

μέρος πίστις, ... Fol. 110 *b*. See de Lagarde's Anal. Syr., p. 31, and his edition of the Greek text of Titus Bostrenus contra Manichæos, p. 103.

b. Discourse addressed to Philagrius (Φιλάγριος), concerning consubstantiality (ὁμοουσία), ... Fol. 119 *b*. See de Lagarde, Anal. Syr., p. 43.

5. Anecdotes of the Egyptian Fathers, being extracts from the well known work of Palladius.

a. Of Ammon, ..., and Benus, ..., and of the city of Oxyrynchus, ... Fol. 122 *b*.

b. Of Apollon and others, ... Fol. 124 *a*.

c. Of certain brethren who were directing these holy men, ... Fol. 133 *b*.

d. Of Apollonius and Philemon the martyrs, ... Fol. 135 *a*.

Subscription, fol. 136 *b*: ...

6. A commentary on Ecclesiastes, ch. xii. 1—7, ..., beginning, fol. 136 *b*: ...

7. Writings of John Chrysostom; viz.

a. Discourse on wealth and poverty, ..., beginning, fol. 139 *b*: ...

b. A prayer, ..., beginning, fol. 144 *a*: ...

8. The history of Paul the bishop and John the priest, ... Fol. 144 *b*. See Add. 12,160, fol. 134 *b*. The name of Paul's native city is here written ...

9. The life of Serapion, ... Fol. 156 *a*. See Add. 14,582, fol. 190 *b*.

On fol. 139 *a* there is a note, stating that

the manuscript was written in the year 880, A.D. 569, in the village of Sarmīn (سرمين, ܣܪܡܝܢ), for the convent of S. John at Nairab (نيرب, ܢܝܪܒ), when Mār George was abbat, and that it was collated by the deacons Theodore and Thomas. ܗܢܘ ܕܟܬܒ ܟܬܒܐ ܕܝ ܒܣܡܘܟ ܒܝ ܒܠܫܒܪ ܒܫܢܬ ܫܡ̈ ܘ̈ ܫ̈ܥ̈ ܘ̈ ܫ̈ܢ̈ ܕܒܪ ܫ̈ܪ̈ ܒܫ̈ܢ̈ ܕ̈ ܒ̈ ܕ̈ ܫ̈ ܒ̈ ܕ̈ ܫ̈ ܒ̈ ܕ̈ ܫ

3. A sermon preached in the church at Constantinople before the whole people: ܡܐܡܪܐ ܕܐܡܪ ܒܥܠܡ ܒܟܢܝܫܬܐ ܕܩܘܣܛܢܛܝܢܘܦܠܝܣ ܩܕܡ ܟܠ ܥܡܐ ܕܐܬܟܢܫ ܒܗ ܟܠ. Fol. 133 *b*. Imperfect at the end. See Overbeck, p. 239.

On fol. 1 *a* there is a note, the first two lines of which have been almost completely effaced. The third line contains the name of an abbess Maryam, or Mary, who may have been the owner of the book. . . . . ܕܡܪܝܡ . . . . . ܒܬܘܠܬܐ ܕ . . . . ܒܥܠ ܒܝܬ ܥܕܬ ܕܡܪܝܡ ܕܒܥܠ ܒܝܬ ܥܕܬ ܕܡܪܝ ܡܪܝ ܕܐܬܟܢܫ ܒܗ ܟܠ ܥܡܐ

ܕܡܫܬܐ, beginning, fol. 74 *b*: ܐܡܪ ܐܢܐ ܒܣܝܡ ܕܐܬܐ ܕܡܫܬܐ ܐܦ ܕܐܠܗܐ ܐܝܟܐ ܕܐܦ ܐܢܐ ܕܐܬܝ ܠܟ ܠܐ ܐܬܐ ܕܐܫܬܘܕܥ ܐܦ ܕܐܢܐ ܐܬܝ ܠܐܠܗ ܚܠܝ . ܓܡ ܐܠܗ ܐܡܪ ܐܝܟ ܕܐܢܐ ܐܬܝ ܠܐܠܗ ܚܠܝ . See Opera, t. ii., p. 101.

f. On the martyrs, ܡܐܡܪ ܕܡܪ ܐܦܪܝܡ ܒܪ ܦܛܝܣ, beginning, fol. 95 *a*: ܐܢܐ ܐܦܪܝܡ ܒܪ ܦܛܝܣ ܐܡܪ ܠܟ ܐܠܗ ܐܡܪ ܠܟ ܠܐ ܬܫܬܘܕܥ ܠܐ ܬܫܬܘܕܥ ܠܐ ܬܫܬܘܕܥ

a. On his brother Cæsarius, ܥܠ ܐܚܘܗ ܩܝܣܪ ܡܠܦ ܒܫܒܚܐ ܕܐܦ ܗܘ ܒܬܪ ܐܡܗ ܐܬܐ ܠܥܠܡ ܘܠܥܠܡ ܥܠܡܝܐ. Fol. 115 *b*.

b. On his father, ܥܠ ܐܒܘܗ (sic) ܒܫܒܚܐ ܕܐܦ ܗܘ ܒܬܪ ܐܡܗ ܐܬܐ ܠܥܠܡ ܘܠܥܠܡ ܥܠܡܝܐ. Fol. 116 *a*.

c. On his sister Gorgonia, ܒܫܒܚܐ ܕܐܦ ܗܘ ܥܠ ܐܚܬܗ ܓܪܓܘܢܝܐ. Fol. 116 *b*.

4. Letters of Basil; viz.

a. To a fallen virgin, ܐܓܪܬܐ ܕܒܣܝܠ ܠܒܬܘܠܬܐ ܕܢܦܠܬ ܘܐܬܚܢܢܬ ܘܐܬܦܪܫܬ ܡܢ ܚܛܗܗ. Fol. 116 *b*. See Opera, t. iii., p. 191, ep. xlvi. Subscription, fol. 122 *a*: ܐܓܪܬܐ ܕܒܣܝܠ ܐܦ ܗܝ ܐܬܐ ܠܥܠܡ ܘܠܥܠܡ ܥܠܡܝܐ. ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ. ܒܫܠܡ ܐܓܪܬܐ ܕܒܣܝܠ ܐܦ ܗܝ ܐܬܐ ܠܥܠܡ ܘܠܥܠܡ ܥܠܡܝܐ. ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ.

b. A second letter to the same woman, on her repentance, ܐܓܪܬܐ ܬܢܝܬܐ ܕܒܣܝܠ. Fol. 122 *a*. See Add. 14,607, no. 4, *b*.

c. To the recluses, ܠܓܒܝ ܣܥܪ ܫܠܡ, beginning, fol. 134 *b*: ܠܡ, ܐܚܝ, ܐܬܟܬܒ ܒܟ ܒܣܦܪ ܚܝܐ ܕܐܦ ܗܘ ܒܬܪ ܐܡܗ ܐܬܐ ܠܥܠܡ ܘܠܥܠܡ ܥܠܡܝܐ. ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ. ܒܫܠܡ ܐܓܪܬܐ ܕܒܣܝܠ ܐܦ ܗܝ ܐܬܐ ܠܥܠܡ ܘܠܥܠܡ ܥܠܡܝܐ. ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ.

5. A discourse of Gregory Nazianzen on those who are tried or afflicted, ܒܫܒܚܐ ܕܐܦ ܗܘ ܒܬܪ ܐܡܗ ܐܬܐ ܠܥܠܡ ܘܠܥܠܡ ܥܠܡܝܐ. Fol. 142 *b*. See Opera, t. i., p. 257, "de pauperum amore." A few words are wanting at the end.

The contents of the volume are enumerated on the margin of fol. 1 *a*, in a hand of the xth cent. Consequently, the first quire must have been lost at an early period.

[Add. 17,144.]

DCCXXXIII.

Vellum, about 7 in. by 5⅛, consisting of 114 leaves, some of which are much stained and torn, especially foll. 1—13, 105—107, 111, 112, and 114. The quires, signed with both letters and arithmetical figures, are 13 in number. Leaves are wanting after foll. 2, 8, 26, 29, 35, and 114. Each page (excepting foll. 1—8) is divided into two columns, of from 20 to 25 lines. This manuscript is written in a good, regular Estrangĕlā of the vi[th] cent., with the exception of foll. 1—8, which are of the xi[th] or xii[th] cent. It contains—

I. Various works of Evagrius; viz.

1. ܡܐܡܪ ܚܕ ܕܡܕܒܪ ܡܫܬܐ ܕܫܡܫ ܒܫܒܬܐ ܕܫܒܥ ܫܒܝܥ, in 74 (ܥܕ) sections. Imperfect. Fol. 1 *b*. Compare Add. 14,578, no. 2.

2. ܥܠ ܫܡܥܘܢ ܡܠܟ ܕܟܢܝܣܬܐ ܕܐܦ ܗܘ ܒܬܪ ܐܡܗ ܐܬܐ ܠܥܠܡ ܘܠܥܠܡ ܥܠܡܝܐ. ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ. Fol. 7 *a*. Imperfect, having been left unfinished by

the later scribe (notwithstanding the word ܥܠܡ). See Add. 14,578, no. 6.

3. Part of the doctrine of Evagrius, addressed to Anatolius, viz. sections 76—100. Fol. 9 *a*.

4. ܡܠܐ ܥܠ ܐܦܝ ܣܓܝ ܫܢܝ ... ܐܬܐ ܕܡܠܐ ܕܐܦ ܥܠ ܐܦ ... ܐܬܐ ܕܡܠܐ ... ܐܦ ... ܐܬܐ ... ܐܦ ... ܐܬܐ ... ܐܦ ... ܐܬ

In the subscription, fol. 6 *b*, it is ascribed to Xystus of Rome, ; but these words seem to be a later addition.

3. Three short treatises, ascribed to Marcianus (or Marcellinus) the monk, (originally); but these words in the heading of the first, as well as in those of the second and third, seem to be later additions.

a. On fasting and humility, , beginning, fol. 6 *b*: . See Add. 14,578, no. 1, and Add. 12,175, fol. 122 *b*.

b. On humility, showing that we should persevere in it, and love righteous affliction, , beginning, fol. 8 *b*:

c. Against a disciple of the sects of Apollinaris and Vitalius (?) the heretics, , beginning, fol. 11 *a*:

4. The doctrine of Evagrius, (see Add. 14,578, no. 2), in 150 sections, which are here numbered with Syriac arithmetical figures. Fol. 12 *b*.

5. A life of Evagrius, , beginning, fol. 27 *b*: . See Add. 14,578, no. 1, and Add. 12,175, fol. 122 *b*.

6. Writings of John the monk; viz.

a. The first letter to Eutropius and Eusebius, . Fol. 29 *b*. See Add. 14,580, no. 2, *a*.

b. The first discourse to the same, . Fol. 44 *b*. See Add. 14,580, no. 2, *c*.

c. The second discourse to the same, . Fol. 58 *b*. See Add. 14,580, no. 2, *d*.

7. The discourse of Evagrius, addressed to Eulogius, beginning: . Here the title is, fol. 72 *b*:

ܟܬܒܐ ܕܝܘܚܢܢ ܩܛܝܪܐ ܕܐܦ ܟܬܒ ܠܗ ܠܐܘܛܪܘܦܝܘܣ ܘܠܐܘܣܒܝܘܣ . See Add. 14,578, no. 3.

8. A letter, entitled ܐܓܪܬܐ ܕܡܫܝܚܐ ܕܐܝܬ ܒܗ ܬܘܒ ܠܟܠ ܡܢ ܕܒܥܐ ܠܡܫܝܚܐ ܘܠܡܬܝܪ ܠܗ ܒܥܐ ܕܢܗܘܐ ܒܪ[ܝ]ܫ ܒܟܠ ܡܕܡ ܘܒ[ܟ]ܠ ܡܕܡ ܠܐ ܫܠܝܛ ܐܢܐ ܠܡܐܡܪ ܠܟ ܐܠܐ ܡܐ ܕܐܡܪ ܠܢ ܡܪܝ ܢܫܡܥ . ܗܠܟ ܕ ... ܐܬܠ ܕ ... It is imperfect, owing to the last leaves being torn; and the writing on fol. 90 *b* is almost entirely effaced.

On fol. 73 *a* one Peter has written his name, ,ܦܛܪܘܣ ܥܒܕ ܚܛܝܐ ; and on fol. 90 *a* one Thomas, ,ܬܐܘܡܐ ܥܒܕ ܡܫܝܚܐ .

[Add. 14,581.]

DCCXXXV.

Vellum, about $8\frac{3}{4}$ in. by $5\frac{1}{2}$, consisting of 16 leaves, the last of which is much torn. The number of the quires and their signatures do not appear, leaves being wanting after foll. 1, 5, 8, 9, and 16. There are from 28 to 31 lines in each page. This manuscript is written in a small, elegant hand of the vith cent., and contains—

1. The letter of John the monk to Eutropius and Eusebius, on the spiritual life: ܐܓܪܬܐ ܕܝܘܚܢܢ ܡܢܚܐ ܕܐܦ ܣܦܣܛ ܠܐܘܛܪܘܦܝܘܣ ܘܠܐܘܣܒܝܘܣ ܒܥܠ ܚܝܐ ܪܘܚܢܝܐ ܕܫܠܝܚ ܠܗ ܠܐܒܐ ܝܘܚܢܢ ܐܡܘ ܕܡܫܝܚܐ ܘܠܡܬܝܪ ܠܗ ܠܐܒܐ ܝܘܚܢܢ ܐܡܘ ܕܡܫܝܚܐ . Imperfect. Fol. 1 *b*. See Add. 17,169, no. 2.

2. The discourse of Evagrius, addressed to Eulogius, ܕܥܠ ܡܚܫܒܬܐ ܡܫܝܚܐ ܕܐܝܬ ܒܗ ܬܘܒ ܠܟܠ ܡܢ ܕܒܥܐ ܠܡܫܝܚܐ . Imperfect at the beginning and end. Fol. 10 *a*. See Add. 14,578, no. 3.

On the lower half of fol. 16 *b* the original text has been erased, and a later hand has written the pretended colophon: ܫܠܡ ܟܬܒ ܐܓܪܬܐ ܕܡܫܝܚܐ ܕܐܝܬ ܒܗ ܬܘܒ ܠܟܠ ܡܢ ܕܒܥܐ ܠܡܫܝܚܐ ܘܠܡܬܝܪ ܠܗ ܒܥܐ ܕܢܗܘܐ ܒܪ[ܝ]ܫ ܒܟܠ ܡܕܡ ܘܒ[ܟ]ܠ ܡܕܡ ; Below, on the right side, stand, in the same handwriting, the words: ܫܠܡ ܟܬܒ ... ; on the left, ܐܓܪܬܐ ܕܡܫܝܚܐ ... ; and at the foot of the page, ܫܠܡ ... The central portion has been carefully effaced at a still later date, and in its place we now find the following lines, informing us that the manuscript was presented to the convent of S. Mary Deipara by its owner Bar-ḥad-bĕ-shabbā: ... (sic) ... .

On fol. 1 *a* there are written in an old Arabic hand the words لأنبا يوحنا المتوحد في الوحدة, i.e. "(the works) of Ambā (Abbā) Yūḥannā the solitary."

[Add. 17,171, foll. 1—16.]

DCCXXXVI.

Vellum, about $9\frac{5}{8}$ in. by $6\frac{5}{8}$, consisting of 32 leaves (Add. 12,175, foll. 49—80), some

of which are slightly stained by water. The quires, three in number, are now signed with letters. Each page is divided into two columns, of from 47 to 56 lines. This manuscript is written in a small, neat character of the vith cent., perhaps by the same scribe as foll. 81—254 (see no. DCCXXVII.), in which case its date is A.D. 534. It contains—

1. Extracts from the Lives of the Egyptian Fathers by Palladius and Hieronymus, entitled ܕܥܒܕ ܟܬܒ ܚܝܐ ܕܐܒܗܬܐ ܩܕܝܫܐ ܕܡܨܪ, fol. 49 *a*, or, more briefly, ܟܬܒ ܚܝܐ ܕܐܒܗܬܐ, fol. 58 *b*.

2. Selections from the works of Evagrius; viz.

a. Short extract, beginning: ܟܬܒ ܚܝ ܕܥܒܕ ܐܒܓܪܝܣ ܦܪܫ ܠܥܝܢ ܒܬܘܠܬܐ. Fol. 62 *a*. See Add. 14,578, no. 17.

b. Extract entitled ܫܐܠܬ ܐܚܕ ܡܢ ܐܒܗܬܐ ܕܐܒܒܐ ܡܢ ܡܨܪ, beginning, fol. 62 *a*: ܐܡܪ ܐܒܒܐ ... ܘܐܡܪ ... ܘܐܡܪ ... ܘܐܡܪ

107. Each page is divided into two columns, of from 26 to 42 lines. The writing is a good, though by no means elegant Estrangĕlā of the vith cent. The contents are as follow—

1. Various works of Evagrius, in a different translation from that which is usually found in the Nitrian manuscripts.

a. Life of Evagrius; imperfect at the beginning. Fol. 1 *a.*

b. ܕܥܒܪܝܢ ܕܥܒܕ ܠܗ, beginning, fol. 1 *b*: ܡܠܝ ܕܐܝܟ ܕܐܢ ܐܢܫ ܒܥܐ ܠܡ

8. Extracts from the homilies of John Chrysostom on the Gospel of S. Matthew: ܡܐܡܪ̈ܐ ܕܡܢ ܟܬܒ̈ܐ ܩܕܝ̈ܫ̈ܐ ܕܡܪ ܝܘܚܢܢ ܦܡ̈ܐ ܕܗܘ ܒܣܝܡ̈ܐ ܥܠ ܣܦܪ ܐܘܢܓܠܝܘܢ ܕܡܪܝ ܡܬܝ.

a. Without title, beginning, fol. 102 *a*: ܐܡܪ ܠܗ ܠܬܠܡܝܕܘܗܝ ܕܒܥܐ ܗܘ ܕܐܬܝ ܒܬܪ. See Opera, t. vii., p. 251, line 29, *Πειθώμεθα τοίνυν τοῖς λεγομένοις, κ.τ.λ.*

b. ܡ̈ܐ (sic) ܕܬܘ ܕ, beginning, fol. 103 *a*: ܐܡ ܕܐܬܝ ܒܬܪ ܕܐ ܐܬ ܠܗ ܠܡܫܝܚܐ ܕܐܡܪ ܠܗ ܐܒܘܗܝ ܕܒܫܡܝܐ. See Opera, t. vii., p. 159, line 5, *Μὴ τοίνυν μήτε ἐπ' εὐγενείᾳ, κ.τ.λ.*

c. ܡ̈ܐ ܕܐ ܕܥܠ ܕܡܪ, beginning, fol. 104 *b*: ܐܡ ܕܐ ܐܬ ܠܗ ܠܡܫܝܚܐ ܕܐܡܪ ܠܗ ܐܒܘܗܝ ܕܒܫܡܝܐ ܡ̈ܕ. See Opera, t. vii., p. 91, line 11, *Ταῦτα δὲ οὐχ ἵνα ἀκούσητε μόνον λέγομεν, κ.τ.λ.*

d. ܡ̈ܐ ܕܐ ܕܥܠ ܕܡܪ, beginning, fol. 106 *a*: ܐܡ ܕܐ ܐܬ ܠܗ ܠܡܫܝܚܐ ܕܐܡܪ ܠܗ ܐܒܘܗܝ ܕܒܫܡܝܐ ܡ̈ܗ. See Opera, t. vii., p. 209, line 21, *Ἀνέλωμεν τοίνυν τῶν κακῶν τὴν πηγήν, κ.τ.λ.*

e. Without title, beginning, fol. 107 *b*: ܐܡ ܕܐ ܐܬ ܠܗ ܠܡܫܝܚܐ ܕܐܡܪ ܠܗ ܐܒܘܗܝ ܕܒܫܡܝܐ ܠ. Imperfect.

9. A treatise on the acquisition of the knowledge and wisdom of God, imperfect both at the beginning and end. Fol. 108 *a*. We have here part of ch. iv. (ܕ), ch. v. (ܗ) to ch. xii. (ܠ), and part of ch. xiii. (ܡ). Ch. v., which is very short, is as follows. ܗ ܕܐ ܐܬ ܠܗ ܠܡܫܝܚܐ ܕܐܡܪ ܠܗ ܐܒܘܗܝ ܕܒܫܡܝܐ

DCCXXXVIII.

Vellum, about 12¼ in. by 9½, consisting of 136 leaves, a few of which are slightly stained and torn, especially foll. 1, 9, 110, 111, and 136. The quires, signed with letters from ܐ to ܘ, were originally 15 in number; but the first is now lost. Each page is divided into two columns, of from 33 to 37 lines. This volume is written by two hands (foll. 1—43 *a* and foll. 43 *a*—136) in a fine, elegant Estrangĕlā of the vith cent. It contains—

A collection of Discourses for various occasions. The names of the authors are nowhere mentioned.

1. Sixteen short addresses, to be spoken by the abbat or prior (ܪܝܫܐ), to persons who have brought presents to the monastery. The first three are altogether wanting, and of the fourth only a few lines remain.

a. ܟܬܒܐ ,ܡܠܐ ܩܕܡܝܐ, beginning, fol. 1 *a*: ܗܘ ܡܢ ܠܐ ܡܬܚܫܒ ܐܠܐ ܒܝܘ ܕܝܢ ܕܐܡܪ ܠܗ. ܐܠܗܐ ܝܗܒ ܠܟ ܡܢ ܕܐܝܬ ܠܟ ܒܗ ܠܐ ܬܬܚܫܒ ܠܗ. ܐܦ

i. ܟܬܒܐ ܕܡܠܬܐ ܕܫܘܒܚܐ, beginning, fol. 5 *b*: ܐܝ ܗܠܝ ܐܢܫ ܟܬܒ ܟܬܒ ܕܐܡ ܕܐ ܡܠܟ ܕܐܡ ܕܡܠܟ ܕܐ ܡܠܟ ܕܐ ܡܠܟ ܕܐ

h. On the commemoration of any preceding abbat, ..., beginning, fol. 12 *a*: ...

i. Address of the abbat on the occasion of his making an offering or present, ..., beginning, fol. 12 *b*: ...

j. On the occasion of the priests and deacons making their offering, ..., beginning, fol. 13 *a*: ...

k. On the offering of those who hold posts in the convent, ..., beginning, fol. 13 *b*: ...

l. On silence at table, ..., beginning, fol. 14 *a*: ...

m. ..., beginning, fol. 15 *a*: ...

n. ..., beginning, fol. 15 *b*: ...

o. On the commemoration of all the deceased brethren, ..., beginning, fol. 16 *a*: ...

3. Four addresses, to be spoken by the abbat to the brethren after they have eaten.

a. ..., beginning,

fol. 16 *b*: ⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲉⲧⲃⲉ ⲡⲁⲙⲁⲣⲉ ⲁⲃⲃⲁ ⲡⲓⲁⲧⲣⲟⲥ ⲙⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲕⲁⲑⲟⲗⲓⲕⲏ ⲙⲡⲉⲕⲕⲗⲏⲥⲓⲁ. ⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲛⲧⲉ ⲡⲓⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲙⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲕⲁⲑⲟⲗⲓⲕⲏ ⲙⲡⲉⲕⲕⲗⲏⲥⲓⲁ. ⲉⲧⲥ.

b. ⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲛⲧⲉ ⲡⲓⲁⲃⲃⲁ ⲡⲓⲟⲩⲁⲗ ⲉⲧⲃⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ, beginning, fol. 17 *a*: ⲡⲓⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲙⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲕⲁⲑⲟⲗⲓⲕⲏ ⲙⲡⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧⲃⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ, ⲉⲧⲥ.

c. ⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲉⲧⲃⲉ ⲡⲓⲁⲃⲃⲁ, beginning, fol. 17 *b*: ⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲛⲧⲉ ⲡⲓⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲙⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲕⲁⲑⲟⲗⲓⲕⲏ ⲙⲡⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧⲃⲉ ⲡⲓⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲓⲁⲃⲃⲁ ⲛ̀ⲟⲩⲁⲧⲥ ⲉⲧⲥ.

d. ⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲉⲧⲃⲉ ⲡⲓⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ, beginning, fol. 18 *a*: ⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲛⲧⲉ ⲡⲓⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲙⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲕⲁⲑⲟⲗⲓⲕⲏ ⲙⲡⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲉⲧⲥ.

4. Familiar address of the abbat to the brethren, on the commemoration of the blessed abbat N.: ⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲉⲧⲃⲉ ⲡⲓⲁⲃⲃⲁ ⲛⲓⲙ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲉ ⲡⲓⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲙⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲕⲁⲑⲟⲗⲓⲕⲏ ⲙⲡⲉⲕⲕⲗⲏⲥⲓⲁ, ⲛⲓⲙ, ⲛⲓⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲓⲙ, beginning, fol. 18 *b*: ⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲉⲧⲃⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧⲃⲉ ⲡⲁⲓ ⲉⲧⲣⲉ ⲡⲁⲛⲟⲩⲧⲉ ⲙⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲉ ⲡⲓⲥⲁⲛⲧⲁⲣⲓⲟⲥ ⲙⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲉ ⲡⲓⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲙⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲕⲁⲑⲟⲗⲓⲕⲏ ⲙⲡⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲉ ⲡⲓⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲉⲧⲥ.

5. Familiar address to the brethren, ⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲛⲧⲉ ⲡⲓⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲙⲡⲓⲥⲕⲟⲡⲟⲥ, beginning, fol. 19 *a*: ⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲉⲧⲃⲉ ⲡⲁⲙⲁⲣⲉ ⲁⲃⲃⲁ ⲡⲓⲁⲧⲣⲟⲥ ⲙⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲕⲁⲑⲟⲗⲓⲕⲏ ⲙⲡⲉⲕⲕⲗⲏⲥⲓⲁ. ⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲛⲧⲉ ⲡⲓⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲙⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲕⲁⲑⲟⲗⲓⲕⲏ ⲙⲡⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲉ ⲡⲓⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲉⲧⲥ.

6. Address of the abbat over a deceased brother, ⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲛⲧⲉ ⲡⲓⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲙⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲕⲁⲑⲟⲗⲓⲕⲏ ⲙⲡⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧⲃⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ, beginning, fol. 20 *a*: ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲁⲓ ⲛⲁ ⲙⲡⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲓⲙ. ⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲛⲧⲉ ⲡⲓⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲙⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲕⲁⲑⲟⲗⲓⲕⲏ ⲙⲡⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲉ ⲡⲓⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲉⲧⲥ.

7. Address to a rich man, when he comes to the convent, ⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲉⲧⲃⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲓⲃⲓ ⲛⲁⲓⲛⲉ ⲛⲧⲉ ⲛⲓⲁⲅⲁⲑⲟⲥ, beginning, fol. 20 *b*: ⲛⲓⲁⲅⲁⲑⲟⲥ ⲛⲧⲉ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲡⲓⲗⲁⲟⲥ ⲙⲡⲓⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ⲡⲓⲙⲁ ⲙⲡⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲓⲙ ⲛⲧⲉ ⲛⲓⲁⲅⲁⲑⲟⲥ ⲉⲧⲥ.

8. Three addresses of the abbat to the brethren, when they spend the night fasting.

a. ⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲛⲧⲉ ⲡⲓⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲙⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲕⲁⲑⲟⲗⲓⲕⲏ ⲙⲡⲉⲕⲕⲗⲏⲥⲓⲁ, beginning, fol. 21 *a*: ⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲛⲧⲉ ⲡⲓⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲙⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲕⲁⲑⲟⲗⲓⲕⲏ ⲙⲡⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲉ ⲡⲓⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲓⲁⲃⲃⲁ ⲛ̀ⲟⲩⲁⲧⲥ ⲙⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲙⲡⲓⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲙⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲡⲓⲁⲡⲟⲥ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲡⲉⲧⲣⲟⲥ ⲡⲓⲁⲡ

the tranquillity that subsists in the service and order of the convent, ܡܫܠܡ ܕܥܒ ܥܠ ܣܕܪ ܘܢܡܘܣ ܕܥܕܬܐ ܩܕܝܫܬܐ ܕܒܝܬ ܡܪܝܡ ܕܥܡܘܕ ܕܫܘܪܝܐ, beginning, fol. 24 *b*: ܫܠܡܐ ܠܟܘܢ ܐܚܝ ܘܚܒܝܒܝ ܕܒܝܬ ܡܪܝܡ ܕܥܡܘܕ ܕܫܘܪܝܐ. This is by Philoxenus of Mabūg; see Add. 17,173, no. 5.

10. Address of the abbat to the brethren, on a deceased priest or deacon, ܡܫܠܡ ܐܢ ܐܝܬ ܒܝܢ ܐܚܐ ܕܟܗܢ ܐܘ ܕܝܩܘܢ ܕܐܬܪܚܩ ܡܢ ܥܠܡܐ, beginning, fol. 26 *a*: ܠܐ ܡܐ ܕܐܡܪ ܐܚܝ ܘܚܒܝܒܝ. ܐܠܐ ܐܢ ܐܚܢܢ ܢܒܟܐ ܥܠ ܡܘܬ ܚܒܝܒܢ. ܐܠܐ ܢܫܒܚ ܠܡܪܝ ܥܠ ܟܠ ܡܐ ܕܥܒܕ ܠܢ ܡܢ ܛܘܒ ܥܕ ܕܐܬܦܪܩ ܡܢ ܥܠܡܐ. ܘܐܦ ܥܠ ܦܘܪܩܢ ܕܢܦܫܬܢ ܕܐܬܪܚܩ ܠܥܠܡ ܥܠܡܝܢ. ܐܡܝܢ. ٥.

11. Address of the abbat to brethren and lay persons, who come to the convent on the feast of the Nativity; to be spoken at the time of morning prayer, after they have rested from the vigils of the whole night: ܡܫܠܡ ܕܡ ܐܝܬ ܒܝܢ ܐܚܐ ܕܠܐ ܡܢ ܕܝܪܐ ܘܐܚܝܪ ܕܐܬܪܚܩ ܡܢ ܫܗܪܐ ܕܠܝܠܝܐ ܕܟܠ ܠܝܠܝܐ ܕܐܬܪܚܩ ܡܢ ܥܠܡܐ ܘܐܬܝ ܠܒܝܬ ܡܪܝܡ ܕܥܡܘܕ ܕܫܘܪܝܐ. ٥.

12. A similar address on the feast of the Epiphany, at morning prayer, after the conclusion of the service: ܡܫܠܡ ܐܦ ܕ ܐܦ ܥܒܕ ܕܐܬܪܚܩ ܡܢ ܥܠܡܐ ܘܐܬܝ ܠܒܝܬ ܡܪܝܡ ܕܥܡܘܕ ܕܫܘܪܝܐ ܕܟܠ ܫܒܚ ܘܒܪܟ ܠܟ ܡܐ ܕܥܒܕ ܠܢ ܡܢ ܛܘܒ. Beginning, fol. 27 *b*: ܐܦ ܥܠ ܦܘܪܩܢ ܕܢܦܫܬܢ ܕܐܬܪܚܩ ܡܢ ܥܠܡܐ, ܠܐ ܠܡܬܡܐ, ܐܠܐ ܡܢ ܫܒܥ ܐܝܬ ܠܢ ܡܐ ܕܢܥܒܕ. ٥.

13. A similar address on the feast of the Resurrection, in the morning: ܡܫܠܡ ܕܥܒ ܣܕܪ ܘܢܡܘܣ ܕܥܕܬܐ ܩܕܝܫܬܐ ܕܒܝܬ ܡܪܝܡ ܕܥܡܘܕ ܕܫܘܪܝܐ ܕܟܠ ܫܒܚ ܘܒܪܟ ܠܟ ܡܐ ܕܥܒܕ ܠܢ ܡܢ ܛܘܒ. Beginning, fol. 28 *b*: ܐܦ ܥܠ ܦܘܪܩܢ ܕܢܦܫܬܢ ܕܐܬܪܚܩ ܡܢ ܥܠܡܐ ܘܐܬܝ ܠܒܝܬ ܡܪܝܡ ܕܥܡܘܕ ܕܫܘܪܝܐ. ٥.

14. Madrāshā on Faith, ܡܕܪܫܐ ܕܗܝܡܢܘܬܐ, beginning, fol. 29 *b*: ܟܕ ܐܬܝܗܒ ܠܢ ܡܪܢ ܕܫܘܠܛܢܐ ܕܥܠܡܐ ܕܝܢ. ٥.

15. Stanzas to the tune of "Kallath Malkā," ܡܫܠܡ ܥܠ ܠܚܢ ܟܠܬ ܡܠܟܐ, beginning, fol. 31 *a*: ܫܡܥܘ ܐܚܝ ܘܚܒܝܒܝ ܕܐܬܝ ܠܢ ܡܪܢ ܕܐܬܪܚܩ ܡܢ ܥܠܡܐ. ٥.

16. Five metrical discourses on Faith: ܡܐܡܪܐ ܥܠ ܗܝܡܢܘܬܐ ܚܡܫܐ. They are in heptasyllabic metre, except the first, which is in dodecasyllabic metre or that of Jacob of Batnae.

a. Beginning, fol. 31 *a*: ܐܡܪ ܐܢܐ ܥܒܕ ܚܛܝܬܐ. ܥܡ ܟܠ ܚܛܝ ܕܥܠ ܐܪܥܐ. ٥.

b. ܡܐܡܪܐ ܬܪܝܢ, beginning, fol. 34 *b*: ܐܡܪ ܐܡ ܠܐ ܡܐ ܕܐܡܪ ܐܢܐ ܐܝ ܡܢ ܐܢ ܐܬܪ ܐܬܪ ܠܡ ܐܬܪ ܐܠܐ ܐܢ ܐܬܪ ܐܬܪ ܐܬܪ ܐܬܪ ܐܬܪ ٥.

c. ܡܫܬܟܚ ܕܠ ܡܠܦܢ, beginning, fol. 36 *b*: ܠ ܡܕ . ܡܠܦܢ ܡܫܠ ܡܠܦܢ ܕܠ ܡܠܦܢ . ܡܠ ܕܡ ܕܫܢ ܡܠ . ܡܠ ܕܠ ܡܠ . ܡܕ .

d. ܡܫܬܟܚ ܕܠ ܟܬܒܐ, beginning, fol. 39 *a*: ܕܠܟܢ . ܟܝܫ ܠ ܦܘܒ ܕܡܠܦܢ ܕ ܡܦܩ ܕܡܩ . ܟܡܫܬܘ ܕܠ ܕܫ ܕ ܡܦܩ ܕܡܩ . ܟܝ . ܟܬܒ ܕܫ ܡܫ ܠܡܫܬܘ . ܡܕ .

e. ܡܠ . ܟܝܫ ܕܫܟ ܕܫܟ ܟܝܫ ܟܡ ܟܡ, beginning, fol. 42 *a*: ܟܬܟ ܕܫ ܕ ܕ ܡܠ ܟܡ . ܟܡ ܠ ܟܡ ܟ ܡ . ܟ ܡ ܕ ܟ ܡ ܕ ܟ ܡ ܕ

erased, both in the heading and in the subscription). Beginning, fol. 100 *a*:

21. Three discourses on the Female Sinner (S. Luke, ch. vii. 36—50).

a. , beginning, fol. 115 *b*:

b. , beginning, fol. 120 *a*:

c. , beginning, fol. 126 *b*:

The original colophon appears to have

j. , beginning, fol. 81 *b*:

k. , marg. . Beginning, fol. 87 *a*:

19. Two homilies for the feast of the Epiphany.

a. , beginning, fol. 89 *b*:

b. , beginning, fol. 95 *a*:

20. A homily on Hebrews, ch. v. 7: (the last few words are

been erased, and in its place we now find, fol. 136 *b*, a more modern note, which states that the book was repaired and bound by one Ephraim, at the expense of Moses and Aaron, priests and directors of the convent of S. Mary Deipara. ܕܫܪ ܠܡܪܝܡ ܐܡ ܐܠܗܐ ܕܐܬܪ ܡܫܝܚܐ ܕܐܬܪ ܡܫܝܚܐ ܕܐܬܪ ܡܫܝܚ

Simeon. ... On fol. 1 *a* we find, in the same handwriting as the above note, part of a calendar or almanack, containing prognostications regarding the crops, etc., drawn from the day of the week on which falls the new-moon of the latter Kānūn, ...

On the margin of fol. 59 *a* there stands the following anathema, written apparently in the convent of S. Mary Deipara, during the xth or xi^th^ cent. ...

On fol. 41 *b*, one Ephraim, of the sect of the Sergians (see Assemani, Bibl. Or., t. ii., p. 329, note 2), from a place called ...* has recorded his name as follows: ...

[Add. 17,149.]

DCCXL.

Vellum, about 9½ in. by 6⅛, consisting of 151 leaves, a few of which are slightly stained and the first torn. The quires, signed with letters, are 19 in number. A leaf is wanting after fol. 21. Each page is divided into two columns, of from 25 to 31 lines. This volume is written in an elegant Estrangĕlā, apparently of the end of the vi^th^ cent. The contents are—

1. Metrical discourses of Isaac, ..., of Antioch; viz.

a. ... [ܐ], on perfection, beginning, fol. 1 *b*: ... Subscription, fol. 9 *a*: ...

b. Discourse beginning, fol. 9 *b*: ... (S. Luke, xviii. 8) ...

c. ..., of repentance (see Assemani, Bibl. Or., t. i., p. 232, no. 86, serm. i.). Fol. 12 *b*.

d. ... (see Assemani, no. 86, serm. ii.). Fol. 17 *a*.

e. ..., on S. Matthew, ch. xviii. 3 (see Assemani, no. 88, serm. i.). Imperfect. Fol. 21 *b*.

f. ... (see Assemani, no. 88, serm. ii.). Fol. 25 *a*.

* Marak, مَرَق, between Nisibis and Moṣul, according to Yāḳūt in the Mu'jam al-Buldān.

g. ܡܐܡܪܐ ܕܡܠܦܢܐ ܥܠ ܡܕܒܪܢܘܬܐ (see Assemani, no. 88, serm. iii.). Fol. 29 *a*.

h. ܡܐܡܪ ܥܠ ܩܕܝܫܐ ܕܐܢܛܝܘܟܝܐ ܘܥܠ ܡܠܬܐ ܕܫܦܝܪ ܗܘ ܕܫܒܚ ܠܡܪܝܐ, on the vigils that were kept at Antioch, and on the words, It is good to praise the Lord (see Assemani, p. 233, no. 91). Fol. 33 *b*.

i. ܡܐܡܪ ܥܠ ܫܠܡܘܬܐ, on perfection (see Assemani, p. 233, no. 92). Fol. 36 *b*.

j. ܡܐܡܪ ܕܢܦܠ ܥܠ ܡܢ ܕܡܫܬܡܫ ܒܓܝܪ, against those who resort to soothsayers, beginning, fol. 40 *a*: ܡܐܡܪ ܕܐܢܫ ܕܐܙܠ ܠܓܝܪ ܓܝܪ ... ܘܐܡܪ (sic) ܡܐܡܪ ܕܐܢ ... ܘܐܡܪ ... ܡܐܡܪ ... ܕܐܢ ... ܕܐܢ ... ܕܐܢ

3. ... , a metrical discourse of Isaac on the Nativity of our Lord, beginning, fol. 67 *a*: ...

4. ... , a metrical discourse of Peter of Callinicus, patriarch of Antioch (see Assemani, Bibl. Or., t. ii., pp. 69 and 332), on the Crucifixion, beginning, fol. 69 *b*: ...

5. Metrical writings of the above mentioned ...; viz.

a. ..., madrāshē on the locusts, and on (divine) chastisement, and on the invasion of the Huns; beginning, fol. 72 *a*: ...

b. ..., canticle for the above discourse, beginning, fol. 77 *b*: ...

c. ..., on the grain of wheat, beginning, fol. 79 *a*: ...

d. ..., on the Crucifixion, beginning, fol. 83 *a*: ...

e. ..., on perfection, beginning, fol. 87 *b*: ...

6. Hymns of Isaac; viz.

a. Vesper hymns, ...

a. ..., beginning, fol. 94 *a*: ...

β. ..., beginning, fol. 95 *b*: ...

γ. ..., beginning, fol. 96 *b*: ...

b. Nocturnal hymn, ..., beginning, fol. 98 *a*: ...

c. Hymns to be sung before meals, ...; viz.

a. ..., beginning, fol. 99 *b*: ...

β. ..., beginning, fol. 101 *a*: ...

ܕܫܒܝܚܐ ܕܥܠ ܡܛܪܐ ܕܫܒܝܚܐ ܕܒܗ ܫܪܝ ܡܢ ܥܠ ܟܠ ܚܕ ܚܕ ܡܢ ܫܒܥܐ ܫܒܝܚܐ ܕܫܒܥ ܫܒܝܚܐ.

γ. ܟܬܒܐ ܩܕܡܝܐ, beginning, fol. 103 *a*: ܫܠܡ ܠܟ ܡܠܟܐ . ܒܥܝܬ ܠܡܫܒܚ ܠܟ ܡܪܝ ܥܠ ܟܠ . ܫܒܚ ܡܪܝ ܠܟ ܐܠܗܐ . ܡܫܒܚ ܠܡܪܝ ܐܠܗܐ ܕܟܠ ܒܪܝܬܐ.

d. Sixteen madrāshē, entitled ܡܕܪܫܐ ܕܥܠ ܡܛܪ ܕܠܐ ܢܣܒ ܠܗ ܡܠܟܐ ܕܠܐ ܡܫܬܘܬܦ ܒܪܙܐ ܩܕܝܫܐ . ܡܫܬܡܫ ܒܗ ܥܡ ܚܠܬܗ ܕܡܠܟܐ . ܒܫܒܚܐ ܕܠܚܢ ,ܒܝܬ ܠܚܡ ܕܡܫܬܬܦ ,"new madrāshē, to the tune of ܒܝܬ ܠܚܡ (the house of bread), against those who do not receive the holy Eucharist except at long intervals."

a. Beginning: ܫܒܚ ܠܡܪܝ ܡܢ ܫܡܝܐ ܘܥܕ ܥܠ ܐܪܥܐ . Fol. 105 *a*.

β. Beginning: ܫܒܚ ܠܡܪܝ ܡܢ ܫܡܝܐ ,ܐܦ . ܫܒܚ ܠܡܪܝ ܡܢ ܐܪܥܐ . Fol. 106 *b*.

γ. Beginning: ܫܒܚ ܠܡܪܝ ܡܢ ܫܡܝܐ ܘܥܕ ܥܠ ܐܪܥܐ ,ܐܦ . Fol. 108 *b*.

δ. Beginning: ܫܒܚ ܠܡܪܝ ܡܢ ܫܡܝܐ ,ܐܦ ܘܥܕ ܥܠ ܐܪܥܐ . Fol. 110 *a*.

ε. Beginning: ܫܒܚ ܠܡܪܝ ܡܢ ܫܡܝܐ ,ܐܦ ܘܥܕ ܥܠ ܐܪܥܐ . Fol. 111 *b*.

ϛ. Beginning: ܫܒܚ ܠܡܪܝ ܡܢ ܫܡܝܐ ,ܐܦ ܘܥܕ ܥܠ ܐܪܥܐ . Fol. 113 *b*.

ζ. Beginning: ܫܒܚ ܠܡܪܝ ܡܢ ܫܡܝܐ ,ܐܦ ܘܥܕ ܥܠ ܐܪܥܐ . Fol. 115 *b*.

η. Beginning: ܫܒܚ ܠܡܪܝ ܡܢ ܫܡܝܐ ,ܐܦ ܘܥܕ ܥܠ ܐܪܥܐ . Fol. 117 *b*.

θ. Beginning: ܫܒܚ ܠܡܪܝ ܡܢ ܫܡܝܐ ,ܐܦ ܘܥܕ ܥܠ ܐܪܥܐ . Fol. 120 *a*.

ι. Beginning: ܫܒܚ ܠܡܪܝ ܡܢ ܫܡܝܐ ,ܐܦ ܘܥܕ ܥܠ ܐܪܥܐ . Fol. 121 *b*.

ια. Beginning: ܫܒܚ ܠܡܪܝ ܡܢ ܫܡܝܐ ,ܐܦ ܘܥܕ ܥܠ ܐܪܥܐ . Fol. 123 *b*.

ιβ. Beginning: ܫܒܚ ܠܡܪܝ ܡܢ ܫܡܝܐ ,ܐܦ ܘܥܕ ܥܠ ܐܪܥܐ . Fol. 125 *b*.

ιγ. Beginning: ܫܒܚ ܠܡܪܝ ܡܢ ܫܡܝܐ ,ܐܦ ܘܥܕ ܥܠ ܐܪܥܐ . Fol. 127 *b*.

ιδ. Beginning: ܫܒܚ ܠܡܪܝ ܡܢ ܫܡܝܐ ,ܐܦ ܘܥܕ ܥܠ ܐܪܥܐ . Fol. 129 *b*.

ιε. Beginning: ܫܒܚ ܠܡܪܝ ܡܢ ܫܡܝܐ ,ܐܦ ܘܥܕ ܥܠ ܐܪܥܐ . Fol. 131 *a*.

ιϛ. Beginning: ܫܒܚ ܠܡܪܝ ܡܢ ܫܡܝܐ ,ܐܦ ܘܥܕ ܥܠ ܐܪܥܐ . Fol. 133 *a*.

e. Three madrāshē, entitled ܥܠ ܡܛܪ ܕܠܐ ܢܣܒ ܠܗ ܡܠܟܐ ܕܠܐ ܡܫܬܘܬܦ ܒܪܙܐ ܩܕܝܫܐ . ܡܫܬܡܫ ܒܗ ܥܡ ,ܒܝܬ ܠܚܡ ܕܡܫܬܬܦ ,"madrāshē on the Coming of our Lord, to the tune of ܒܝܬ ܠܚܡ (the house of bread)."

a. Beginning: ܫܒܚ ܠܡܪܝ ܡܢ ܫܡܝܐ ,ܐܦ ܘܥܕ ܥܠ ܐܪܥܐ . Fol. 134 *a*.

β. Beginning: ܫܒܚ ܠܡܪܝ ܡܢ ܫܡܝܐ ,ܐܦ ܘܥܕ ܥܠ ܐܪܥܐ . Fol. 135 *b*.

γ. Beginning: ܫܒܚ ܠܡܪܝ ܡܢ ܫܡܝܐ ,ܐܦ ܘܥܕ ܥܠ ܐܪܥܐ . Fol. 137 *a*.

7. Hymns of Balæus, ܐ, ܟ; viz.

a. Madrāshē, entitled ܐ, ܟ ܕܪܫܐ ܕܡܪ ܒܠܝ ܕܒܝܬ ܩܢܫܪܝܢ ܕܒܢܝ ܒܝܬ ܟܢܫܬܐ ܕܩܪܬܐ ܕ

into two columns, of from 40 to 45 lines. This manuscript is written in a fine regular hand of the vith cent., and contains—

1. Select Sayings of Xystus, bishop of Rome: ܡܐܠܦܢܐ ܕܐܢܐ ܪܥܝܬ ܒܟܬܒ ܩܕܡ ܩܕܝܫܐ ܣܟܣܛܘܣ ܐܦܝܣܩܘܦܐ ܕܪܘܡܝ, fol. 179 *a*. The second discourse is imperfect, as three leaves are wanting after fol. 189. The third discourse commences with the words ܐܡܪ ܠܝ ܐܢܐ ܕܐܡܪ ܠܟ ܡܕܡ (see de Lagarde, Anal. Syr., p. 31, line 1).

2. Select writings of Marcianus the monk, ܡܪܩܝܢܘܣ ܐܒܐ ܡܢܙܪܐ ܕܡܠܦܢܐ.

a. On repentance, ܡܐܡܪ ܕܐܒܐ ܡܪܩܝܢܘܣ ܥܠ ܬܘܒܬܐ, beginning, fol. 190 *b*: ܐܝܟ ܕܐܢ ܐܝܬ ܠܢ ܚܛܝܬܐ ܕܡܬܚܫܒ ܠܢ ܠܡܐ ܐܝܬ ܠܢ ܚܛܝܬܐ ܕܡܬܚܫܒ ܠܢ ܠܡܐ. Imperfect, a leaf being wanting after fol. 191.

b. On perfect discipline, that touches the soul, etc., ܡܐܡܪ ܕܐܒܐ ܡܪܩܝܢܘܣ ܥܠ ܡܫܟܚܐ ܕܡܬܚܫܒ ܥܠ ܢܦܫ ܕܐܢܫ ܘܥܠ ܟܠ ܡܕܡ ܕܐܢܫ ܥܒܕ ܠܗ ܒܬܘܒ ܘܒܥܝ ܠܡܚܣܐ ܠܗ ܒ

only three (see Biblioth. Or., t. i., p. 147, no. 22, and Ephraemi Opera, t. iii., p. 164 seqq.); viz.

a. Corresponding to Assemani's sermo i., which however includes the two following. Fol. 1 *b.*

b. Beginning: . (Opera, t. iii., p. 170 B). Fol. 3 *b.*

c. Beginning: (Opera, t. iii., p. 183 A). Fol. 9 *a.*

d. Corresponding to Assemani's sermo ii. (Opera, t. iii., p. 191). Fol. 12 *a.*

e. Corresponding to Assemani's sermo iii. (Opera, t. iii., p. 195), which however includes the following. Fol. 13 *b.*

f. Beginning: . (Opera, t. iii., p. 199 E). Fol. 15 *a.*

2. Select Sayings of Xystus, bishop of Rome, . Fol. 19 *a.* See de Lagarde, Analecta Syriaca, pp. 1—31. Of the third discourse, as edited by de Lagarde, a large portion is wanting, namely from p. 30, line 10, to p. 31, line 1, for this manuscript begins with the words .

3. Sermons of Basil of Cæsarea.

a. Three sermons on Lent, , being a free translation or adaptation of the two homilies *περὶ νηστείας*. The first, fol. 33 *a*, corresponds in the main to the second Greek homily (Opera, t. ii., p. 14); the second, fol. 39 *b*, and the third, fol. 48 *b*, to the first homily of the original (Opera, t. ii., p. 1).

b. Discourse showing that God is not the Author of evils: , (Opera, t. ii., p. 101). Fol. 55 *a*.

c. Against Usury, (Opera, t. i., p. 151). Fol. 66 *b*.

d. On Deuteronomy, ch. xv. 9: (Opera, t. ii., p. 22). Fol. 76 *b*.

e. Letter of Basil to Gregory Nazianzen, (Opera, t. iii., p. 99). Fol. 86 *a*.

4. Metrical discourses of Isaac of Antioch.

a. On Monks or Anchorets, . Fol. 89 *a*. See Assemani, Bibl. Or., t. i., p. 222, no. 15.

b. Parænetic discourse, . Fol. 95 *a*. See Assemani, p. 216, no. 4.

c. On Oppression, . Fol. 98 *a*. See Assemani, p. 230, no. 63, serm. i.

d. On Isaiah, chap. xl. 6, , ṣ. Fol. 99 *b*. See Assemani, p. 222, no. 19.

5. Metrical discourses of Balai or Balæus (see Assemani, Bibl. Or., t. i., p. 166), in heptasyllabic metre.

a. The first discourse on Joseph, . Fol. 103 *a*. See Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 270.

b. The eighth discourse on Joseph, . Fol. 111 *b*. See Overbeck, p. 294.

6. Metrical discourses of Jacob of Batnae.

a. On Ezekiel, ch. xxxvii. 1 — 10, . Fol. 124 *a*. Imperfect at the beginning. It ends with the words: .

b. On S. John the Baptist, . Fol. 127 *a*. See Assemani, Bibl. Or., t. i., p. 312, no. 35.

c. On the Rich Man and Lazarus, ... Fol. 132 *a.* See Assemani, p. 316, no. 89.

d. On the Poor Man, ... Fol. 147 *b.* See Assemani, p. 320, no. 116.

e. On S. Simeon the aged, ... Fol. 150 *a.* See Assemani, p. 312, no. 37.

On fol. 154 *b* there is the following table of contents: ... (sic) ... .

The note that originally followed the doxology has been erased, but enough remains to show that this volume was written at the expense of certain monks. ... Over the first part of it is now written in a more modern hand: ... (sic) ... .

[Add. 12,166, foll. 1—154.]

DCCXLIII.

Vellum, about 8¼ in. by 5⅛, consisting of 145 leaves, many of which are much stained by water. Foll. 1, 2, 73—77, 144, and 145, are also more or less torn. The quires, which appear to have been signed with letters, are 15 in number. There are from 28 to 32 lines in each page. The writing is a neat, regular Estrangĕlā of the vi[th] or vii[th] cent. The contents of this volume are as follow.

1. The significations of the names of the letters of the Hebrew alphabet, and the meanings of various proper names and other words, principally taken from the Old Testament. Imperfect at the beginning. Fol. 1 *b*. ...

2. The writings of Evagrius, ...; viz.

a. Without title, beginning, fol. 3 *b*: ... See Add. 14,578, no. 17.

b. Without title, beginning, fol. 3 *b*: ... See Add. 14,578, no. 16.

c. Without title, beginning, fol. 6 *a*: ...

d. ... Fol. 6 *a*. See Add. 14,578, no. 25.

e. Without title, beginning, fol. 8 *a*: ... See Add. 14,578, no. 19.

f. Fifty sentences, beginning, fol. 8 *b*: ...

* The third discourse must have been a very short one, as only four leaves are missing, and the first discourse of Jacob of Batnae is imperfect at the beginning.

g. Without title, beginning, fol. 13 *a*: ܟܬܒ ܥܠ ܡܫܟܚ ܕܐܠܗܐ ܘܥܠ ܡܫܟܚ ܕܒܪ ܐܢܫܐ. See Add. 14,578, no. 26.

h. ܥܠ ܡܫܟܚ ܕܐܠܗܐ. Fol. 14 *a*. See Add. 14,578, no. 29.

i. ܥܠ ܡܫܟܚ ܕܒܪ ܐܢܫܐ. Fol. 14 *b*. See Add. 14,578, no. 30.

j. Forty-one sentences, beginning, fol. 15 *a*: ܐܡܪ ܐܒܓܪ ܚܟܝܡ ܐܡܪ ܠܬܠܡܝܕܘܗܝ ܐܝ ܐܢܐ ܐܫܬܘܕܥ ܠܟܘܢ ܕܐܦ ܐܢܐ ܒܫܪ ܒܣܪ ܐܢܐ ܗܘܝܬ. See Add. 14,578, no. 32.

k. The six Centuries, ܕܫ ܡܐܬܐ. Fol. 18 *a*. See Add. 14,578, no. 31.

l. The letters of Evagrius to Melania, ܐܓܪܬܐ ܕܐܒܓܪ ܠܡܠܢܝܐ, 62 in number. Fol. 56 *a*.

m. The Creed, or Confession of Faith, of Evagrius, ܐܒܓܪ, ܐܡܢܐ ܕܡܗܝܡܢܘܬܐ, beginning, fol. 93 *a*: ܐܢܐ ܐܒܓܪ ܥܒܕ ܟܬܒܐ ܗܢܐ ܒܫܡ ܐܒܐ ܘܒܪܗ ܘܪܘܚܐ ܩܕܝܫܐ. ܚܕ ܐܠܗܐ ܐܝܬ ܒܬܠܬ ܩܢܘܡ̈ܐ ܘܒܚܕ ܟܝܢܐ ܐܠܗܘܬܐ. ܘܐܦ ܒܗ ܐܡܢ ܐܢܐ ܕܟܠ ܡܕܡ ܒܪܝܬ ܡܢ ܠܐ ܡܐܬܐ ܘܠܐ ܒܪܝܬ ܐܠܐ ܒܝܕ ܐܠܗܐ ܒܪܝܐ ܟܠ ܡܕܡ ܕܒܪܝܬ. ܘܠܐ ܐܫܬܘܕܥ ܠܝ ܕܐܢܐ ܐܡܪ ܠܟ ܕܐܠܗܐ ܐܝܬ ܒܬܠܬ ܩܢܘܡ̈ܐ ܘܒܚܕ ܟܝܢܐ ܐܠܗܘܬܐ. ܘܐܦ ܒܗ ܐܡܢ ܐܢܐ ܕܟܠ ܡܕܡ ܒܪܝܬ ܡܢ ܠܐ ܡܐܬܐ ܘܠܐ ܒܪܝܬ ܐܠܐ ܒܝܕ ܐܠܗܐ ܒܪܝܐ ܟܠ ܡܕܡ ܕܒܪܝܬ.

n. A letter of Evagrius on the Faith, ܐܓܪܬܐ ܕܐܒܓܪ ܕܥܠ ܗܝܡܢܘܬܐ ܕܡܗܝܡܢܘܬܐ, beginning, fol. 94 *a*: ܐܡܪ ܐܒܓܪ ܠܐ ܐܫܬܘܕܥ ܠܝ ܐܢܐ ܐܡܪ ܠܟ ... ܟܬܒ.

3. The two discourses of Marcus the monk on the Spiritual Law, fol. 105 *b*, ܡܐܡܪ̈ܐ ܕܡܪܩܘܣ ܐܒܐ ܢܣܝܐ ܕܥܠ ܢܡܘܣܐ ܕܪܘܚܢܝܐ. Running title: ܡܐܡܪ̈ܐ ܕܡܪܩܘܣ ܐܒܐ ܢܣܝܐ. The second discourse, fol. 118 *a*, "de his qui putant se ex operibus justificari," has no separate title in this manuscript.

4. Letters of John the monk, ܐܓܪ̈ܬܐ ܕܝܘܚܢܢ ܣܒܐ ; viz.

a. Two letters on love, ܥܠ ܚܘܒܐ.

a. Beginning, fol. 136 *a*: ܐܡܪ ܐܒܐ ܣܒܐ ܕܐܠܗܐ ܐܝܬ ܒܢ ܚܕ ... ܐܡܪ ܠܗ ܐܒܐ ܣܒܐ ܥܠ ܡܐ ܐܡܪ ... ܐܡܪ ܠܗ ܐܒܐ ܣܒܐ ... ܐܡܪ ܠܗ ... ܐܡܪ ... ܐܡܪ ... ܐܡܪ

d. On the same subject, ... beginning, fol. 140 *b*: ...

e. Without title, on the discovery of wisdom, beginning, fol. 141 *b*: ...

f. Without title, on the mystery of the Messiah, beginning, fol. 142 *b*: ...

5. An extract from Evagrius, ..., written in a very small and elegant character. Beginning, fol. 144 *a*. ... See Add. 14,578, no. 34.

On foll. 144 *b* and 145 *a* there is written, in a more recent, current hand, an extract from a discourse on the Baptism of our Lord, beginning: ... (sic) ...

On fol. 145 *b* there is a note, several portions of which have been erased and altered, as it would seem, more than once. ... (margin, ...) ... This date, A. Gr. 760, A.D. 449, is evidently erroneous, and perhaps ... may be a mistake for ..., A.Gr. 960, A.D. 649, for even the older portions of the note are evidently of much later date than the body of the manuscript.

The original writing on fol. 1 *a* has been erased, and in its place there now stands a note, stating that the volume belonged to the convent of S. Mary Deipara. ...

On the upper margin of fol. 2 *a* are the letters N. PP.

[Add. 17,167.]

DCCXLIV.

Vellum, about $8\frac{1}{4}$ in. by $5\frac{1}{8}$, consisting of 123 leaves, many of which are much stained and torn, especially foll. 1—5, 18, 19, 22, 24—26, 34, 35, 41—46, 52, 77, 78, 84, 93, 106, 107, and 115. The quires must originally have been at least 17 in number,

but the seventh and the last are lost, and there is also a lacuna after fol. 68. They are signed with letters, from ܐ to ܙ. The number of lines in each page varies from 18 to 28. This volume is written in a good, regular Estrangĕlā of the vith or viith cent., and contains—

1. Copious selections from the works of Evagrius, in a different redaction from that contained in Add. 14,578; viz.

a. The Doctrine. Fol. 2 *b.* Compare Add. 14,578, no. 1.

b. ܟܬܒ ܡܕܒܪܢܘܬܐ .... ܣܘܪ ܚܠ ܡܫܬܐ ܕܝ..... ܐܡܪ. Fol. 26 *a.* Compare Add. 14,578, no. 9.

c. ܠܐܚܐ ,ܕܐܫܬܡܥ ܒܝܕܥܬܐ ܣܓ ܚܠܐ, "to a brother who had attained unto knowledge," beginning, fol. 33 *a*: ܚܠܦܐ ܡܢ ܐܢܐ ܠܟ ܒܪܝ ܕܐܠܗܐ . ܐܡܪ, ܒܪܝܫܐ ܕܐܦܣܘܢ ܒܫܠ ܡܢ ܐܠܗܐ . ܚܠܦ ܐܢܐ ܠܟ ܐܚܝ ܒܚܒܝܒ ܐܠܗܐ . ܐܡܪ ܐܦܠܘ ,ܒܪܝ ܐܢܐ ܠܟ ܐܚ ܒܝ ,ܐܡܪ ܐܦܠܘ ,ܐܡܪ ܐܢܐ ܠܟ

"on Grace and Righteousness," beginning, fol. 123 *a*: ... Very imperfect.

[Add. 14,616.]

DCCXLV.

Vellum, about 9⅝ in. by 6½, consisting of 87 leaves, some of which are slightly torn and soiled, especially foll. 1—15, 54 and 55. The quires, signed with letters and arithmetical figures (fol. 71 *b*, ...), must have been at least 15 in number; but several of them are lost, and others are imperfect, leaves being wanting at the beginning and end, as well as after foll. 2, 10, 11, 15, 21, 30, 47, 54, 61, 71, and 79. Each page is divided into two columns, of from 20 to 35 lines. The older portions of this volume, foll. 1—15 and 47—87, are written in a fine, regular Estrangĕlā of the vith or viith cent.; the remainder, foll. 16—46, which is palimpsest (see below), is in an inelegant Estrangĕlā of the ixth cent. The contents are—

1. Metrical discourses of Ephraim; viz.

a. A fragment. Fol. 1.

b. ..., imperfect at the beginning, fol. 3 *a*, ending with the words, fol. 6 *a*: ... This was originally the seventh discourse in the volume, as appears from the letter ... at the commencement of the next.

c. On scarcity of rain, ..., beginning, fol. 6 *a*: ... Imperfect.

d. On the same subject, ..., beginning, fol. 8 *b*: ... Imperfect.

e. ..., beginning, fol. 15 *a*: ... Imperfect.

f. On the Dead, ..., imperfect at the beginning. Fol. 16 *a*. It ends on fol. 17 *b* with the words ...

g. On the blessed Virgin, ..., beginning, fol. 17 *b*: ... Imperfect.

2. Metrical discourses of Jacob of Batnae; viz.

a. On the Lament of the Poor Man, ..., Fol. 23 *a*. See Assemani, Bibl. Or., t. i., p. 320, no. 116.

b. On the Nativity of our Lord, ... Fol. 30 *a*. Very imperfect. See Assemani, p. 309, no. 13.

3. A homily on repentance by Ephraim: ..., Fol. 31 *a*. It is very imperfect, and ends with the words: ...

4. Discourses of Isaac of Antioch; viz.

a. On the rich man and his gold, ... Fol. 31 *b*. See Add. 14,608, fol. 89 *b*.

b. On the love of money, ... Fol. 37 *a*. Imperfect near the end. See Add. 14,592, fol. 39 *b*.

c. On the poor man and the rich man (Lazarus and Dives), ... Fol. 48 *a*. See Assemani, Bibl. Or., t. i., p. 223, no. 23. This was originally the 17th discourse (ي) in the volume.

d. On humility, ... Fol. 54 *a*. Imperfect. See Assem., p. 216, no. 4.

e. On the love of learning, ... Fol. 56 *a*. See Assem., p. 214, no. 1.

f. On the dead, ... Fol. 61 *b*. Imperfect. See Assem., p. 222, no. 11.

g. On repentance, ... Fol. 63 *a*. Imperfect. See Assem., p. 225, no. 40, serm. i.

h. On the perfection of the brethren, ... Fol. 82 *a*. See Assem., p. 216, no. 2.

i. On repentance, ... Fol. 86 *b*. Imperfect. See Assem., p. 222, no. 17.

On the margin of fol. 48 *a*, one Barṣaumā has recorded his name thus: ... (sic) ...

As mentioned above, a large portion of this manuscript is palimpsest, the scribe having made use of parts of three older volumes.

1. Foll. 20 and 34. Two leaves from a manuscript of the book of Jeremiah, according to the Peshīṭṭā version, written in two columns, in a fine Estrangĕlā of the viith cent. Fol. 34 contains ch. xxii. 17—ch. xxiii. 3; and fol. 20, ch. xxiii. 34—ch. xxv. 1.

2. Foll. 16, 27, and 38. Three leaves from a manuscript of the epistle of S. Paul to the Romans, according to the Pĕshīṭṭā version, written in two columns, in a fine Estrangĕlā of the viith or viith cent. Fol. 38 contains ch. ii. 23—ch. iii. 21; fol. 16, ch. iii. 21—ch. iv. 15; and fol. 27, ch. vi. 19—ch. vii. 20.

3. The remaining leaves are taken from a manuscript of the homilies of John Chrysostom on the epistle to the Romans, written in double columns, in a small, elegant character of the viith or viith cent. The running title is distinctly legible in several places; for example, on foll. 24 *b* and 25 *a*, ... On fol. 45 *a* we find the commencement of hom. xxxii.

[Add. 17,164.]

DCCXLVI.

Vellum, about $9\frac{5}{8}$ in. by $6\frac{1}{2}$, consisting of 48 leaves, many of which are stained by water, and some of them much torn, especially foll. 1—10. The quires, apparently signed with letters, were originally six in number, but the first is now lost. Each page has two columns, of from 31 to 36 lines. The writing is a fine, regular Estrangĕlā of the viith or viith cent. This manuscript contains—

1. Metrical discourses and hymns of Jacob of Batnae; viz.

a. Five discourses on the Spectacles of the Theatre, ܡܐܡܪ̈ܐ ܕܥܠ ܬܐܛܪܘܢ.

a. Very imperfect; in dodecasyllabic metre, as this passage shows: ܐܝܟ ܕܐܡ ܒܪ ... ܠܐ ܡܫܟܚ ܐܢܫ ܕܥܠ ... (?). ... ܒܬܪ ... ܐܝܟ ... ܒܬܪ ... ...

[Add. 17,158, foll. 1—48.]

DCCXLVII.

Vellum, about 10 in. by $7\frac{1}{8}$, consisting of 121 leaves, some of which are much stained and torn, especially foll. 1, 14, 25, and 120. The quires, signed with letters, were originally 16 in number, but of these ⲙ and ⲛ are lost, and ⲕ, ⲗ and ⲟ are very imperfect. They have been subsequently numbered from ⲕ to ⳋ. Leaves are wanting both at the beginning and end, as well as after foll. 5 and 30. Each page is divided into two columns, of from 20 to 29 lines. This volume is written in a clear, though rather inelegant hand of the vith or viith cent. Greek and Syriac vowels have been occasionally added at a later period. The contents are as follow—

1. Discourse of John Chrysostom on Psalm li., imperfect at the beginning and in the middle. Subscription, 14 *a*: ܒܠܡ ܚܕܪܐ ܕܠ ܐܣ ܕܠ ܐܠܗܐ ܥܡ ܒܢܝ ܐܢܫ ܕܐܬܝ ܠܡܥܒܕ ܒܣܡ ܡܫܝܚܐ ܘܠܡܪܝܡ ܪܘܚܐ ܩܕܝܫܐ. At the top of fol. 1 *a* is written: ܩܕܪ ܚܢܢ ܕܠ ܠܥܠܡ ܐܡܝܢ.

2. Metrical discourses of Jacob of Batnae; viz.

a. On Zacchæus the publican, ܡܐܡܪ ܕܠ ܙܟܝ. Fol. 14 *a*. See Assemani, Bibl. Or., t. i., p. 317, no 95.

b. On the Fall of the Idols, ܕܠ ܡܐܡܪ ܒܬܫܒܘܬ ܐܠܗܐ. Fol. 21 *a*. See Assemani, p. 327, no. 181 (where read "Decepit Haran per Sin," instead of "per Besin"). Imperfect at the end.

3. Metrical discourses of Isaac of Antioch; viz.

a. Six deprecatory or intercessory discourses, ܫܬܐ ܡܐܡܪܐ. The first three are entirely lost, and the greater part of the fourth (fol. 31 *a*) is also missing.

a. The fifth, ܫܬܐ ܕܚܡܫ ܡܐܡܪܐ, begins fol. 31 *b*: . ܫܬܐ ܕܚܡܫ ܡܐܡܪ ܚܢ ܥܠ ܥܡ ܐܢܫ ܕܐܬܝ ܠܡܥܒܕ ܒܣܡ ܡܫܝܚܐ ܘܠܡܪܝܡ ܪܘܚܐ ܩܕܝܫܐ. ܫܬܐ ܕܚܡܫ ܡܐܡܪ ܚܢ ܥܠ ܥܡ ܐܢܫ ܕܐܬܝ ܠܡܥܒܕ ܒܣܡ ܡܫܝܚܐ ܘܠܡܪܝܡ ܪܘܚܐ ܩܕܝܫܐ. ܫܬ.

β. The sixth is entitled: ܡܐܡܪ ܕܚܡܫ ܫܬܐ ܕܐܠܗ ܡܠܐ ܥܠ ܥܡ ܐܢܫ ܕܐܬܝ ܠܡܥܒܕ ܒܣܡ ܡܫܝܚܐ ܘܠܡܪܝܡ ܪܘܚܐ ܩܕܝܫܐ. It begins, fol. 36 *a*: ܐܡܪ ܚܢ ܥܠ ܥܡ ܐܢܫ ܕܐܬܝ ܠܡܥܒܕ ܒܣܡ ܡܫܝܚܐ ܘܠܡܪܝܡ ܪܘܚܐ ܩܕܝܫܐ. ܫܬ.

b. Five discourses on our Lord and the Woman of Samaria, ܡܐܡܪ ܚܢ ܥܠ ܥܡ (the last is wrongly numbered ܡܐܡܪ ܫܬܐ). Fol. 39 *a*. See Assemani, Bibl. Or., t. i., p. 232, no. 79.

c. Discourse on Psalm xvi. 8, ܡܐܡܪ ܚܢ ܥܠ ܕܐܡܪ ܕܘܝܕ ܒܡܙ ܕܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܢܬ ܐܠܗܝ ܠܐ ܐܬ (sic) ܠܐ ܐܬ, beginning, fol. 65 *a*: ܡܫܝܚ ܐܢ, ܠܐ ܐܡܪ ܠܡܠܐܟ ܕܐܡܪ ܠܗ. ܡܫܝܚ ܐܢ, ܠܐ ܐܡܪ ܠܡܠܐܟ ܕܐܡܪ ܠܗ. ܫܬ.

d. Parænetic discourse, ܡܬܬܝܐ, beginning, fol. 70 *b*: . ܡܬܬܝܐ ܕܐܡܪ ܠܗ ܠܡܫܝܚܐ ܕܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܢܬ ܐܠܗܐ ܕܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܢܬ ܐܠܗܐ ܕܐܡܪ ܠܗ. ܫܬ.

4. Two letters of Basil to a fallen virgin; viz.

a. ܐܓܪܬܐ ܕܒܣܝܠ ܩܣܪܝܐ ܐܦܣܩܘܦܐ ܕܩܣܪܝܐ ܠܒܬܘܠܬܐ ܕܢܦܠܬ ܡܢ ܥܡܐ ܩܕܝܫܬܐ: ⁘ ⁘ ⁘ ܡܢ ܥܡܐ ܩܕܝܫܬܐ ܕܢܦܠܬ ܒܬܘܠܬܐ. ܐܓܪܬܐ ܕܒܣܝܠ ܩܣܪܝܐ ܐܦܣܩܘܦܐ ܕܩܣܪܝܐ ܠܒܬܘܠܬܐ ܕܢܦܠܬ ܡܢ ܥܡܐ ܩܕܝܫܬܐ.

ܟܬܒ̈ܐ ܕܡܪܝ ܐܦܪܝܡ ܦܫܝܛܐ ܕܥܠ ܒܬܘܠ̈ܬܐ ܘܥܠ ܫܘܒܚܐ ܕܡ̈ܪܝ ܐܦܪܝܡ ܕܐܬܝܠ ܠܐܘܪܫܠܡ ܠܡܨܠܝ ܘܗܦܟ ܠܐܪܥܐ ܕܡ̈ܘܒ̈ܐ ܘܫܪܝ ܠܗ ܒܬܪ ܗܕܐ ܘܐܬ̈ܝ ܠܗ ܠܒܝܬ ܡ̈ܢܙܪ̈

ܥܠ ܛܘܒܢܐ, on the bird that cried out ἅγιος ὁ θεός in the city of Antioch, beginning, fol. 1 *a*: ܐܡܪ ܐܢܐ ܝܘܚܢܢ ܒܪ ܙܒܕܝ ... ܠܡ ܡܫܬܡܥ ܐܠܐ ܠܩܠ ... ܛܘܒܢܐ. Imperfect.

2. ܥܠ ܟܘܪܟܐ ܕܟܪܝܐ, on the ball (σφαῖρα) used by children at play, beginning, fol. 15 *b*: ... ܟܕ ܥܒܕ ܠܗ ... ܟܘܪܟܐ.

3. ܥܠ ܙܘܓܐ, on the falcon, beginning, fol. 20 *b*: ... ܠܐ ܢܫܬܟܚ ... ܙܘܓܐ.

4. ܥܠ ܬܪܢܓܘܠܐ, on the cock, beginning, fol. 22 *b*: ... ܠܐ ... ܬܪܢܓܘܠܐ.

5. ܥܠ ܩܘܡܩܡܐ, on the vessel for boiling water (μιλιάριον, miliarium), beginning, fol. 26 *a*: ... ܩܘܡܩܡܐ.

6. ܥܠ ..., on Daniel, ch. iii. 25, beginning, fol. 29 *a*: ...

7. ... ܥܠ ܣܘܓܕܐ ..., on the Ascension of our Lord, beginning, fol. 31 *b*: ...

8. ... ܥܠ ..., on the love of money, a parænetic discourse, beginning, fol. 39 *b*: ...

II. Hymns (ܫܒܚܬܐ) by several writers, originally 98 in number; viz.

1. By Jacob of Batnae, on the wicked world, ... ܥܠ ... ܥܠ ... ܥܠ ... Fol. 46 *b*. According to the index (fol. 88 *b*), only the first of these madrāshē is entitled ... ܥܠ ..., "on the world," the other nine being inscribed ... ܥܠ ..., "on repentance."

a. ... ܥܠ ..., on the world, beginning, fol. 47 *a*: ... This hymn is alphabetical.

b. ... ܥܠ ..., beginning, fol. 48 *a*: ...

c. ... ✧ ..., beginning, fol. 49 *b*: ... ✧ ...

d. ܡܫܒ ܫܪ ܐܒܘܗ ܠܐ ܐܢ : ܐܝܬ ܒܗ ܡܐ, beginning, fol. 50 *a*: ܐܠܗ ܐܢ ܒܪܝܠܟ ܡܢ ܟܘܢܝ ܕ ܐܒܕ ܒܪ ܐܒܗ . ܐܡܪ ܐܒ ܠܐ . ܫܪ ܐܒ ܫܒܚ ܐܠܗ ܐܒܐ ܠܐ . This hymn is alphabetical.

e. ܡܠ ܐ, beginning, fol. 51 *a*: ܐܢ ܠܐ ܐܒ . ܐܒܐ ܒܐ ܐܒ ܐܒܐ ܒܪ ܐܒ ܐܒ ܐܒ ܐܒ ܐ . This hymn is also alphabetical.

f. ܡܠ ܐ : ܐܝܬ, beginning, fol. 51 *b*: ܐ ܐ ܐ ܐ . ܐ ܐ ܐ ܐ ܐ . ܐ ܐ ܐ ܐ ܐ ✧

g. ܡܠ ܐ : ܐܝܬ, beginning, fol. 52 *a*: ܐ ܐ ܐ ܐ ܐ ܐ ܐ ✧

h. ܡܠ ܐ : ܐܝܬ, beginning, fol. 53 *a*: ܐ ܐ ܐ ܐ . ✧

i. ܡܠ ܐ : ܐܝܬ, beginning, fol. 53 *b*: ✧

j. ܡܠ ܐ : ܐܝܬ, beginning, fol. 54 *a*: ✧

2. By Ephraim, ; viz.

a. , parænetic hymn, alphabetical; beginning, fol. 54 *b*: ✧

b. , beginning, fol. 55 *b*: ✧

3. By Isaac of Antioch, entitled, , on virginity, beginning, fol. 56 *b*: . Imperfect.

4. By Ephraim; viz.

a. , hymns on the confessors, originally 12 in number, of which the first 7 are lost.

a. , imperfect at the beginning. Fol. 57 *a*.

β. , beginning, fol. 57 *b*: ✧

γ. , beginning, fol. 58 *b*: ✧

δ. , beginning, fol. 59 *a*: ✧

ε. , beginning, fol. 60 *a*: . This hymn is alphabetical.

Subscription, fol. 61 *b*: ✧

b. : , on the Maccabees, the sons of Shamūnī, beginning, fol. 61 *b*: .

ܫܘܝܬܐ . ܡܫܘܚ ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ . ܡܫܘܚ ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ .

c. : ܫܘܝܬܐ ܡܫܘܚ ܠܐ ܫܒܚ ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ , ܡܫܘܚ ܠܐ , on Abraham Ḳīdūnāyā (see Assemani, Bibl. Or., t. i., pp. 38 and 396), 15 in number.

a. Beginning, fol. 62 *b*: ܫܡܐ ܠܐ ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ . ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ . ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ .

β. ܡܠܐ ܐܢ : ܫܒܥ , beginning, fol. 63 *b*: ܫܒܥ . ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ . ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ .

γ. ܡܠܐ ܐܢ : ܫܒܥ , beginning, fol. 64 *b*: ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ . ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ . ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ .

δ. ܡܠܐ ܐܢ : ܫܒܥ , beginning, fol. 65 *a*: ܫܒܥ . ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ . ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ .

ε. ܡܠܐ ܐܢ : ܫܒܥ , beginning, fol. 66 *a*: ܫܒ . ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ . ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ . ⁂

ζ. ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ : ܫܒܥ ܫܒ , beginning, fol. 67 *a*: ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ . ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ . ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ .

ܫܒܥ ܫܒ ܐܒ ܐܒ ܐܒ . ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ . ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ .

η. ܫܒܥ ܫܒ , ܫܒ ܐܒ ܐܒ ܐܒ : ܫܒܥ , beginning, fol. 67 *b*: ܫܒܥ . ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ , ܫܒܥ ܫܒ ܐܒ ܐܒ ܐܒ , ܫܒܥ ܫܒ ܐܒ ܐܒ ܐܒ .

θ. ܡܠܐ ܐܢ : ܫܒܥ , beginning, fol. 68 *b*: . ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ ܫܒܥ ܫܒ ܐܒ ܐܒ ܐܒ , ܫܒ ܐܒ ܐܒ ܐܒ .

ι. ܡܠܐ ܐܢ : ܫܒܥ , beginning, fol. 69 *a*: ܫܒ . ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ ܫܒ ܐܒ ܐܒ ܐܒ , ܫܒܥ ܫܒ ܐܒ ܐܒ ܐܒ .

κ. ܡܠܐ ܐܢ : ܫܒܥ , beginning, fol. 69 *b*: . ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ ܫܒܥ ܫܒ ܐܒ ܐܒ ܐܒ ܫܒ ܐܒ ܐܒ ܐܒ .

λ. ܡܠܐ ܐܢ : ܫܒܥ , beginning, fol. 70 *a*: . ܫܒܥ ܫܒܚ ܫܡ ܐܒ ܐܒ ܐܒ , ܫܒܥ ܫܒ ܐܒ ܐܒ ܐܒ ܫܒ ܐܒ ܐܒ ܐܒ .

μ. ܡܠܐ ܐܢ : ܫܒܥ , beginning, fol. 70 *b*: . ܫܒ ܐܒ ܐܒ ܐܒ ܫܒ ܐܒ ܐܒ ܐܒ ܫܒ ܐܒ ܐܒ ܐܒ .

ν. ܡܠܐ ܐܢ : ܫܒܥ , beginning, fol. 71 *a*: . ܫܒ ܐܒ ܐܒ ܐܒ ܫܒ ܐܒ ܐܒ ܐܒ ܫܒ ܐܒ ܐܒ ܐܒ .

ξ. ܡܠܐ ܐܢ : ܫܒܥ , beginning, fol. 71 *b*: ܫܒ ܐܒ ܐܒ ܐܒ ܫܒ ܐܒ ܐܒ ܐܒ ܫܒ ܐܒ ܐܒ ܐܒ .

ο. ܡܠܐ ܐܢ : ܫܒܥ , beginning, fol. 72 *a*: ܫܒ ܐܒ ܐܒ ܐܒ ܫܒ ܐܒ ܐܒ ܐܒ ܫܒ ܐܒ ܐܒ ܐܒ .

Subscription, fol. 72 *b*: ܫܒܥ ܫܒ ܐܒ ܐܒ ܐܒ : ܫܒܥ ܫܒ ܐܒ ܐܒ ܐܒ .

d. ...[ܒܪ ...] ܡܪܝ ܕ ܥܠ ܫܡܥܘܢ ܒܪ ܨܒܝܢܐ, on the illustrious Barṣaumā (the word ܒܪ has been carefully erased), 4 in number. Fol. 72 *b*.

a. Beginning: ܡܢ ܐܝܟ ܕܐܡܪ ܐܢ ... ܠܐ ܫܡܥ ܫܡܥܘܢ ܐܠܐ ... Fol. 72 *b*.

β. ܡܠ ܕ : ܫܪܝܪ, beginning, fol. 73 *a*: ... ܐܠܐ ... ܐܠܐ ... ܒܪ ... ܒܪ ... ܐܠܐ ... ܐܠܐ ... ܐܠܐ

ν. ܡܠ ܐ : ܐܘܬܒܠܗ, beginning, fol. 81 *a*: ... ✧

ξ. ܡܠ ܐ : ܐܘܚܕܝܪ, beginning, fol. 81 *b*: ... .

ο. ܡܠ ܐ : ܐܘܚܕܥܫ, beginning, fol. 82 *a*: ... ✧

π. ܡܠ ܐ : ܐܫܚܕܗ, beginning, fol. 82 *a*: ... .

ρ. ܡܠ ܐ : ܐܥܚܕ, beginning, fol. 82 *b*: ... ✧

σ. ... : ܐܬܚܕ, beginning, fol. 83 *a*: ... .

τ. ܡܠ ܐ : ܐܚܕ, beginning, fol. 83 *b*: ... .

υ. ܡܠ ܐ : ܐܘܝ, imperfect at the beginning. Fol. 84 *b*.

φ. ܡܠ ܐ : ܐܘܝ, beginning, fol. 85 *a*: ... .

χ. ܡܠ ܐ : ... , beginning, fol. 86 *a*: ... .

ψ. ܡܠ ܐ : ... , beginning, fol. 86 *b*: ... .

ω. ... : ... , beginning, fol. 87 *b*: ... ✧

Imperfect at the end.

g. ... , hymns for the Dead, by Jacob of Batnae; originally 3 in number, of which the first is entirely lost.

a. Imperfect at the beginning. Fol. 88 *a*.

β. : ... : ... , beginning, fol. 88 *a*: ... .

Subscription, fol. 88 *b*: ... . On the same page there is an index to the contents of the volume, imperfect at the end.

. . . . . ⁘ . . . . . ⁘ . . . . . .

[Add. 14,592.]

DCCXLIX.

Fifteen vellum leaves, about $9\frac{1}{4}$ in. by $5\frac{7}{8}$, some of which are slightly soiled and injured. Each page is divided into two columns, of from 27 to 31 lines. There are lacunæ after foll. 6 and 9. The writing is a neat, regular Estrangĕlā of the vith or viith cent. The contents are—

1. Part of the chapters of Didymus of Alexandria against the Arians, from the 16th to the 26th. Subscription, fol. 2 *b*: (sic) .

2. The twelve chapters of Cyril of Alexandria against the Nestorians, fol. 2 *b*: (sic) .

3. The confession of faith of Cyril of Alexandria: , . Beginning, fol. 4 *b*: .

4. The confession of faith of Philoxenus of Mabūg: , . Beginning, fol. 6 *a*: . Imperfect at the end.

5. Part of a theologico-philosophical treatise. Fol. 7 *a*. On fol. 7 *b* we find the commencement of a section, , beginning: . (sic) . On fol. 8 *b* another section, with the heading , begins thus: . And on the same page, a third section, entitled , begins thus: . Subscription, fol. 14 *a*: .

6. Part of the twelve chapters of Philoxenus of Mabūg, , viz. from the first to the third, which is imperfect. Beginning, fol. 14 *a*: .

[Add. 17,201, foll. 1—15.]

DCCL.

Four vellum leaves, about $8\frac{1}{4}$ in. by $5\frac{1}{4}$, all of which are much soiled and more or less torn (Add. 14,670, foll. 19—22). There are from 30 to 32 lines in each page. The writing is a fine, regular Estrangĕlā of the

vith or viith cent. The contents are as follow—

1. Part of a letter, containing a confession of faith, addressed to Philoxenus of Mabūg, probably by John II. of Alexandria (see Renaudot, Hist. Patr. Alexandr. Jacob., p. 126). Fol. 19 *a*.

2. The reply of Philoxenus, ... Fol. 21 *a*.

3. A short extract from Philoxenus on the Union of the two Natures, ... Fol. 22 *a*.

4. The commencement of a discourse on the true faith, addressed to the people by John II. of Alexandria: ... Beginning, fol. 22 *b*: ...

. . . . . .

[Add. 14,670, foll. 19—22.]

DCCLI.

Vellum, about 10¼ in. by 6¾, consisting of 23 leaves, some of which are much stained and torn, especially foll. 1, 4—6, 12—15, 17—21, and 23. The quires are signed with letters, and were originally at least 22 in number (fol 7 *a*, ...; fol. 21 *a*, ...); but not a single one is now perfect. As at present bound, there are lacunæ after foll. 4, 5, 6, 7, 8, 10, 12, 13, 14, 15, 16, 18, and 22. Each page is divided into two columns, of from 34 to 38 lines. This volume is written in a good, current hand of the vith or viith cent. Its contents are as follow—

1. The "Explanatio duodecim capitum" of Cyril of Alexandria, from the seventh anathema (Opera, t. vi., p. 153 A) to the end. Fol. 1 *a*.

2. A letter written by the orthodox bishops (Sergius, Marion, ..., Nonnus, ..., Thomas, and John) to the monks of Amid: ... Fol. 2 *b*. After the opening formula, it proceeds thus, fol. 3 *a*: ... The portion extant is directed against the heresy of Julian of Halicarnassus, the phantasiast, and supports the opinion of Severus of Antioch.

3. The following leaves, foll. 5—14, being nearly all disconnected, it is difficult to say whether they are rightly arranged, or not. They not improbably belong to several treatises on the same subject.

a. Against the Diphysites and the council of Chalcedon; a small fragment. Fol. 5.

b. Directions regarding the reception of those who have been in communion with heretics (such as the Diphysites and others). Fol. 6 *a*.

c. The creed of Felix, bishop of Rome: ... Fol. 6 *b*. The commencement coincides with the fragment given in Gallandii Bibl. Patr., t. iii., p. 542.

d. Chapters drawn up by the monks of the western convents: ... Fol. 6 *b*. Beginning: ...

ﻣﺪﻳﻨﺔ ﺍﻟﻤﻠﻚ ﺍﻟﻌﻈﻴﻢ : ﻭﻣﻦ ﻣﺪﻳﻨﺔ ﺍﻟﻤﻠﻚ ﺍﻟﻌﻈﻴﻢ ﺍﻟﻰ ﻣﺪﻳﻨﺔ ﺍﻟﻤﻠﻚ ﺍﻟﻌﻈﻴﻢ : ﻭﻣﻦ ﻣﺪﻳﻨﺔ ﺍﻟﻤﻠﻚ ﺍﻟﻌﻈﻴﻢ ﺍﻟﻰ ﻣﺪﻳﻨﺔ ﺍﻟﻤﻠﻚ ﺍﻟﻌﻈﻴﻢ . ﺍﻟﻰ ﺁﺧﺮ ﺍﻟﻤﺤﺎﻭﺭﺓ ﺍﻟﺘﻲ ﺑﻴﻦ ﺍﻟﻤﻠﻚ ﻭﺍﻟﻤﺮﺃﺓ . Very imperfect.

e. Against Nestorius, comparing his overthrow with that of the older heretics, Simon Magus, ﺷﻤﻌﻮﻥ ﺍﻟﺴﺎﺣﺮ, Ebion, ﺍﻳﺒﻮﻥ, Bar-shūmā the magus, ﺑﺮﺷﻮﻡ ﺍﻟﺴﺎﺣﺮ, Arius, Paul of Samosata, Marcion, Valentinus, Sabellius, Eustathius, Photinus, Porphyrius, and Eunomius. Fol. 7.

f. Against the Council of Chalcedon, ﺍﻟﻤﺠﻤﻊ ﺍﻟﻤﺴﻤﻰ , and again, ﺍﻟﻤﺠﻤﻊ ﺍﻟﻤﺴﻤﻰ ﺑﺎﻃﻼ . ﺍﻟﻤﺠﻤﻊ ﺍﻟﻤﺴﻤﻰ , ﺍﻟﻤﻠﻚ ﺍﻟﻤﺴﻤﻰ . ﺍﻟﻤﺠﻤﻊ ﺍﻟﻤﺴﻤﻰ , ﺍﻟﻤﺠﻤﻊ ﺍﻟﻤﺴﻤﻰ ﺍﻟﻤﺠﻤﻊ ﺍﻟﻤﺴﻤﻰ . ﺍﻟﻤﺠﻤﻊ ﺍﻟﻤﺴﻤﻰ ﺍﻟﻤﺠﻤﻊ ﺍﻟﻤﺴﻤﻰ . Fol. 8.

g. Extracts from discourses of Philoxenus of Mabūg, regarding the Incarnation and Passion of our Lord. *α*) Imperfect at the beginning, fol. 9 *a*. *β*) ﻣﻦ ﻛﻼﻡ ﺍﻟﻘﺪﻳﺲ, fol. 9 *a*. *γ*) ﻣﻦ ﻛﻼﻡ ﺍﻳﻀﺎ, fol. 9 *a*. *δ*) ﻣﻦ ﻛﻼﻡ ﺍﻟﻘﺪﻳﺲ ﺍﻳﻀﺎ, fol. 9 *b*. *ε*) ﻣﻦ ﻛﻼﻡ ﺍﻳﻀﺎ, fol. 10 *a*. *ζ*) From a discourse addressed to the monks of Teleda (see Assemani, Bibl. Or., t. ii., p. 37, no. 13), fol. 10 *b*: ﻣﻦ ﻛﻼﻡ ﻟﻪ ﺍﻟﻰ ﺭﻫﺒﺎﻥ ﺍﻟﻤﺪﻳﻨﺔ . ﻣﻦ ﻛﻼﻡ ﺍﻳﻀﺎ ﻟﻪ ﺍﻟﻰ ﺍﻟﺮﻫﺒﺎﻥ .

h. Against the Council of Chalcedon, especially regarding the restoration of Theodoret and Ibas, from whose writings some passages are quoted. Fol. 11 *a*.

i. Against the Council of Chalcedon. Fol. 13.

j. Against Nestorius. Fol. 14,

4. Fragments of several homilies of John Chrysostom; viz.—

a. From the homily "Dæmones non gubernare mundum," Opera, t. ii., p. 290. Fol. 15.

b. From the homily on the impotent man, S. John, ch. v., Opera, t. i., p. 669. Fol. 16.

c. From the homily on S. John, ch. v. 17, Opera, t. xii., p. 527. Fol. 17 *a*.

d. Part of the homily "de prophetiarum obscuritate," Opera, t. vi., p. 193. Fol. 18 *a*.

e. Part of the homily on Gen. i. 1, and on Lent, Opera, t. iv., p. 747. Fol. 21 *a*.

Whether the fly-leaf, fol. 23, which is much stained and torn, really belongs to this manuscript, is doubtful. It contains, on the verso, two short extracts from the writings of Severus of Antioch. On the recto, there are three entries of deaths, all of which have been purposely effaced. The first is that of a bishop. In the third, the words ﺍﻟﻤﻠﻚ ﺍﻟﻤﻌﻈﻢ are still legible, showing that these entries belong to the third cent. of the Hijra, A.D. 815—912.

[Add. 14,663.]

DCCLII.

Vellum, about 8 in. by 5¼, consisting of 261 leaves, many of which are stained and defaced, and several much torn, especially foll. 1—8, 13, 29, 54, 160, 184, 186, 188, 189 and 252. The quires, which are signed with letters, were 29 in number, but the first is missing, and the second and third are imperfect. Leaves are wanting after foll. 3, 5, 14 and 252. The greater part of the manuscript is written in a good, regular character, and dated A. Gr. 1127, A.D. 816; but foll. 190—252 are much older, being written in a fine large Estrangĕlā of the vith or viith cent. In the former portion, the number of lines in each page varies from 18 to 25; in the latter, from 23 to 28. The contents are as follow—

1. Extracts from the Epistles of S. Paul; very imperfect. Subscription, fol. 2 *b*: ﺗﻤﺖ

2. Lives and anecdotes of the Egyptian Fathers, being copious extracts from the first part of the work of Palladius and Hieronymus (see Add. 12,173, 1, *a*). Fol. 2 *b*. They are preceded by this prayer: Here we also find a long extract from Isaiah of Scete, , beginning, fol. 39 *a*: ; a dialogue between a teacher and a pupil, , beginning, fol. 42 *b*: ; and select sayings of one of the Fathers of Scete, , beginning, fol. 69 *a*: .

3. The Testament of Ephraim, , in an abridged form. Fol. 74 *b*. See Assemani, Bibl. Orient., t. i., p. 141, no. 8; Ephraemi Opera, Gr. Lat., t. ii., p. 396; and Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. xvi. Not only are the stories of Moses and the enchanters, and of the maiden Lamprotate, omitted, but also the passages, p. 403 D, —p. 404 B, , and p. 404 D, —p. 405 E, .

4. Selections from the writings of Isaiah of Scete, ; viz.

a. . Fol. 81 *a*. See Add. 14,575, no. 4.

b. . Fol. 81 *b*. See Add. 14,575, no. 5.

c. . Fol. 83 *a*. See Add. 14,575, no. 21.

d. . Fol. 85 *b*. See Add. 14,575, no. 24.

e. Various excerpts, with no title but . Fol. 88 *a*. They are chiefly taken from Add. 14,575, nos. 13 and 25.

5. Seven letters of Macarius the Great; viz.

a. , beginning, fol. 90 *b*, . See Add. 12,167, fol. 77 *b*.

b. , beginning, fol. 94 *b*, . See Add. 12,175, fol. 222 *a*.

c. , beginning, fol. 96 *b*, . See Add. 12,175, fol. 222 *b*.

d. , beginning, fol. 98 *b*, . See Add. 12,167, fol. 80 *a*.

e. , beginning, fol. 106 *a*, . See Add. 12,167, fol. 64 *a*, and Add. 12,175, fol. 221 *a*.

f. , beginning, fol. 109 *b*,

ܡܫܝܚܐ ܕܠܐ ܒܥܒܕܐ ܐܠܐ ܒܡܠܐ ... ܟܕ.

g. ... ܡܐܡܪ ... ܒܫܡ ... ܐܡܪ ... ܒܫܡ ... ܐܡܪ ... ܒܫܡ ...

12. The Creed of Severus of Antioch, ܗܝܪܘܣ ,ܕܐ ܕܣܝܪ ܕܐܢܛܝܟ, beginning, fol. 187 *a*: ܐܡܪ ܐܢ ܐܢܐ ܕܐܡܢ ܒܐܠܗܐ ܐܒܐ ܟܠ ... ܐܡܪ ,ܐܡܝܢ ,ܐܡܝܢ . ܐܡܝܢ ... ,ܐܡܝܢ ,ܐܡܝܢ ... ܐܡܝܢ ... ܐܡܝܢ ...

t. ii., pp. 116 and 341; Le Quien, Or. Christ., t. ii., col. 1370), and Mark of Alexandria (see Renaudot, Hist. Patr. Alexand. Jacob., p. 246; Le Quien, Or. Christ., t. ii., col. 463) ܐܓܪ ܕܡܪܟܘܣ ܥܠ ܡܪܩܘܣ ܐܦܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ ܘܐܓܪ ܕܡܪܩܘܣ ܐܦܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ ܥܠ ܝܥܩܘܒ ܫܠܝܚܐ ܘܐܦܣܛܘܠܐ ܒܪ ܙܒܕܝ ܘܐܚܘܗܝ ܕܫܡܥܘܢ ܟܐܦܐ ܘܐܚܘܗܝ ܕܝܗܘܕܐ ܕܐܡܪ ܒܓܠܝܬܗ ܕܝܘܚܢܢ ܫܠܝܚܐ ܘܐܦܣܛܘܠ

o. Extract from hom. xxxix. on the first epistle to the Corinthians. Fol. 80 *a*. See Opera, t. x., p. 421.

p. Extract from hom. xli. on the first epistle to the Corinthians. Fol. 81 *a*. See Opera, t. x., p. 449.

2. Short extracts from the treatise of Cyril on Worship in Spirit and in Truth, ܡܢ ܟܬܒܗ ܕܡܗܝܪ ܒܪܘܚܐ ܘܒܫܪܪܐ ܕܣܓܕܬܐ ܘܦܠܚܢܐ ܕܐܠܗܐ. Fol. 81 *b*.

3. Extracts from Xystus of Rome, ܡܢ ܡܠܦܢܘܬܗ ܕܣܘܛܘܣ ܩܕܡܝܐ ܐܦܝܣܩܘܦܐ ܕܪܘܡܝ, beginning, fol. 82 *a*: ܐܡܪ ܐܢܐ ܠܟ ܒܪܝ ܕܐܢ ܐܬܪ ܒܗ ܐܢܫ ܠܐ ܢܫܬܟܚ ... ܐܡܪ ܐܢܐ ܠܟ ܒܪܝ ܕܐܢ ܐܬܪ ܒܗ ܐܢܫ ܠܐ ܢܫܬܟܚ. ܘܐܡܪ ܐܢܐ ܠܟ ܒܪܝ ܕܐܢ ܐܬܪ ܒܗ ܐܢܫ ܠܐ ܢܫܬܟܚ.

12. Extract from the seventh discourse of Philoxenus of Mabūg on the Christian character, fol. 91 *a*: . The name of the author has been wrongly altered by a later hand into that of Severus, .

13. Extract from Isaiah of Scete, . Fol. 92 *a*. See Add. 14,575, no. 21.

14. Discourse of Basil on Deuteronomy, ch. xv. 9. Very imperfect. Fol. 93 *a*. See Opera, t. ii., p. 22.

15. Extracts from the commentary of John Chrysostom on the Gospel of S. Matthew; viz.—

a. From hom. iii.; imperfect at the beginning. Fol. 96 *a*. See Opera, t. vii., p. 48, line 28, *Ἂν γὰρ μὴ τοῦτο παρῇ, οὐδὲ ἐκεῖνα φανεῖται μεγάλα. κ.τ.λ.*

b. From hom. xii. Fol. 97 *a*. See Opera, t. vii., p. 190, *Ταῦτ' οὖν ἐννοήσας ἅπαντα, κ.τ.λ.*

16. Funeral discourse of Theophilus of Alexandria, , beginning, fol. 98 *b*: .

17. Letter of Severus of Antioch, beginning, fol. 99 *a*: . Imperfect.

18. Writings of Basil; viz.—

a. On Psal. i.; imperfect. Fol. 100 *a*. See Opera, t. i., p. 137, line 3, *οἱ δὲ ἐν ταῖς πόλεσι δῆμοι ζηλοῦσι τοὺς ἐν δυνάμει. κ.τ.λ.*

b. On Faith, . Fol. 100 *a*. See Opera, t. ii., p. 867.

c. That God is not the cause of evils, . Fol. 105 *a*. See Opera, t. ii., p. 101.

d. On Anger and Wrath, . Fol. 118 *a*. Imperfect. See Opera, t. ii., p. 166.

e. On Envy, . Fol. 124 *b*. See Opera, t. ii., p. 127.

f. Letter to the recluses in the desert, (). Beginning, fol. 132 *a*: .

19. Life of Evagrius, , beginning, fol. 137 *b*: .

20. The twentieth discourse from the work entitled the Book of Steps or the Ladder (*κλῖμαξ*): . Beginning, fol. 139 *a*: .

21. Letter of John the monk to Hesychius: . . Fol. 146 *a*.

22. Extracts from several homilies of John Chrysostom on the Gospel of S. Matthew; viz.—

a. From hom. v. Fol. 151 *a*. See Opera, t. vii., p. 91, line 11, *ταῦτα δὲ οὐχ ἵνα ἀκούσητε μόνον λέγομεν, κ.τ.λ.*

b. From hom. vi. Fol. 153 *b*. See Opera, t. vii., p. 109, line 5, *ἅπερ ἀμφότερα δεῖ μετὰ ἀκριβείας ἐξορίζειν, κ.τ.λ.*

c. From hom. ix. Fol. 157 *a*. See Opera, t. vii., p. 157, line 39, *Τί γὰρ ἐπὶ πατρίδι μέγα φρονεῖς, κ.τ.λ.*

d. From hom. ii. Fol. 159 *b*. See Opera, t. vii., p. 31, line 19, *Οὐδὲ γαρ γῆς τὰ πρότερα διαφθειρούσης σπέρματα, κ.τ.λ.*

e. From hom. iii. Fol. 161 *b*. See Opera, t. vii., p. 45, line 18, *Μηδεὶς τοίνυν ἐπὶ τούτοις μέγα φρονείτω, κ.τ.λ.* Imperfect.

23. Imperfect extract, containing a citation from the "Regulæ brevius tractatæ" of Basil (interrog. cclxvii., Opera, t. ii., p. 723). Fol. 163 *a*.

24. On the consciousness of the soul after its separation from the body, . This section consists of the following extracts:—

a. From the funeral sermons of Gregory Nazianzen on his brother Cæsarius, his sister Gorgonia, and his father Gregory. Fol. 164 *a*.

b. From the discourse of Gregory Nyssen , on virgins. Fol. 164 *b*.

c. From the doctrine of Addai, . Fol. 165 *a*. See Cureton's Ancient Syriac Documents, p. ٩٥, no. ٥, and p. 108.

d. From Chrysostom on the epistle to the Romans, hom. iv. Fol. 165 *a*.

25. That the soul does not precede, or exist before, the body, . Extracts from —

a. Irenæus, . Fol. 165 *a*.

b. Gregory Nazianzen, . Fol. 165 *a*.

c. John Chrysostom, homm. lxvi., lxxix., and lxxxii. on the Gospel of S. Matthew; and a passage from his commentary on the epistle to the Ephesians. Fol. 165 *b*.

26. Extract from Epiphanius, (sic), on the dead who arose at the Crucifixion, . Fol. 165 *b*.

27. Extracts from Severus of Antioch, and John Chrysostom, hom. lxii. on the Gospel of S. John, on the state of the soul after death, . Fol. 166 *a*.

28. On offerings for the Dead, . Extracts from Palladius, , and John Chrysostom, hom. xli. on the first epistle to the Corinthians. Fol. 167 *b*.

29. Letters of Macarius, five in number; viz.

a. . Beginning, fol. 168 *a*: .

b. . Beginning, fol. 170 *a*: .

c. Beginning, fol. 175 *b*: ܐܬܝ ܠܟ ... ܐܡܪ ܠܗ ... ܐܡܝܢ.

d. Beginning, fol. 176 *b*: ܐܠ ܐܡܪ ... ܐܡܝܢ.

e. Beginning, fol. 177 *b*: ... ܐܡܝܢ.

30. Part of the "Philotheus" or "Religiosa Historia" of Theodoret, ...

a. The Preface. Fol. 179 *a*.

b. The life of Jacob of Nisibis: ... Imperfect. Fol. 182 *b*.

c. The life of Julian Sābā, or the Aged: ... Fol. 186 *a*.

31. Discourses of John Chrysostom; viz.—

a. On 1 Thessal., ch. iv. 12 (13). Fol. 193 *b*. See Opera, t. i., p. 934.

b. Three homilies on king Uzziah; viz.—

α. On Isaiah, ch. vi. 1. Fol. 201 *a*. See Opera, t. vi., p. 122.

β. On 2 Chron. xxvi. 16. Fol. 204 *a*. See Opera, t. vi., p. 129.

γ. On Isaiah, ch. vi. 1. Fol. 209 *b*. See Opera, t. vi., p. 151.

c. Consolatory epistle, ... Fol. 213 *b*. See Opera, t. iii., p. 664.

d. Hom. lx. on the Gospel of S. Matthew. Fol. 227 *a*. See Opera, t. vii., p. 682.

e. On S. John, ch. v. 17. Fol. 230 *b*. See Opera, t. xii., p. 527.

f. On the Seraphim, ... Fol. 235 *b*. See Opera, t. vi., p. 158.

g. Discourse delivered on his return from Asia, ... Fol. 240 *a*. See Opera, t. iii., p. 489, and compare t. ii., p. 947.

h. On his ordination as priest: ... Fol. 242 *b*. See Opera, t. i., p. 534.

i. Discourse commending those (citizens of Antioch) who had not again gone up to Daphne, and blaming those who had; etc. ... (sic) ... Beginning, fol. 247 *a*: ...

32. The second epistle of Gregory Nazianzen to Cledonius, against Apollinarius: ... Fol. 253 *a*. See Opera, t. ii., p. 93, epist. cii.

After the doxology, we read the name of the scribe, Theoctistus: ...

On fol. 255 *b* there stands part of an Index of the contents of the volume, extending as far as no. 28.

On the margin of fol. 54 *a*, in reference to the words of Chrysostom, ...

ܠ ܐܡܡ ܚܠܡ, we read the note, [ܐܢܐ]ܐܡ ܪܟܘܒܐ ܡܢ ܪܘܡܝ ܒܬ ܪܘܡܝ ܐܬܘܣܐ, I, Cyril the stranger, have written: his mother's name was Anthusa" (Ἄνθουσα). That the name of the annotator was really Cyril, appears from another note on fol. 146 *a*: ܪܝܫ ܡܫܫܐ ܐܘܓܪܝܘܣ ܒܬ ܐܠܦܝܐ, "Cyril has written: this is by Evagrius" (which is, however, a mistake).

The later writing on fol. 1 *a* is too much defaced and mutilated to be intelligible.

[Add. 14,612.]

DCCLIV.

Vellum, about 9¼ in. by 6, consisting of 127 leaves, a few of which are much stained and torn, especially the first and last. The quires, signed with letters, are 13 in number. Each page is divided into two columns, of from 32 to 49 lines. This volume is written in a small, elegant hand of the vith or viith cent., and contains—

A large collection of letters; viz.—

1. Synodical letter of Theodosius of Alexandria to Severus of Antioch: ܪܫܝܫܐ ܕܐܝ ܕܐܬܝ ܠܘܬ (sic) ܣܐܒܪ̈ܐ ܩܕ̈ܝܫ̈ܐ ܐܠܟܣܢ̈ܕܪ̈ܝܐ ܒܫ̈ܠܡ̈ܐ ܘܒ̈ܐܒ̈ܐ ܘܪ̈ܘܚܐ ܩܕ̈ܫܐ ܐܡܝܢ. After anathematizing the older heretics, Valentinus, Marcion, Manes, Arius, Macedonius, Eunomius, Apollinaris and Eutyches, the writer proceeds thus, fol. 4 *b*: ܐܦ ܥܠ ܟܠ ܗܠܝܢ ܕܐܡܪ̈ܝܢ ܠܡ̈ܐ ܕܬܪ̈ܝܢ ܛܒ̈ܥܝܢ ܘܬܪ̈ܝܨ̈ܝܢ ܒܬܘܪ̈ܝܐ ܕܝܠܢ ܩܕ̈ܫܐ ܐܡܝܢ ܕܐܠܟܣܢ̈ܕܪ̈ܝܐ ܘܐܘܓܪܝܘܣ ܘܐܦܠܝܢܪ̈ܝܣ ܘܐܦܘܠܝܢܪ̈ܝܣ ܘܐܘܬܝܟܝ ܕܐܠܟܣܢ̈ܕܪ̈ܝܐ ܘܐܘܓܪܝܘܣ ܘܐܦ

ܐܠܗܐ ܡܠܬܐ ܕܐܢ ܐܝܬ ܠܗ ܒܪܝܬܐ ܕܝܠܗ ܘܫܘܠܛܢܗ ܕܝܠܗ . Beginning, fol. 17 *b*: ܫܪܝܪܐ ܕܐܠܗܘܬܐ ܕܐܝܬ ܒܗ ܬܠܬ ܩܢܘܡ ܘܐܚܕ ܐܠܗ ܒܫܘܠܛܢ ܐܚܕ ܗܘ ܐܠܗ ܡܠܬܐ ܕܐܠܗ ܐܒ ܘܪܘܚ ܩܕܫ ܠܐ ܐܬܒܣܪ ܒܗ ܐܠܐ ܒܪܗ ܒܠܚܘܕ ܕܐܬܒܣܪ ܒܦܓܪܐ ܘܐܬܐ ܒܒܝܬ ܐܒܗ ܘܒܪܘܚ ܩܕܫ ܐܬܒܪܝ ܘܐܬܝܠܕ ܡܢ ܡܪܝܡ ܒܬܘܠܬܐ ܘܐܬܐ ܒܥܠܡܐ ܘܐܬܦܪܣ ܒܨܠܒܐ ܘܩܡ ܒܬܠܬܐ ܝܘܡܝܢ ܘܣܠܩ ܠܫܡܝܐ ܘܝܬܒ ܥܡ ܐܒܘܗܝ ܘܥܡ ܪܘܚ ܩܕܫ ܒܟܝܢܐ ܕܚܕ ܐܠܗ ܐܢܘܢ

9. Another letter of Theodosius to the same, regarding the consecration of Paul as successor to Sergius, patriarch of Antioch, fol. 39 *a*:

10. Letter of the bishops Jacob Baradæus, Eugenius of Seleucia, and Eunomius, to Theodosius: Fol. 39 *b*. It is also signed by the bishops Conon of Tarsus, John of Ḳinnesrīn (), John of (*Ἱεράπολις?*), Sergius, and John.

11. Letter of the bishop Theodore to Paul of Antioch: Fol. 40 *b*. The signature is as follows:

12. Letter of Theodosius to the orthodox bishops of the East, fol. 41 *a*:

13. Synodical letter of Paul, patriarch of Antioch, to Theodosius, patriarch of Alexandria, fol. 42 *a*:

14. Synodical letter of Theodosius to Paul. Fol. 48 *a*.

15. Letter of Eusebius, abbat of the convent of Mār Bassus, Bar-ḥab-bĕ-shabbā, abbat of the Great Convent (of Teleda), Zenobius, abbat of the convent of Mār Bîza, and others, to Theodosius, fol. 52 *a*: It is also signed by Andrew, abbat of the

convent of Manasses (ܕܝܪ ܡܢܫܐ), Phocas, abbat of the convent of Eusebius, and John, abbat of the convent of Romanus.

16. Letter of the abbats of the East to Paul of Antioch: ܥܠ ܫܒܥܬ ܐܒܗܬ ܡܕܝܢܚܐ ܕܡܕܝܢܚ ܐܦ ܠܐ ܐܬ ܚܕ . ܡ ܐܬ ܚܕ ,ܐܦ ܕܐܝܠܝ ܕܡܕܝܢܚ . Fol. 53 *a*. It is signed by the above-named Eusebius, Bar-ḥab-bĕ-shabbā, Zenobius, Andrew, and John.

17. Letter of Jacob, abbat of the convent of Aphtūnāyā, to Theodosius, fol. 54 *a*: ,ܐܦ ܕܠܐ ܫܡ ܡ ܫܒܥܬ ܐܒܗܬ ܕܡܕܝܢܚ ,ܐܦ ܕܠܐ ܫܡ ܐܬ ܫܒܥ ܥܠ ܫܒܥܬ ܐܒܗܬ . ܚܒܪ . ܐܦ ܕܠܐ ܫܡ ܐܬ ܚܕ ,ܐܦ ܕܠܐ ܫܡ ܥܠ . ✧ . ܦܪܘܦܝܛܐ ܕܓܪ ܕܐܦ . ܫܒܥܬ ܐܒܗܬ ܕܡܕܝܢܚ ܕܐܦ ܥܠ ܡܢ ܕܐܦ : ܕܐܦ ܕܐܦ ܕܐܦ ܕܐܦ ܕܐܦ ܕܐܦ ܕܐܦ ܕܐܦ ܕܐܦ ܕܐܦ ,ܐܦ ܕܠܐ ܫܡ ܐܬ ܚܕ . ✧ ܕܐܦ ܕܐܦ ܕܐܦ ܕܐܦ ܕܐܦ ܕܐܦ ܕܐܦ ܕܐܦ ܕܐܦ

26. Copy of the *συνδοκτικόν* (pact or agreement) made at Alexandria and at the capital (Constantinople), fol. 62 *b*: ... .

27. "Copy of the second allocution or address (*προσφώνησις*), drawn up between us (John of Asia and his followers) and the followers of Conon and Eugenius at the place called ...." Title, fol. 63 *a*: ... . The signatures are those of the bishops John, Conon, Eugenius, Stephen, Elisha, and Longinus.

28. Anathema directed against John Philoponus of Alexandria by the bishop John, fol. 64 *b*: ... .

29. Copy of the first *συνδοκτικόν* (pact or agreement) made by the abbats of the East after the death of Theodosius: ... . Fol. 64 *b*. It is dated in the year of Antioch 615, A.D. 567: ...

ܒܬܪ ܫܡܗ ܕܡܪܝ ܝܘܚܢܢ ܕܐܦܣܣ ܘܫܠܝܚ ܗܘ ܠܟܢܘܫܬܐ

The signatures are 58 in number, viz.

32. Letter of the above-mentioned abbats, Mārī, Zenobius, Constantine, etc., to the bishop Jacob: ... Fol. 68 *a*.

33. Letter of Paul of Antioch to the bishops Jacob and Theodore: ... Fol. 69 *b*.

34. Reply of Jacob and Theodore to Paul. Fol. 70 *a*.

35. Letter of the abbats of the East to the orthodox clergy at Constantinople: ... Fol. 70 *b*. Beginning: ...

36. Letter of Jacob to Conon and Eugenius: Fol. 72 *a*.

37. Letter of Jacob to the bishops John, Eunomius, Stephen, Longinus, etc.: Fol. 72 *b*.

38. Letter of the orthodox bishops in the East to the orthodox bishops at Constantinople: Fol. 73 *a*. The signatures are those of Jacob, Theodore, John, John, John, Sergius, John, Stephen, Longinus, Ptolemy, Elisha, and Paul.

39. Letter of the orthodox bishops to the orthodox in the various hyparchies: Fol. 75 *b*. It is signed by Jacob, Theodore, John, John, John, Sergius, Sergius (for John), Stephen, Ptolemy, Elisha, Longinus, and John (for Paul, who was sick).

40. Letter of the orthodox bishops to the clergy and people of Arabia: Fol. 78 *b*.

41. Reply of the abbats of Arabia to the orthodox bishops: Fol. 80 *b*. The signatures to this letter fill seven pages, and are as follow:

ܗܘ ܕܐܝܬ ܒܗ ܫܘܠܛܢ ܘܚܝܠ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܚܝܠ ܕܐܝܬ ܒܗ ܗܘ ܡܢ ܐܠܗܐ ܘܠܐ ܡܢ ܓܒܪܐ ܐܠܐ ܡܢ ܐܠܗܐ ܒܠܚܘܕܘ ܕܐܠܗܐ ܗܘ ܕܝܢ

ڪيو ڪاري ڪاڪ ڪيو ڪيو ڪيو

ܐܝܟ ܕܐܡܪ ܐܢܐ ܐܠܐ ܕܐܝܬ ܠܝ ܒܝ ܡܫܝܚܐ ܘܐܢ ܠܐ ܐܝܬ ܠܝ ܒܝ ܡܫܝܚܐ

(fol. 85 *a*)

Prefixed is the following short introduction, fol. 85 *b*.

42. Replies by one of the orthodox (viz. Sergius, or Sergūnā, a recluse of the convent at Nicæa), addressed to the priest John the Aged (ܝܘܚܢܢ), of Rās'ain, in answer to certain questions propounded to the latter by the priest John the Lame (ܝܘܚܢܢ), who had left the convent of Mār Bassus. Fol. 85 *b*.

In the course of this tract there are cited, amongst other authorities, the ecclesiastical histories of Socrates, foll. 87 *b*, 88 *a*, 100 *b*, and Sozomen, foll. 88 *a*, 93 *b*; letters of Theodoret to John of Antioch, Andrew of Samosata, Alexander of Mabūg, Nestorius, etc., fol. 96 *b*; and letters of

Severus to the orthodox people of Tyre, to the reader Archelaus, to Marinus, bishop of Berytus, and to the Hêgemôn of Tyre, fol. 98 *a*.

43. Synodical letter of Theodore of Alexandria to Paul of Antioch, fol. 110 *b*: ܐܓܪܬܐ ܕܬܐܘܕܘܪܘܣ ܐܦܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ ܠܘܩܐ ܕܐܢܛܝܘܟܝܐ ܗܘ ܕܟܬܒ ܠܗ . ܡܢ ܫܘܒܚܐ ܕܐܠܗܐ ܘܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܐܓܪܬܐ ܕܬܐܘܕܘܪܘܣ ܐܦܣܩܦܐ ܕܐܠܟܣܢܕܪܝܐ ܠܘܩܐ ܕܐܢܛܝܘܟܝܐ ܗܘ ܕܟܬܒ ܠܗ ܡܢ ܫܘܒܚܐ ܕܐܠܗܐ ܘܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ✣

44. Synodical letter of Paul to Theodore, fol. 116 *a*: ܐܓܪܬܐ ܕܦܘܠܘܣ ܐܦܣܩܦܐ ܕܐܢܛܝܘܟܝܐ ܠܘܩܐ ܕܐܠܟܣܢܕܪܝܐ ܗܘ ܕܟܬܒ ܠܗ . ܡܢ ܫܘܒܚܐ ܕܐܠܗܐ ܘܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܐܓܪܬܐ ܕܦܘܠܘܣ ܐܦܣܩܦܐ ܕܐܢܛܝܘܟܝܐ ܠܘܩܐ ܕܐܠܟܣܢܕܪܝܐ ܗܘ ܕܟܬܒ ܠܗ . ܡܢ ܫܘܒܚܐ ܕܐܠܗܐ ܘܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ✣

The colophon is unfortunately torn, and the name of the convent where it was written having been erased, we have only the name of the abbat left, Elias the Galilæan. ܫܠܡܬ ܟܬܒܐ ܕܫܒܚܐ [ܕܡ]ܪܝܡ ܐܡ ܟܠ ܩܕܝܫܐ [ܕܐ]ܬܪ ..... ܒܝܕ ܐܒܐ [ܕܐ]ܠܝܐ ✣ [ܕܡ]ܠܠ ܐܠܐ ܒ[ܟ]ܠ ܐܡ ܕ[ܟ]ܬܒ ܠ[ܗ] ..... ܕ (sic) [ܐ]ܠ ܐ[ܡ] ܕ[ܟ]ܬܒ ܠܗ ܡ[ܢ] ܫ[ܘ]ܒ[ܚ]ܐ ܕ[ܐ]ܠ[ܗ]ܐ ✣

A note on fol. 1 *a*, in the usual form, states that this was one of the 250 manuscripts, brought by the abbat Moses of Nisibis to the convent of S. Mary Deipara, A.Gr. 1243, A.D. 932.

Underneath this, the following words are written three times, with very slight variations: ܫܠܡ ܫܠܡ ܐܡܝܢ ܐܡܝܢ ܐܓܪܬܐ ܕܬܐܘܕܘܪܘܣ ܐܦܣܩܦܐ ܕܐܢܛܝܘܟܝܐ ✣

Still lower down we find, in a different hand, the name of one John: ܐܬܐ ܕܝܘܚܢ ܒܪ ܙܒܕܝ ܕܐܬܐ ܡܢ ܒܝܬ ܦܓܐ ✣

The note on the margin of fol. 1 *b* shows that some discourses of Ephraim were at one time bound with this volume.

[Add. 14,602.]

DCCLV.

Vellum, about 7¼ in. by 5½, consisting of 140 leaves, some of which are much stained and torn, especially foll. 1—8, 70, 71, 76, 77, 79, and 140. Leaves are wanting after foll. 8, 78, and 86. The quires, signed with letters, are 15 in number. There are from 20 to 24 lines in each page. This volume is written in a good, regular Estrangĕlā, and dated A.Gr. 964, A.D. 653. Its contents are as follow.

1. Two discourses of John Chrysostom; viz.—

a. On the Ascension of our Lord, ܐܬܐ ܕܣܠܩ ܡܢ ܫܡܝܐ, beginning, fol. 1 *b*: ܚܕ ܒܫܒܐ ܗܘ ܕܣܠܩ ܡܢ ܫܡܝܐ ܠܐܬܪ ..... ܒܪ ܐܡ . See Add. 12,163, fol. 128 *b*.

b. On Virginity and Repentance, ܐܬܐ ܕܡܐܡܪܐ ܕܒܬܘܠܬܐ ܘܕܬܘܒܬܐ, beginning, fol. 5 *b*, ܐܝܟ ܐܢܐ ܐܦ ܐܢܫ ..... ܐ : ܕܡܐܡܪ ܠܫܘܒܚܐ ܕܐܠܗܐ . ✣

2. Paræenetic discourse of Ephraim, ܐܬܐ ܕܡܐܡܪ, beginning, fol. 41 *a*: ܚܙܝ ..... ✣

3. Metrical discourses of Jacob of Batnae; viz.—

a. On the Prodigal Son, ܥܠ ܗܘ ܕܐܡܪ ܒܪ ܐܢܫ ܐܝܬ ܠܗ ܬܪܝܢ ܒܢܝܢ . Fol. 49 *b*. See Assemani, Bibl. Or., t. i., p. 317, no. 97, serm. i.

b. Against the Blasphemer, ܥܠ ܡܢ ܕܡܓܕܦ ܒܪܘܚ ܩܕܫܐ . Fol. 67 *a*. See Assemani, p. 317, no. 90.

c. Against leaving the church during the celebration of the holy Eucharist, ܥܠ ܡܢ ܕܡܬܦܠܓ ܡܢ ܩܘܪܒܢܐ ܩܕܝܫܐ ܒܥܕܢܐ ܕܩܘܪܒܢܐ . Fol. 85 *a*. See Assemani, p. 326, no. 178, serm. ii.

d. On the Lord's Prayer, ܥܠ ܐܒܘܢ ܕܒܫܡܝܐ . Fol. 94 *a*. See Assemani, p. 319, no. 103.

4. Discourse of John Chrysostom on Ps. li.; see Opera, t. v., p. 708. Title, fol. 114 *a*: ܡܐܡܪ ܕܝܘܚܢܢ ܦܡ ܕܗܒ ܬܫܒܚܬܐ ܥܠ ܡܙܡܘܪ ܕܐܡܪ ܥܠ ܐܢܫ ܕܐܙܠ ܠܒܝܬ ܙܢܝܬܐ . Subscription: ܫܠܡ ܡܐܡܪܐ ܕܝܘܚܢܢ ܕܗܒ ܬܫܒܚܬܐ ܕܐܡܪ ܥܠ ܐܢܫ ܕܐܙܠ ܠܒܝܬ ܙܢܝܬܐ .

5. Three short extracts from the Lives of the Egyptian Fathers. Fol. 138 *b*.

On fol. 139 *a* the scribe has recorded, in a more cursive character, that the book was purchased in the year 964 (A.D. 653) by the convent of . . . . . The name of the convent of Pĕsīltā has been substituted by a person who calls himself the deacon David. ܐܬܩܢܝ ܫܠܝܡ ܥܒܕ ܡܪܐ ܩܛܝܪ ܡܢ ܩܛܝܪ ܒܝܕ ܥܒܕܐ ܕܡܫܝܚܐ ܕܫܡܗ ܕܝܘܟܢ ܕܫܡܫܐ ܕܒܝܬ ܩܘܕܫܐ ܕܡܪܝ ܡܪܝ ܒܥܘܬ ܪܚܡܝ ܕܐܬܩܪܒ ܠܩܘܪܒܢ ܒܥܕܢ ܩܕܝܫ ܒܫܒܝܠ ܡܪܝ ܥܒܕ ܠܗ ܠܟܠ ܡܢ ܕܢܩܪܐ ܠܗ [ܕܐܬܩܪܒ ܠܩܘܪܒܢ] ܠܥܠܡ ܐܡܝܢ ∴ ∴ ∴

On fol. 140 *b* there is written the name of the priest David, ... الـ القس داود .

[Add. 14,605.]

DCCLVI.

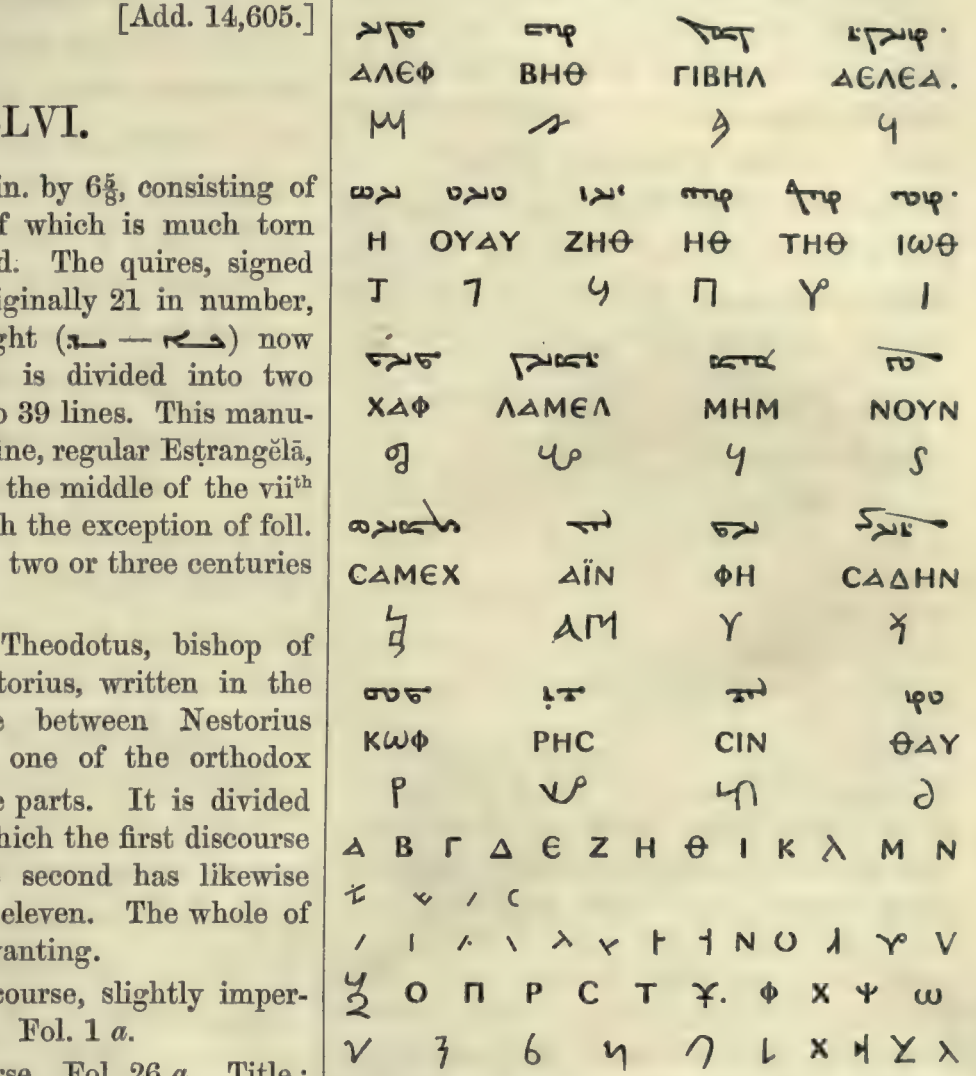
Vellum, about $9\frac{3}{4}$ in. by $6\frac{5}{8}$, consisting of 78 leaves, the last of which is much torn and otherwise injured. The quires, signed with letters, were originally 21 in number, but only the last eight (ـه — ـحـ) now remain. Each page is divided into two columns, of from 32 to 39 lines. This manuscript is written in a fine, regular Estrangĕlā, and dates from about the middle of the vii[th] cent. (see below); with the exception of foll. 71 and 72, which are two or three centuries later. It contains—

1. A treatise of Theodotus, bishop of Ancyra, against Nestorius, written in the form of a dialogue between Nestorius (ܢܣܛܘܪܝܘܣ) and one of the orthodox (ܐܪܬܘܕܘܟܣܝܐ), in three parts. It is divided into 25 chapters, of which the first discourse contained seven, the second has likewise seven, and the third eleven. The whole of the first discourse is wanting.

a. The second discourse, slightly imperfect at the beginning. Fol. 1 *a*.

b. The third discourse. Fol. 26 *a*. Title: ܡܐܡܪܐ ܬܠܝܬܝܐ ܕܡܪ ܬܐܘܕܘܛܘܣ ܐܦܣܩܘܦܐ ܕܐܢܩܘܪܐ ܥܠ ܢܣܛܘܪܝܘܣ. Subscription, fol. 44 *b*: ܫܠܡ ܡܐܡܪܐ ܬܠܝܬܝܐ ܕܡܪ ܬܐܘܕܘܛܘܣ ܐܦܣܩܘܦܐ ܕܐܢܩܘܪܐ . ܘܐܬܝܗܒ ܠܗ ܫܠܡ ܒܫܠܡܐ ܐܡܝܢ .

2. The treatise of Epiphanius of Cyprus on Weights and Measures, ܡܐܡܪܐ ܕܡܪ ܐܦܝܦܢܝܘܣ ܐܦܣܩܘܦܐ ܕܩܘܦܪܣ. Fol. 45 *a*. The text agrees substantially with that of Add. 14,620, no. 6; and the margins contain many notes, and numerous Greek words, not inelegantly written. On fol. 60 *b* we find the Hebrew alphabet given as follows—



Subscription, fol. 78 *a*: ܫܠܡ ܡܐܡܪܐ ܕܡܪ ܐܦܝܦܢܝܘܣ ܐܦܣܩܘܦܐ ܕܩܘܦܪܣ . ܘܐܬܝܗܒ ܠܗ ܫܠܡ ܒܫܠܡܐ ܐܡܝܢ . ܫܠܡ ܠܟܬܒܐ ܕܝܘܚܢܢ . ܥܒܕ ܒܬܪ ܡܫܝܚܐ . ـه ـحـ ـعـ .

After the doxology, there is a shorter note, in a more cursive character, giving the name of the scribe, John. . ܫܠܡ ܠܟܬܒܐ ܕܝܘܚܢܢ ܥܒܕ ܒܬܪ ܡܫܝܚܐ ÷

Of the note in the second column of fol. 78 *a*, part has been torn away, and much of

the remainder erased. Enough, however, remains to show that the manuscript was written in the year of the Greeks 96—, A.D. 65—, for the monks of a convent called ..., of which one Leontius was abbat. ... [Add. 17,148.]

DCCLVII.

Vellum, about $9\frac{3}{8}$ in. by $5\frac{5}{8}$, consisting of 118 leaves, the first two of which are slightly stained and soiled. The quires, signed with both letters and arithmetical figures, are now 12 in number, but two at least have been lost at the end of the volume. There are from 32 to 36 lines in each page. This manuscript is written in a good, regular Estrangĕlā of the viith cent., and contains—

Select Discourses of several Fathers, ...; viz.—

1. Discourse of Basil on Deuteron. xv. 9, fol. 1 *b*: ... Running title (e.g. fol. 8 *b*), ... See Opera, t. ii., p. 22.

2. Five discourses of John Chrysostom; viz.—

a. On the holy Apostles, ... Fol. 21 *a*. See Opera, t. iii., p. 952.

b. On Wealth and Poverty, ..., beginning fol. 26 *a*: ...

c. On the Nativity, ... Fol. 31 *b*. See Opera, t. vi., p. 459.

d. On Ps. l. (li.) 1, ... Fol. 40 *a*. See Opera, t. v., p. 708.

e. On Virginity and Repentance, ... Fol. 55 *b*. See Add. 12,163, fol. 128 *b*.

3. Five discourses of Gregory Nazianzen, ...; viz.—

a. On Pentecost and the Holy Spirit, ... Fol. 77 *b*. See Opera, t. i., p. 731.

b. On S. Matthew, ch. xix. 1, ... Fol. 87 *a*. See Opera, t. i., p. 645.

c. ..., on his own discourses, and

on Julian the ἐξισώτης. Fol. 97 *b*. See Opera, t. i., p. 364.

d. On the Epiphany, ... (sic) ... Fol. 105 *b*. See Opera, t. i., p. 677.

e. On Baptism, ... Fol. 114 *b*. See Opera, t. i., p. 691. Imperfect; ending at p. 697 C.

A note on fol. 1 *a*, now nearly effaced, informs us that the volume belonged to the convent of S. Mary Deipara, and concludes with an anathema against any person who should keep it in his possession for more than six months.

[Add. 14,546.]

DCCLVIII.

Vellum, about $10\frac{3}{8}$ in. by $6\frac{3}{4}$, consisting of 169 leaves, the first of which, being blank, is not numbered. The quires, 17 in number, are signed with letters. Each page is divided into two columns, of from 32 to 42 lines. This volume is written in a good, regular Estrangĕlā of the viith cent., and contains—

1. Various writings of Cyril of Alexandria, and letters addressed to him; viz.—

a. Letter of Cyril on the Nicene Creed, ... Fol. 1 *b*. See Opera, t. v., pars ii., p. 174.

b. The "Explanatio duodecim Capitum," ... Fol. 14 *a*. See Opera, t. vi., p. 145.

c. The "Scholia de Incarnatione Unigeniti," in 37 sections, ... Fol. 21 *a*. See Opera, t. v., pars i., p. 779.

d. The ninth dialogue against Hermias, entitled "quod unus sit Christus," ... Fol. 50 *b*. See Opera, t. v., pars i., p. 714.

e. Letter of Cyril to Rabūlas of Edessa, ..., beginning, fol. 95 *b*, ...

f. The treatise "de Recta Fide," addressed to the emperor Theodosius, translated from Greek into Aramaic (Syriac) by Rabūlas of Edessa: ... Fol. 97 *a*. See Opera, t. v., pars ii. Subscription, fol. 126 *a*: ...

g. The first letter of Cyril to the monks on the Faith of the Church: ... Beginning, fol. 126 *a*: ...

ܗܠ ܕܟܝܪܠܘܣ ܥܠ ܐܟܩܝܘܣ . ܐܓܓܪܦܗ ܕܡܠܝܛܝܢܐ . ܡܓ .

h. The first letter of Cyril to Acacius of Melitene, ܗܠ ܫܠܝܚܐ ܕܟܝܪܠܘܣ ܕܐܓܓܪܦܗ ܕܡܠܝܛܝܢܐ ܕܐܬܐ ܡܓ. Fol. 127 *a.* See Opera, t. v., pars ii., p. 109.

i. The first letter of Cyril to Succensus of Diocæsarea: ܐܓܓܪܦܗ ܫܠܝܚܐ ܕܟܝܪܠܘܣ ܐܓܓܪܦܗ ܫܬܬܝܢ ܗܠ ܐܟܩܝܘܣ . ܕܐܬܐ ܕܩܝܣܪܝܐ ܩܝܣܪܝܐ . Fol. 134 *a.* See Opera, t. v., pars ii., p. 135.

j. The second letter to Succensus, ܟܠ ܫܬܝܢ ܐܓܓܪܦܗ ܕܟܠ ܚܕ ܒܫܡ ܚܬܝܢ . Fol. 137 *b.* See Opera, t. v., pars ii., p. 141.

k. Letter of Cyril to Valerian of Iconium, ܕܟܠ . ܫܠܝܚܐ ܕܐܬܐ ܕܟܝܪܠܘܣ ܠܘܠܝܢ ܐܓܓܪܦܗ ܕܐܝܩܘܢܝܐ . Fol. 140 *b.* See Opera, t. v., pars ii., p. 158.

l. Libellus of Paul of Emesa, addressed to Cyril, and forwarded by John of Antioch, ܫܠܝܚܐ ܕܐܓܓܪܦܗ ܕܐܬܐ ܠܒܠܘ ܕܥܡܣܝܐ ܠܘܬ ܟܠܗ ܕܝܘܚܢܢ ܕܐܢܛܝܟ ܥܡ ܟܬܒ ܐܓܓܪܦܗ ܕܣܚܐ . Fol. 147 *b.* See Opera, t. v., pars ii., p. 100.

m. Letter of John of Antioch to Cyril, accompanying the preceding libellus. Fol. 148 *b.* See Opera, t. v., pars ii., p. 102.

n. Letter of Cyril to John of Antioch, ܫܠܝܚܐ ܕܟܝܪܠܘܣ ܠܘܬ ܗܠ ܫܠܝܚܐ ܕܝܘܚܢܢ ܕܐܢܛܝܟ ܥܡ ܟܬܒ ܐܓܓܪܦܗ ܕܣܚܐ . Fol. 149 *b.* See Opera, t. v., pars ii., p. 104.

o. Letter of Cyril to Eulogius: ܫܠܝܚܐ ܕܟܝܪܠܘܣ ܠܘܬ . ܐܘܠܘܓܝܘܣ ܕܐܓܓܪܦܗ ܫܠܝܚܐ ܕܐܬܐ ܕܐܠܟܣܢܕܪܝܐ ܕܡܨܪ , ܥܠ ܡܐ ܕܐܬܟܬܒ ܠܗ ܐܓܓܪܦܗ ܕܣܚܐ . Fol. 152 *b.*

2. The epistle of Athanasius to Epictetus, bishop of Corinth: ܫܠܝܚܐ ܕܐܬܐ ܕܐܬܢܐܣܝܘܣ ܐܓܓܪܦܗ ܕܐܦܝܩܛܛܘܣ ܐܦܣܩܘܦܐ ܕܩܘܪܢܛܘܣ . ܥܠ ܡܐ ܕܐܬܟܬܒ ܠܗ ܐܓܓܪܦܗ ܕܣܚܐ . ܗܘ ܕܐܬܐ ܠܘܬ ܟܠ ܡܢ ܕܒܥܐ ܐܠܗܘܬܐ ܕܐܬܐ ܒܫܪܝܪܘܬܐ ܕܐܬܬܐ ܕܐܠܗܐ ܡܠܬܐ . Fol. 154 *a.* See Opera, ed. 1698, t. i., p. 901.

3. Libellus sent by the bishops of Armenia to Proclus of Constantinople, concerning the writings of Theodore of Mopsuestia: ܫܠܝܚܐ ܕܐܠܟܣܢܕܪܝܐ ܕܐܬܐ ܠܘܬ ܐܘܠܘܓܝܘܣ ܕܩܘܣܛܢܛܝܢܘܦܠܝܣ ܕܐܬܐ ܠܘܬ ܟܬܒ ܐܓܓܪܦܗ ܕܣܚܐ ܕܐܬܐ ܠܘܬ ܬܐܘܕܘܪܘܣ ܕܡܦܣܘܣܛܝܐ , ܗܠ ܗܘ ܕܐܬܬܐ ܕܐܠܗܐ (sic) ܕܐܡܐ ܕܐܬܬܐ ܕܐܪܡܢܝܐ . Beginning, fol. 161 *a*: ܐܓܓܪܦܗ ܕܣܚܐ ܕܐܬܐ ܠܡܪܟܣ ܐܦܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܘܦܠܝܣ ܕܐܬܐ ܠܘܬ ܐܘܠܘܓܝܘܣ ܕܐܢܛܝܟ ܥܠ ܟܬܒ ܐܓܓܪܦܗ ܕܣܚܐ ܕܐܬܐ ܠܘܬ ܬܐܘܕܘܪܘܣ ܕܡܦܣܘܣܛܝܐ : ܐܡܝ ܕܐܬܬܐ ܕܐܠܗܐ . ܐܡܝ ܕܐܬܬܐ ܕܐܠܗܐ . ܣܡ ܣܝ ܐܢܐ . ܥܡ ܟܠ ܡܢ ܕܒܥܐ ܐܠܗܘܬܐ ܕܐܬܐ ܒܫܪܝܪܘܬܐ ܕܐܬܬܐ ܕܐܠܗܐ ܡܠܬܐ . ܕܐܬܐ ܒܫܪܝܪܘܬܐ ܕܐܬܬܐ ܕܐܠܗܐ ܡܠܬܐ . ܡܓ .

4. Letter of Proclus to the Armenian bishops, replying to the preceding libellus: ܐܓܓܪܦܗ ܫܠܝܚܐ ܕܐܬܐ ܕܐܠܟܣܢܕܪܝܐ ܠܘܬ ܐܘܠܘܓܝܘܣ ܕܐܢܛܝܟ ܥܠ ܟܬܒ ܐܓܓܪܦܗ ܕܣܚܐ ܕܐܬܐ ܠܘܬ ܬܐܘܕܘܪܘܣ ܕܡܦܣܘܣܛܝܐ . ܐܡܝ ܕܐܬܬܐ ܕܐܠܗܐ . Fol. 161 *b.* See Gallandii Biblioth., t. ix., p. 684.

5. A short extract from Felix, bishop of Rome, on the Incarnation: ܡܠܬܐ ܕܐܓܓܪܦܗ ܕܐܬܐ ܕܐܠܟܣܢܕܪܝܐ ܕܐܬܐ ܠܘܬ ܦܝܠܝܟܣ ܐܦܣܩܘܦܐ ܕܐܬܐ ܠܘܬ ܬܐܘܕܘܪܘܣ ܕܡܦܣܘܣܛܝܐ . Fol. 168 *b.* See Gallandii Biblioth., t. iii., p. 542.

Subscription, fol. 168 *b*: ܥܠ ܕܐܬܟܬܒ ܫܠܝܚܐ ܕܐܬܐ ܕܐܬܢܐܣܝܘܣ ܕܐܦܝܩܛܛܘܣ ܐܦܣܩܘܦܐ ܕܩܘܪܢܛܘܣ . ܐܬܐ , ܗܘ ܕܐܬܐ ܠܘܬ ܟܠ ܡܢ ܕܒܥܐ ܐܠܗܘܬܐ ܕܐܬܐ ܒܫܪܝܪܘܬܐ ܕܐܬܬܐ ܕܐܠܗܐ ܡܠܬܐ . This is followed by the doxology, and by an index of the contents.

According to a note on fol. 1 *a* the volume once belonged to the convent of Beth-Rĕḳūm: ... .

Another note on the same page informs us that it was brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, A.D. 932. ... (sic) ... .

[Add. 14,557.]

DCCLIX.

Vellum, about 10 in. by 6½, consisting of 230 leaves, some of which are much stained (e.g. foll. 186 and 187) and not a few more or less torn (e.g. foll. 10, 19, 36, 56, 57, 65—68, 126, 141, 171, 185—188, and 227—230). The quires, signed with letters, are 26 in number, but nearly the whole of ܐ and ܒ has been lost, and several of the others are imperfect. Leaves are wanting after foll. 26, 27, 57, 61, 64, 70, 72, 73, 184, and 185. Each page is divided into two columns, containing, in the older part of the manuscript, from 31 to 36 lines, in the later, from 31 to 44. The greater part of the volume, from fol. 2 *b* to fol. 216 *a* (with the exception of foll. 214 and 215), is written in a small, regular Estrangĕlā of the viith cent.; the remainder, viz. foll. 214, 215, and 216 *a*—230 *b*, in a current hand of the ixth cent.

I. The older portion of the manuscript, foll. 1—216, contains metrical homilies of Jacob of Batnae, ...; viz.

1. ..., on the Creation of the Universe, or ..., on the Six Days. See Assemani, Bibl. Or., t. i., p. 339, no. 224. It is divided into seven parts; viz.

a. ... Fol. 2 *b*.

b. ... Fol. 9 *a*.

c. ... Fol. 13 *b*.

d. ... Fol. 18 *a*.

e. ... Fol. 22 *b*. Imperfect at the end.

f. ... Fol. 27 *a*. Imperfect at the beginning.

g. ... Fol. 32 *b*.

2. ..., on Jonah (see Assem., p. 312, no. 36), divided into probably not less than seven or eight parts.

a. ... Fol. 40 *b*.

b. ... Fol. 43 *b*.

c. ... Fol. 48 *a*.

d. ... Fol. 51 *a*.

e. ... Fol. 55 *a*.

The rest of the discourse being very imperfect, we cannot say how much farther the division was carried. On fol. 60 *b* a more modern hand has marked a division by four large dots ⁘ and the word ... on the margin.

3. ..., on the Anti-

christ (see Assem., p. 314, no. 56, serm. iv.). Fol. 71 *a*. Imperfect.

4. ܡܐܡܪܐ ܕܥܠ ܨܠܝܒܐ ܕܡܪܢ, on the Crucifixion of our Lord (see Assem., p. 324, no. 163). It is divided into six parts, of which the first (ܚܕ ܡܢ ܫܬܐ ܕܠܐ ܐܫܟܚ) is wanting, and the second is imperfect at the beginning. There is another division by a more recent hand.

a. ܚܕ ܡܢ ܫܬܐ ܕܠܐ ܐܫܟܚ. Fol. 74 *a*. Imperfect.

b. ܚܕ (sic) ܡܢ ܫܬܐ ܕܠܐ ܐܫܟܚ. Foll. 79 *a*, 80 *b*.

c. ܚܡܫ ܫܥܬ̈ܐ ܐܫܟܚ. Foll. 86 *a*, 89 *a*.

d. ܫܥܘܒܐ ܕܠܐ ܐܫܟܚ. Foll. 93 *b*, 96 *b*.

e. ܫܥܬ̈ܐ ܐܫܟܚ. Foll. 105 *a*, 107 *a*.

5. ܡܐܡܪܐ ܕܥܠ ܚܙܘܬ ܪܟܒܐ ܕܚܙܩܝܐܠ ܚܙܐ, on the Chariot which Ezekiel saw (see Assem., p. 305, no. 1). Fol. 113 *a*.

6. ܡܐܡܪ ܕܡܪܢ ܥܡ ܡܘܫܐ ܘܐܠܝܐ ܕܥܠ ܐܝܠܢܐ ܕܣܝܡ ܥܡ ܗܘ ܒܥܢܢܐ, on our Lord, and Moses and Elias conversing with him in the cloud (see Assem., p. 328, no. 187). Fol. 132 *b*.

7. ܡܐܡܪ ܕܥܠ ܥܬܝܪܐ ܘܠܥܙܪ, on the rich man and Lazarus (see Assem., p. 316, no. 89). Fol. 141 *b*.

8. ܡܐܡܪ ܕܥܠ ܐܝܘܒ ܙܕܝܩܐ, on Job the just (see Assem., p. 339, no. 225), divided into two parts.

a. In heptasyllabic metre, beginning, fol. 160 *a*: ܐܡ ܐܝܬ ܐ̈ܢܫ ܕܫܐܠ ܠܡܪ ܐ̈ܢܫ ܐ̈ܢܫ ܐ̈ܢܫ

. Fol. 230 *a*. Imperfect, and very much soiled and torn.

A note on fol. 2 *a*, now much effaced, in a current hand of about the ix[th] cent., states that the volume was presented by certain persons unnamed, , to the convent of S. Mary Deipara, ; and another note of not much later date, on fol. 1 *a*, records the fact of its belonging to the convent. It must, however, have been purloined soon after, since we learn from a second note on fol. 1 *a* that it was restored by one Melchizedek, who had got it as a present from the monk Jacob of Samosata: (sic) Lastly, there is a note on fol. 216 *a*, seemingly of the same date as that immediately preceding, which states that the book belonged to the convent of S. Mary Deipara: (sic)

[Add. 12,162.]

DCCLX.

Vellum, about 9¼ in. by 5⅞, consisting of 27 leaves (Add. 14,608, foll. 98—124), some of which are slightly stained and torn, especially foll. 98, 113, 118, and 124. The quires are signed with letters, beginning with . Leaves are wanting after foll. 115, 116, and 124. Foll. 98—110 *a* are written in a good, regular Estrangĕlā, with from 21 to 25 lines in each page; foll. 110 *b*—124 are in a more current hand, and are divided into two columns, of from 25 to 34 lines. This manuscript seems to be of the vii[th] cent., and contains—

1. Metrical discourses of Jacob of Batnae; viz:—

a. A small fragment from the end of the discourse on the Epiphany or Baptism of our Lord, . Fol. 98 *a*.

b. , against the Jews. Fol. 98 *a*. See Assemani, Bibl. Or., t. i., p. 320, no. 127, serm. i. At the end is written in cursive characters,

2. , exhortation of Basil of Cæsarea, addressed to those who are beginning the ascetic life. Fol. 107 *b*. See Opera, t. ii., p. 295.

3. Discourse of John Chrysostom on Psalm li.: . Fol. 110 *b*. Imperfect.

4. Commentary on Ecclesiastes, ch. xii. 1—7. Fol. 118 *b*. See Add. 14,597, no. 6.

5. Letters of Julius of Rome; viz.—

a. Against those who strive against the Divine Incarnation of the Word, with the pretext that He is not consubstantial:

ܐܠܗܘܬܐ. ܕܗܘܝܘ ܡܠܬܐ ܡܛܠ ܡܠܬܐ ܕܠܗ ܒܪ ܐܝܬܘܬܐ ܐܝܬܘܗܝ. Fol. 121 *b*. See Mai, Scriptt. Vett. Nova Collectio, t. vii., p. 168; de Lagarde, Anal. Syr., p. 74; and his edition of the Greek text of Titus Bostrenus, etc. (Berlin, 1859), p. 122.

b. Concerning the Divine Incarnation, ܕܥܠ ܡܬܒܪܢܫܢܘܬܐ ܐܠܗܝܬܐ, beginning, fol. 122 *b*: ܡܡܠܠܗ ܕܐܠܗܐ ܒܪ ܡܘܫܝܚܐ. ܗܘ ܠܝ ܕܫܘܬܐܝܬܐ ܠܡܪܝܐ. ܘܠܐ ܒܪ ܡܘܪܩܢܘܬܐ ܢܣܝܒܬܐ. ܗܘ ܕܠܐ ܕܡܬܬܐ ܕܐܠܗܐ ܡܫܝܚܐ ܚܕܐ: ܒܪ ܐܢܫܐ ܗܘ ܗܘ ܕܐܝܬܘܗܝ ܕܗܘܐ ܡܢ ܐܝܬܘܬܐ ܒܪܢܫܘܬܗ. ܠܐ ܡܬܦܠܓ: ܘܐܡܪ ܕܒܪܐ ܕܐܠܗܐ ܠܐ ܐܬܚܙܝ ܡܢ ܐܝܬܘܬܐ. ܠܗܢܘܢ ܡܫܡܗܢܘܬܐ ܐܝܬܘܗܝ. ܘܚܕ ܠܐ ܡܫܡܗܢܘܬܐ ܡܬܡܣܪܐ. ܘܫܠ.

c. Beginning, fol. 123 *b*: ܡܢܐ ܥܒܕܬ ܠܝ ܐܘܠܨܢܐ ܐܝܟ .. ܕܒܗܘܢ ܠܗܢ ܐܠܗܐ ܕܐܬܐ ܠܥܠܡܐ. ܘܦܘܪܩܢܐ ܐܢܫܝܐ. ܥܠܡܐ ܠܬܒܪܢܫܘܬܐ ܐܠܗܝܬܐ. ܘܠܣܒܪܬܐ ܚܕܬܐ. ܘܠܡܘܬܐ ܕܡܫܝܚܐ. ܘܠܩܝܡܬܐ ܕܡܢ ܒܝܬ ܡܝܬܐ. ܘܫܠ. Imperfect at the end.

[Add. 14,608, foll. 98—124.]

DCCLXI.

Vellum, about 8⅞ in. by 6, consisting of 117 leaves, the first four of which are much stained and torn. The quires, signed with letters, were originally 15 in number, but ܠ, ܕ and ܗ are lost, and ܒ is imperfect, leaves being missing after foll. 10 and 18. At a later period the quires have been incorrectly numbered from ܒ to ܝܓ. Each page is divided into two columns, of from 24 to 34 lines. This volume is written in a good, regular hand of the vii^th cent., and contains—

1. Discourse of John Chrysostom against the Gentiles, the Jews, and False Doctrines; see Opera, t. i., p. 1008. The title has been almost entirely torn away, only the word ܗܪܣܝܣ being legible, but the subscription, fol. 10 *b*, is: ܫܠܡ ܡܐܡܪܐ ܕܠܘܩܒܠ ܚܢܦܐ ܘܝܗܘܕܝܐ ܘܗܪܣܝܣ ܕܐܡܝܪ ܠܦܘܡ ܕܗܒܐ ܕܗܘܝܘ ܝܘܚܢܢ.

2. Metrical discourse of Jacob of Batnae against the Blasphemer: ܡܐܡܪܐ ܕܡܪܝ ܝܥܩܘܒ ܕܥܠ ܡܓܕܦܢܐ. Imperfect. Fol. 10 *b*. See Assemani, Bibl. Or., t. i., p. 317, no. 90.

3. Discourse of John Chrysostom on the Cross and the Thief; see Opera, t. ii., p. 476. It is imperfect at the beginning, commencing, on fol. 19 *a*, at the words *καθάπερ πρὸς τοὺς δώδεκα, ὅτι Καθίσεσθε ἐπὶ δώδεκα θρόνους, κ.τ.λ.* (p. 479, l. 10). Subscription, fol. 25 *b*: ܫܠܡ ܕܥܠ ܨܠܝܒܐ ܘܠܓܝܣܐ ܕܐܡܝܪ ܠܗ ܠܒܪ ܗܘܐ ܥܡܝܕܐ ܠܦܘܡ ܕܗܒܐ.

4. The "Scholia de Incarnatione Unigeniti" of Cyril of Alexandria, in 37 chapters: ܣܟܘܠܝܐ ܕܩܘܪܝܠܘܣ ܐܦܝܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ ܥܠ ܡܬܒܪܢܫܢܘܬܗ ܕܝܚܝܕܝܐ. Fol. 25 *b*. See Opera, ed. Aubert, t. v., pars 1, p. 779.

5. Chapters of Philoxenus of Mabūg against the Nestorians, to be used in the case of a person who is suspected of that heresy: ܪ̈ܫܐ ܐܚܪ̈ܢܐ ܕܩܕܝܫܐ ܦܝܠܘܟܣܢܘܣ ܐܦܝܣܩܘܦܐ ܕܡܒܘܓ ܕܥܠ ܗܘ ܕܡܬܚܫܕ ܡܢ ܢܣܛܘܪܝܢܘܬܐ ܐܢ ܐܢܫ ܬܒ ܡܢ ܗܕܐ ܗܪܣܝܣ ܕܐܝܬܘܗܝ ܢܣܛܘܪܝܢܘܬܐ: ܗܘܢ ܗܟܝܠ ܐܢܘܢ ܥܠ ܕܢܬܘܒ ܘܬܘܒ ܐܢ ܗܘ ܕܪܫ̈ܐ ܗܠܝܢ ܕܐܡܝܪܝܢ ܒܗ ܢܩܒܠ ܘܢܬܩܒܠ ܒܗ. The first five of these chapters are contained on foll. 67 *a*—68 *a*, the sixth on foll. 111 *b*—113 *a*. On fol. 68 *a*, at the foot of the second column, we read the following

remark of the priest Eustathius, relative to Ibas of Edessa: ܡܐܡܪܐ ܕܐܝܬ ܒܗ ܡܠܬܐ ܕܐܝܬ ܒܗ ܐܝܒܐ ܕܐܘܣܛܐ ܐܝܬ ܒܗ ܡܠܬܐ ܕܐܝܬ ܒܗ ܐܝܒܐ (*αὐθεντική*) ܕܐܘܣܛܐ ܕܐܝܬ ܒܗ ܡܠܬܐ ܕܐܝܬ ܒܗ ܐܝܒܐ

fol. 68 *b*, and Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 222.

14. Extract from the funeral sermon of Gregory Nazianzen on his father Gregory: ... Fol. 111 *a*.

15. Seven chapters of Philoxenus of Mabūg against those who say, that what is bad in the doctrines of heretics should be anathematized, but not themselves and their whole doctrine: ... Fol. 113 *a*.

A note on fol. 115 *a*, of later date than the manuscript, informs us that it belonged to a convent of which the name has been erased, but apparently that of Mār Isaac. ...

A still later note on the same page has been wholly effaced. Just below it stands the name of one Jeremiah, ...

The original writing on foll. 115 *b*—117 *b* has been in great part washed off, but seems to have consisted of hymns. Over it there have been written, in a current hand, different hymns, e.g. ..., and two canons, fol. 115 *b*; ... or Magnificat, fol. 116 *b*; and the like. On fol. 116 *a* there is an entry, by the same hand, of the death of Elisabeth, the daughter of Jacob, son of Emmanuel, and the wife of the priest Ṣalībā, in the year of the Hijra 221, A. Gr., 1148, A.D. 837. ...

The writing on fol. 1 *a*, which is much stained and torn, seems to be a prayer or benediction.

[Add. 14,604.]

DCCLXII.

Vellum, about 9 in. by 5½, consisting of 146 leaves, many of which are much stained and torn, especially foll. 1—7, 16—18, 25, and 136—146. The quires, signed with letters, are 18 in number. There are from 23 to 33 lines in each page. This manuscript is written in a good, clear hand (but evidently not that of a professional scribe), and seems to be of the viith cent. The contents are as follow.

1. The treatise of Evagrius addressed to Eulogius, ... Fol. 1 *b*.

2. The letters of Macarius, with the title ... They are six in number; viz.

a. The first, ..., beginning, ... Fol. 21 *b*.

b. The second, ..., beginning, ... Fol. 24 *b*.

c. The third, ..., beginning, ... Fol. 33 *b*.

d. The fourth, ܬܫܥܝܬܐ ܡܢ ܒܪ ܥܡܐ, beginning, ܐܡܪ ܐܒܐ ܚܕ ܙܒܢ ܠܐ ܢܫܬܟܚ ܠܗ ܠܡܐ ܕܢܐ ܠܟ ܒܪܝ. Fol. 34 *b*.

e. The fifth, ܬܫܥܝܬܐ ܡܢ ܒܪ ܥܡܐ, beginning, ܐܡܪ ܐܒܐ ܚܕ ܙܒܢ ܠܐ ܢܫܬܟܚ ܠܗ ܠܡܐ ܕܢܐ ܠܟ ܒܪܝ, ܟܕ. Fol. 36 *a*.

f. The sixth, here with the title ܡܠܐ ܕܒܪ ܥܡܐ (but margin, ܫܬܝܬܐ ܡܢ ܒܪ ܥܡܐ), beginning, ܐܡܪ ܐܒܐ ܚܕ ܙܒܢ ܠܐ ܢܫܬܟܚ ܠܗ ܠܡܐ ܕܢܐ ܠܟ ܒܪܝ, ܟܕ. Fol. 38 *a*.

Colophon, fol. 42 *b*: ܫܠܡ ܡܫܚܐ ܕܒܪ ܥܡܐ ܕܒܪ ܥܡܐ ܕܒܪ ܥܡܐ ܕܒܪ ܥܡܐ ∴ ∴ ∴

how they should be healed: ... Beginning, fol. 127 *b*: ...

13. The Beatitudes (S. Matthew, ch. v. 3—6), ... Fol. 128 *a*.

14. Extracts from the homily of Basil of Cæsarea on Anger and Wrath: ... Beginning, fol. 128 *a*: ... See Opera, t. ii., p. 122, line 33, *Δύο δὴ ταῦτα περίελε σεαυτοῦ —— ἀλλ' οἷόν τι κῦμα εἴσω τῶν αἰγιαλῶν κατακλασθὲν ἐστορέσθη*; and p. 125, line 44, *Πῶς ἂν οὖν μὴ κινοῖτο πρὸς ἃ μὴ δεῖ τὸ πάθος*; *κ.τ.λ.*

15. Additional extracts from the Lives of the Egyptian Fathers. Fol. 129 *a*.

16. Paræneticc hymns by Jacob of Batnae, ...

a. Alphabetical, beginning, fol. 140 *a*: ...

b. ..., beginning, fol. 140 *b*: ...

c. ..., beginning, fol. 141 *a*: ...

d. ..., beginning, fol. 142 *a*: ...

e. ..., beginning, fol. 142 *b*: ...

f. ..., alphabetical, beginning, fol. 143 *a*: ...

g. ..., beginning, fol. 144 *a*: ...

Subscription, fol. 144 *b*: ...

17. A hymn, the author of which is not named, beginning, fol. 144 *b*: ...

18. An extract from the third discourse on the Priesthood by John Chrysostom: ... Beginning, fol. 145 *b*: ... See Opera, t. i., p. 476, from line 40, *τοῖς δὲ ἁπλῶς ὀργιζομένοις γέεννα κ.τ.λ.*, to the end of the paragraph.

19. Lament of Jacob of Batnae over the World, ܒܪ ܝܥܩܘܒ ܕܒܛܢܝ ܥܠ ܥܠܡܐ; beginning, fol. 146 *a*: . ܐܝܟ ܐܢܐ ܒܟܝ ܥܠ ܥܠ ܥܠ ܕ ... ܒ ... ܠ ... ܒ ... ܐ ... ܒ ... ܠ ... ܒ ... ܐ ... ܒ ... ܠ ... ܒ ... ܐ

Basil, to Amphilochius, on the Holy Spirit, ܡܐ ܕܒܣܝܠܝܘܣ ܥܠ ܪܘܚܐ ܩܕܝܫܐ. Fol. 96 *b*.

Cyril of Alexandria, commentary on the Gospel of S. John, ܡܐ ܕܩܘܪܝܠܘܣ ܐܠܟܣܢܕܪܝܐ ܦܘܫܩܐ. Fol. 88 *a*.

Dionysius the Areopagite, epistle to Demophilus, ܡܐ ܕܐܓܪܝܦܐ ܥܠ ܕܝܡܘܦܝܠܘܣ ܕܐܬ ܠܗ ܠܡܐ ܕܐܬ ܠܗ ܐܝܟ ܕܐܬ ܠܗ ܐܝܟ ܕܐܬ ܠܗ ܐܝܟ

ܐ ܥܒܕ ܕܐ ܟܬܒ ܒܥܕ ܕܐ ܟܬܒ ܒ ܫܢ ܒ

See Gregorii, Macarii et Basilii Opera, ed. Paris., 1622, p. 1.

3. Two discourses of Marcus the Monk on the Spiritual Law and on Spiritual Life, ܡܪܩܘܣ ܡܢܙܪܐ ܥܠ ܢܡܘܣܐ ܪܘܚܢܝܐ ܘܥܠ ܚܝܐ ܪܘܚܢܝܐ.

a. ܡܪܩܘܣ ܡܢܙܪܐ. Fol. 273 *a*. See Gallandii Bibl. Patrum, t. viii., p. 3.

b. ܡܠܐ ܡܢܙܪܐ. Fol. 282 *a*. See Gallandii Bibl. Patr., t. viii., p. 13. Imperfect.

4. Discourse of Isaac, abbat of Scete, addressed to his disciple Peter, ܠܝܘܚܢܢ ܩܕܝܫܐ ܠܬܠܡܝܕܗ. Fol. 284 *a*. Imperfect at the beginning. See Gallandii Bibl. Patr., t. vii., p. 308, orat. xxv.

5. Writings of Evagrius; viz.—

a. Discourse addressed to Eulogius, ܡܐܡܪܐ ܠܐܘܠܘܓܝܘܣ ܩܫܝܫܐ. Fol. 295 *b*. See Nili Opuscula, ed. Suaresius, p. 408 seqq.

b. ܥܠ ܚܠܐ, on tranquillity, beginning: ܐܝܟ ܕܟܝ ܡܬܚܙܐ ܥܝܢܐ ܒܫܡܝ ܒܝܘܡ ܨܠܝܐ. ܡܬܚܙܐ ܡܝܬ. Fol. 315 *a*. See Add. 14,578, no. 13.

6. Metrical discourses of Jacob of Batnae; viz.—

a. ܡܐܡܪ ܕܝܥܩܘܒ ܥܠ ܨܠܘܬܐ ܕܡܪܢ, on the Lord's Prayer. Fol. 316 *a*. See Assemani, Bibl. Or., t. i., p. 319, no. 103.

b. ܡܐܡܪ ܥܠ ܣܗܕܐ ܕܡܬܚܙܝ ܒܥܠܡܐ ܗܢܐ ܘܒܥܐ ܠܚܝܐ ܫܡܝܐ ܘܐܠܗܝܐ, on solitaries, who abandon the world, and seek after the heavenly and divine life, beginning, fol. 328 *a*: ܐܡܪ ܐܢܐ ܡܘܫܐ ܕܚܙܐ ܒܣܢܐ ܕܢܘܪܐ ܘܐܡܪ ܠܝ ܐܠܗܐ. ܢܥܐ, ܢܚܙܐ. Subscription, fol. 334 *a*: ܥܠ ܡܐܡܪ ܐܠܝܢ ܕܐܡܪ ܡܪ ܝܥܩܘܒ ܡܝܬ ܡܕܝܢܬܐ ܕܚܪܢ.

c. ܐܝܟ ܕܐܡܪ ܐܢܐ ܡܐܡܪ ܥܠ ܡܬܬܝ ܦ, ܕܐܡܪ ܠܗ ܝܫܘܥ ܒܫܥܬܐ ܗܝ ܬܬܐ ܠܐ ܢܬܝ. Fol. 334 *b*. See Assemani, Bibl. Or., t. i., p. 315, no. 77.

7. Letters of Ammonius the monk to his disciples, ܐܓܪܬܐ ܕܐܡܘܢܝܘܣ ܡܢܙܪܐ ܠܬܠܡܝܕܘܗܝ, here nine in number, the last being imperfect. Fol. 339 *b*. Compare Add. 12,175, fol. 225 *a*, seqq.

8. Fragment of a discourse on the ascetic life and prayer. Fol. 348 *a*.

The fly-leaves at the beginning contain a small collection of moral maxims or sentences, written in an inelegant, current hand of about the xth cent., and ascribed to a "Greek philosopher," named ܗܘܡܝܪ (Ὅμηρος? or Ἰμέριος? hardly Ambrose, Ἀμβρόσιος, the friend of Origen). Subscription, fol. 3 *a*: ܫܠܡ ܣܦܪܐ ܕܚܟܡ[ܬ]ܐ. See Sachau in the Hermes, Bd. iv., p. 74.

On fol. 239 *b* a monk named David, from the city of Mar'ash (مرعش), records the fact of his having read this book: ܩܪܝܬ ܐܢܐ ܕܘܝܕ ܡܢ ܩܪܬܐ ܕܡܪܥܫ ܕܐܦ ܐܢܐ ܩܪܝܬ ܒܗ ܥܠ ܐܝܠܝܢ ܕܐܬܝ ܠܝ ܒܫܠܡܐ. The same name appears on foll. 238 *b* and 253 *a*.

On fol. 321 *a* there is a rude drawing of a human figure, coloured black and red.

[Add. 14,598.]

DCCLXV.

Eight vellum leaves, about 8⅞ in. by 5⅞, some of which are slightly stained and torn (Add. 14,666, foll. 57—64). There are from 24 to 26 lines in each page. The writing is a large, regular Estrangĕlā of the vii[th] or viii[th] cent. They contain—

1. The Testament of Ephraim, ܬܣܡܘܟ ܕܐܦܪܝܡ, imperfect at the beginning. Fol. 57 *a*. See Assemani, Bibl. Or., t. i., p. 141, no. 8, and Overbeck, S. Ephraemi Syri etc. Opera Selecta, pp. xvii. and 137.

2. A metrical discourse of Isaac of Antioch on the plague in the days of king David (2 Sam., ch. xxiv): ܡܐܡܪ ܕܥܠ ܕܝܘܕ ܒܥܝܢܬܐ ܕܐܬܝܗܒ ܒܗ ܡܪܝ ܠܒܝܬ ܡܫܝܚܐ . ܒܫܡ ܐܒ ܘܒܪ ܘܪܘܚ ܩܕܝܫܐ ܚܕ ܐܠܗܐ . Beginning, fol. 61 *b*: . ܐܡܪ ܐܢܐ ܕܐܠܗ ܐܒ ܘܒܪ ܘܪܘܚ ܩܕܝܫ : ܒܫܡܗ ܩܕܡ ܕܫܒܥ ܫܡܝܐ ܘܐܪܥܐ . ܣ : ܫܢܝ ܒܝܘ ܕܒܪ . ܒܫܠܡ. Imperfect at the end. For the rest of this discourse see Add. 14,608 (no. DCCLXVI), to which manuscript these leaves belong.

[Add. 14,666, foll. 57—64.]

DCCLXVI.

Vellum, about $8\frac{7}{8}$ in. by $5\frac{7}{8}$, consisting of 97 leaves, some of which are much stained and torn, especially foll. 1, 12, 20, 23, 30, and 96. The quires, signed with letters, seem to have been originally about 19 in number, but of these the first six, the 8th, and the 15th, are lost, and several others are imperfect, leaves being missing after foll. 10, 28, 68, 96 and 97. There are from 23 to 29 lines in each page. This manuscript is written in a good, regular Estrangĕlā of the viith or viiith cent., and contains—

1. Part of the metrical discourse of Isaac of Antioch on the plague in the days of king David, ܡܐܡܪ ܫܚܐ ܕܥܠ ܕܝܘܕ ܒܥܝܢܬܐ ܕܐܬܝܗܒ ܒܗ ܡܪܝ ܠܒܝܬ ܡܫܝܚܐ . Fol. 1 *a*. See Add. 14,666 (no. DCCLXV), fol. 61 *b*.

2. Metrical discourses of Jacob of Batnae, chiefly funeral sermons: ܟܬܒܐ ܕܡܐܡܪ ܝܥܩܘܒ ܕܒܬܢܝ . ܕܫܠܡ ܥܠ ܡܠܐ ܚܕ . ܕܡܢ, ܒܚܡܫ ܡܐܬ .

a. ܕܥܠ ܕܥܝܢܬܐ ܕܐܬܝܗܒ, consolatory. Fol. 3 *b*. See Assemani, Bibl. Or., t., i., p. 313, no. 44, serm. vi.

b. ܕܥܠ ܕܡܘܬܐ, on death. Fol. 5 *a*. See Assemani, no. 44, serm. viii.

c. ܕܥܠ ܕܐܬܝܗܒ ܕܥܠ ܥܝܢܬܐ, consolatory. Fol. 7 *b*. See Assemani, no. 44, serm. ix.

d. ܕܥܠ ܕܐܬܝܗܒ ܕܥܠ ܥܝܢܬܐ, consolatory. Fol. 9 *b*. See Assemani, no. 44, serm. iv. Imperfect.

e. ܕܥܠ ܡܘܬ ܥܘܠܡܐ, on the death of youths, in two parts (ܡܐܡܪ); imperfect at the beginning. Fol. 11 *a*. Probably Assemani, no. 44, serm. xi.

f. ܕܥܠ ܚܬܢܐ ܘܟܠܬܐ, on bridegrooms and brides. Fol. 14 *b*. See Assemani, p. 314, no. 56, serm. vi.

g. ܕܥܠ ܡܝܬܐ, on the dead. Fol. 17 *a*. See Assemani, p. 313, no. 44, serm. vii.

h. ܕܥܝܢܬܐ . Fol. 18 *b*. See Assemani, no. 44, serm. v.

i. ܕܥܠ ܣܘܦܐ, on the End of the World. Fol. 28 *a*. See Assemani, p. 314, no. 56, serm. x. Imperfect.

j. ܕܥܠ ܒܪ ܐܬܪܢܬܐ ܐܪܡܠܬܐ, on the Son of the Widow. Fol. 31 *b*. See Assemani, p. 320, no. 118.

k. ܕܥܠ ܕܐܬܝܗܒ ܒܗ ܥܠ ܡܘܬ ܒܬܘܠܬܐ ܩܕܝܫܬܐ ܕܐܬܟܢܫ ܒܥܕܬܐ ܩܕܝܫܬܐ, on the decease of a chaste, virgin nun. Fol. 40 *b*. See Assemani, p. 313, no. 44, serm. x.

l. . ܕܥܠ ܡܘܬܗ ܕܡܘܫܐ . ܐܬܪܫ ܒܗ ܠܟܗܢܐ ܩܕܝܫܐ . ܠܟܗܢ ܪܒܐ, on the burial of Moses, adapted for the funeral of priests. Fol. 48 *a*. See Assemani, p. 334, no. 198, serm. x.

m. . ܥܠ ܝܘܡܐ ܘܫܒܝܩܬܗ . ܘܥܠ ܠܠܝܐ ܘܫܬܝܬܗ, on the Day and its Running, and the Night and its Rest; in two parts (ܡܐܡܪ). Fol. 58 *b*. See Assemani, p. 333, no. 195.

n. ܕܥܠ ܡܫܝܚܐ ܕܐܬܝ ܒܥܢܢܐ . ܐܬܪܫ, on

the death of a priest. Fol. 66 *a*. See Assemani, p. 313, no. 39, serm. i. Imperfect at the end.

3. Metrical discourse of Ephraim, ܡܐܡܪܐ, of the dead. Imperfect at the beginning. Fol. 69 *a*.

4. Metrical discourses of Isaac of Antioch; viz.—

a. ܡܐܡܪܐ ܕܥܠ ܡܘܬܐ ܕܥܘܠܡܐ, on the death of youths. Fol. 72 *b*. See Assemani, Bibl. Or., t. i., p. 233, no. 96.

b. ܡܐܡܪܐ ܕܥܠ ܐܬܝܐ, hortatory (on Isaiah, ch. xl. 6). Fol. 74 *b*. See Assemani, p. 222, no. 19.

c. ܡܐܡܪܐ ܕܥܠ ܥܠܡܐ ܘܥܠ ܒܝܫܬܐ, on the World and its Evils. Beginning, fol. 81 *a*: ܥܠܡܐ ܕܐܢܐ ܐܡܪ ܒܥܠܡܐ . ܡܠܝ ܗܘ ܕܐܢܐ ܐܡܪ ܠܟ . ܠܐ ܬܗܘ ܠܟ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢܐ . ܠܐ ܬܣܓܕ ܠܗܘܢ ܘܠܐ ܬܦܠܚܢܢ .

d. ܡܐܡܪܐ ܕܥܠ ܡܕܥܐ ܕܡܘܬܐ, in time of pestilence. Beginning, fol. 87 *a*: ܠܡܢܐ ܐܡܪ . ܡܐܡܪܐ ܕܥܠ ܡܕܥܐ ܕܡܘܬܐ . ܡܐܡܪ ܐܢܐ ܠܟ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢܐ . ܐܠܐ ܐܢܐ ܒܥܐ ܡܐܡܪ ܠܟ ܠܡܐ ܐܡܪ ܠܟ ܐܠܗܐ ܐܚܪܢܐ .

e. ܡܐܡܪܐ ܕܥܠ ܥܬܝܪܐ ܕܥܠܡܐ ܗܢܐ, on the Rich of this world. Beginning, fol. 89 *b*: ܠܡܢܐ ܐܡܪ ܡܫܝܚܐ . ܐܬܝ ܐܢܐ ܠܟ ܐܠܗܐ ܐܚܪܢܐ . ܐܠܐ ܐܢܐ ܒܥܐ ܡܐܡܪ ܠܟ ܠܡܐ ܐܡܪ ܠܟ ܐܠܗܐ ܐܚܪܢܐ .

5. A leaf from a discourse of Jacob of Batnae, probably that entitled ܡܐܡܪ ܥܠ ܩܝܡܬܐ, on the Resurrection (see Assemani, Bibl. Or., t. i., p. 315, no. 66). Fol. 97.

[Add. 14,608, foll. 1—97.]

DCCLXVII.

Vellum, about 8¼ in. by 5¼, consisting of 102 leaves. Foll. 1, 2, and 7 are much stained and slightly torn. The quires, signed with letters, are 13 in number. Leaves are wanting after foll. 17 and 88. There are from 22 to 26 lines in each page. This manuscript is written in a good, regular Estrangĕlā of the viith or viiith cent., and contains—

1. Two discourses of John the monk; viz.

a. On S. Matthew, ch. v. 4: ܡܐܡܪܐ ܕܡܪ ܝܘܚܢܢ ܕܣܥܪ ܥܠ ܡܠܬܐ ܕܡܬܝ ܗ, ܕܐܡܪ ܒܗ ܕܟܠ ܡܢ ܕܐܬܐ ܠܡܫܠܡ ܠܗ ܠܥܠܡ ܐܠܐ ܒܬܘܒ ܘܒܒܟܝܐ . Beginning, fol. 1 *b*: ܡܐܡܪ ܕܡܪ ܝܘܚܢܢ ܕܣܥܪ ܥܠ ܡܠܬܐ ܕܡܬܝ ܗ, ܕܐܡܪ ܒܗ ܕܟܠ ܡܢ ܕܐܬܐ ܠܡܫܠܡ ܠܗ ܠܥܠܡ ܐܠܐ ܒܬܘܒ ܘܒܒܟܝܐ . ܐܡܪ ܠܢ ܡܪܝ ܡܐ ܗܘ ܣܥܪܐ ܕܐܡܪ ܒܗ ܗ, ܡܛܠ ܡܐ ܐܡܪ ܗ : ܐܡܪ ܠܢ ܡܪܝ ܡܐ ܗܘ ܣܥܪܐ ܕܐܡܪ ܒܗ ܗ, ܡܛܠ ܡܐ ܐܡܪ ܗ : ܐܡܪ ܠܢ ܡܪܝ ܡܐ ܗܘ ܣܥܪܐ ܕܐܡܪ ܒܗ ܗ, ܡܛܠ ܡܐ ܐܡܪ ܗ . It is, therefore, quite different from the discourse with the same title in Add. 17,169, fol. 83 *b*. See above, p. 452.

b. A discourse, showing how the health of the soul may be established, so as not to be sickened by stumbling-blocks: ܡܐܡܪܐ ܕܡܪ ܝܘܚܢܢ ܕܣܥܪ ܥܠ ܡܠܬܐ ܕܡܬܝ ܗ, ܕܐܡܪ ܒܗ ܕܟܠ ܡܢ ܕܐܬܐ ܠܡܫܠܡ ܠܗ ܠܥܠܡ ܐܠܐ ܒܬܘܒ ܘܒܒܟܝܐ . ܐܡܪ ܠܢ ܡܪܝ ܡܐ ܗܘ ܣܥܪܐ ܕܐܡܪ ܒܗ ܗ, ܡܛܠ ܡܐ ܐܡܪ ܗ . Beginning, fol. 14 *a*: ܡܐܡܪ ܕܡܪ ܝܘܚܢܢ ܕܣܥܪ ܥܠ ܡܠܬܐ ܕܡܬܝ ܗ, ܕܐܡܪ ܒܗ ܕܟܠ ܡܢ ܕܐܬܐ ܠܡܫܠܡ ܠܗ ܠܥܠܡ ܐܠܐ ܒܬܘܒ ܘܒܒܟܝܐ . ܐܡܪ ܠܢ ܡܪܝ ܡܐ ܗܘ ܣܥܪܐ ܕܐܡܪ ܒܗ ܗ, ܡܛܠ ܡܐ ܐܡܪ ܗ . Imperfect.

2. Two discourses, here ascribed to John the monk, but in reality extracted, as is correctly stated by a later hand on the margin, from "the Book of Steps" or "the Ladder," ܡܢ ܣܦܪ ܕܪܓܐ (see Add. 14,613, no. 1).

a. ܡܐܡܪ ܕܡܪ ܝܘܚܢܢ ܕܣܥܪ ܥܠ ܡܠܬܐ ܕܡܬܝ ܗ ܕܐܡܪ ܒܗ ܕܟܠ ܡܢ ܕܐܬܐ ܠܡܫܠܡ ܠܗ ܠܥܠܡ ܐܠܐ ܒܬܘܒ ܘܒܒܟܝܐ . Fol. 29 *a*. See Add. 14,613, no. 1, *n*.

b. Here without title, but elsewhere en-

titled ; beginning . Fol. 37 *a*. See Add. 14,613, no. 1, *m*.

3. Writings of John the monk; viz.

a. The letter to Hesychius, , beginning, fol. 59 *b*: .

b. Heads of Doctrine, in 22 sections: . Fol. 71 *a*. See Assemani, Bibl. Or., t. i., p. 432, no. 8. The following are the titles, as given in this manuscript.

Part of chapter 18 is wanting, and the whole of chapter 19.

c. On the Sufferings of Virtue, . This is part of a commentary on the book of Job, ch. ii. 9—13 and ch. iii. It begins, fol. 91 *a*:

4. Chapters of Marcus the monk, 19 in number: Beginning, fol. 95 *a*:

5. The history of the priest Dionysus (or Dionysius), who repented, and left his home, and became a solitary: Fol. 100 *a*.

On the margin of fol. 64 *b*, there are a few lines of writing, beginning A reader has added that they are in the handwriting of Rabban Joseph, a monk of the convent of S. Mary Deipara. This note is dated A. Gr. 1450, A.D. 1139.

[Add. 18,814, foll. 1—102.]

DCCLXVIII.

Vellum, about 9½ in. by 6½, consisting of 88 leaves, a few of which are much stained and slightly torn, especially foll. 1, 59, and 88. The quires, originally at least 12 in number, are signed with letters. The first is wanting, with the exception of a single leaf; and there are also lacunæ after foll. 36, 38, 85, and 87. The number of lines in each page varies from 25 to 36. This volume is written in a rather peculiar, current hand of the viith or viiith cent., and contains—

1. The letters of Abgar and our Lord, with an account of the mission of Addai or Thaddæus to Edessa, translated from the Ecclesiastical History of Eusebius, lib. i., cap. 13. Fol. 1 *a*. The text begins with the letter of Abgar, and ends with the words . See the edition of Valesius, pp. 36—38; Heinichen (Leipzig, 1868), pp. 47—50.

2. Letter of consolation to a friend on the death of an only child; imperfect at the beginning. Fol. 2 *a*.

3. Three letters of Ignatius of Antioch,

a. To Polycarp. Fol. 6 *b*.

b. To the Ephesians. Fol. 8 *a*.

c. To the Romans. Fol. 9 *b*.

On these letters see Cureton's Corpus Ignatianum, where this manuscript is described in the introduction, p. xxx.

4. Letter of Gregory Nazianzen to Evagrius, as follows, fol. 11 *a*.

5. Metrical discourse of Jacob of Batnae, entitled ܡܐܡܪܐ, parænesis. Fol. 11 *b*. See Assemani, Bibl. Or., t. i., p. 316, no. 79, serm. i.

6. Metrical discourses of Isaac of Antioch; viz.—

a. That man did not consider his own dignity, but consorted with the beasts and became like them: ܡܫܡܫ ܕܐܢܫ ܕܠܐ ܚܫ ܒܟܪܝܗ ܕܐܢܫ ܠܐ ܡܬܚܫܒ ܒܝܩܪܗ ܐܠܐ ܥܡ ܒܥܝܪ ܘܐܬܕܡܐ ܠܗܘܢ. Beginning, fol. 18 *a*: ܒܟܠ ܙܒܢ ܕܐܢܫ ܒܥܐ ܠܡܫܬܐ ܕܚܝ ܘܠܐ ܡܫܟܚ ܠܗ ܐܠܐ ܚܕ

11. Fifty-five hortatory sentences or maxims, entitled ..., beginning, fol. 29 *b*: ... See Opera, t. ii., p. 867. Fol. 32 *b*.

12. Homily of Basil, showing that it should not be imagined that there are three Gods,—a new translation: ... See Opera, t. ii., p. 867. Fol. 32 *b*.

13. Two treatises of Gregory Nyssen; viz.

a. To Ablabius, ... Fol. 35 *a*. See Opera, t. iii., p. 15. It is imperfect, the missing portions being: p. 18 D, *Καὶ οὐ πολλῆς ἄν τις δεηθείη πραγματείας* — p. 20 D, *πρὸς τὸ ζητούμενον βλέπειν τὴν κατασκευὴν τοῦ λόγου*, and p. 24 A, *τοῦ πατρὸς εἶναι μόνου*,—p. 25 C, *ὡς τοὺς δαρεικοὺς ἢ τοὺς στατῆρας*.

b. To Eustathius, ... Fol. 40 *b*. See Opera, t. iii., p. 6.

14. A treatise of John the monk on the soul, and on the division of the human passions, in the form of four dialogues with Eutropius and Eusebius: ... See above, no. DLXXII., p. 452.

First dialogue. Fol. 46 *a*.

Second dialogue, ... Fol. 60 *b*.

Third dialogue. Fol. 72 *a*.

Fourth dialogue; imperfect. Fol. 84 *b*.

15. Part of Porphyry's Introduction to the Categories of Aristotle, commencing, fol. 88 *a*, with the words: ... See Add. 14,658, fol. 71 *a*, col. *a*. Subscription, fol. 88 *b*: ...

[Add. 14,618.]

DCCLXIX.

Vellum, about 9⅝ in. by 6⅝, consisting of 159 leaves, two of which (foll. 119 and 159) are much stained and torn. The quires, signed with letters, are 16 in number, viz. 7 in the first part of the volume (foll. 1—68), and 9 in the second part (foll. 69—159). Each page is divided into two columns, of from 26 to 34 lines. This manuscript is written in a good, clear Estrangĕlā, of the viith or viiith cent., and contains—

1. The Treatise of Cyril of Alexandria, "Quod Unus sit Christus" (Opera, ed. Aubert, t. v., pars i., pag. 714): ... Fol. 1 *b*.

2. Homily of John Chrysostom, ..., on the parable of the Prodigal Son (Opera, t. viii., p. 650), divided into three parts. Fol. 60 *a*.

3. Homily of Basil on Virginity and Holiness, ... Beginning, fol. 69 *a*: ...

4. Homily of Erechtheus, bishop of Tarsus, on the Nativity: ...

ܐܠܐ ܒܫܡ ܕܐܠ ܩܕܝܫܐ ܐܬܐܡܪ. In the subscription the name is written ܒܪܗܕܒܫܒܐ. Beginning, fol. 77 *a*: ܗܠܝܢ ܡܬܪܐ ܐܠܐ ܡܢ ܒܪܗܕܒܫܒܐ . ܒܫܡ ܐܠܗܐ ܐܠܗ ܐܠܗܐ ܡܫܝܚܐ . ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ . ܟܪ .

5. Homily of Athanasius on Faith, and that Christ is one (Opera, ed. 1698, t. ii., p. 49): ܥܠ ܡܗܝܡܢܘܬܐ ܘܕܐ ܡܫܝܚܐ ܐܚܕ ܗܘ ܒܪܝܫ ܐܬܐ. Fol. 81 *b*.

6. Homily of John Chrysostom on Ps. xli. (xlii.). Fol. 86 *b*. See Opera, t. v., p. 155.

7. Letter of Athanasius to Adelphius (Opera, t. i., pars 2, pag. 911): ܡܫܝܚܐ ܐܬܬܚܙܐ ܒܒܣܪܐ ܘܐܬܐܚܕ ܒܗ ܐܠܗܘܬܐ. Fol. 102 *b*.

8. The Doctrine of the Apostles: ܫܠܝܚܐ ,ܡܫܝܚܐ . ܒܫܡ ܐܠܗܐ ܐܒ ܘܒܪ ܘܪܘܚ ܩܕܝܫܐ . ܐܬܐ ܡܫܝܚܐ ܒܣܪ ܒܣܪ ܘܐܬܐ ܐܠܗܐ ܒܪ ܐܢܫ . ܐܡܝܢ . ܒܫܡ ܐܠܗܐ ܚܝ ܘܩܝܡ ܡܢ ܡܝܬ ܐܠ ܡܝܬ ܐܠ ܒܪ ܒܪ ܐܢܫ ܐܬܐ

14. Treatise of Athanasius against Apollinarius, on the Trinity and the Incarnation (see Opera, t. i., pars 2, p. 922): ܟܬܒܐ ܕܐܬܢܐܣܝܘܣ ܥܠ ܡܐ ܕܐܡܪ ܐܦܠܘܢܪܝܣ ܒܬܪ ܥܠ ܬܠܝܬܝܬܐ ܘܥܠ ܡܕܒܪܢܘܬܐ . ܦܛܝܪ ܒܫܡ ܡܪܝ ܡܪܝܡ ܕܕܝܦܪܐ . ܡܢ ܝܘܚܢܢ ܟܗܢܐ ܒܪ ܓܝܘܪܓܝ ܒܪ ܡܪ ܡܢ ܒܓܕܕ . ܐܡܪ ܐܝܟ ܕܡܫܐ ܡܘܫܐ ܕܢܦܩ ܠܒܓܕܕ ܠܡܒܛܠ ܡܢ ܐܢܫܐ ܕܟܢܫ ܡܢ ܟܪܟܐ ܕܒܓܕܕ . Fol. 141 *a*.

Fol. 159 *a* contains an Index of the contents of the volume.

On fol. 159 *b* there stands a note in the handwriting of the scribe, the first half of which has been erased. What remains runs as follows. ܟܬܒ ܡܢ ܕܫܪ ܠܗ ܠܟܢܝܫܬܐ ܕ ܡܪܝ ܕܝܦܪܐ ܕܐܬܐ ܡܢ ܒܝܬ ܩܛܪܐ ܕ ܡܪ ܝܘܚܢܢ ܟܗܢܐ ܒܪ ܓܝܘܪܓܝ ܒܪ ܡܪ ܡܢ ܒܓܕܕ . . . . ܕܐܬܐ ܠܡܘܫܐ ܡܘܫܐ [apparently altered into ܠܝܘܚܢܢ] ܟܗܢܐ ܒܪ ܓܝܘܪܓܝ ܒܪ [ܡ]ܪ ܡܢ ܒܓܕܕ, ܕܐܙܠ ܠ[ܬ]ܠ ܠܡܬܪ ܒܫܠܡܐ ܕܢܦܫܗ ܘܠܟܠ ܒܢܘܗܝ ܕܒܝܬ ܩܛܪܐ ܗܕܐ ܕ ܡܪܝ ܕܝܦܪܐ ܕܐܬܐ ܡܢ ܒܝܬ ܩܛܪܐ ܗܕܐ ܕ ܡܪ ܝܘܚܢܢ ܟܗܢܐ ܒܪ ܓܝܘܪܓܝ ܒܪ ܡܪ ܡܢ ܒܓܕܕ ܕܐܬܐ ܠܡܘܫܐ ܡܘܫܐ ܕܢܦܩ ܠܒܓܕܕ ܠܡܒܛܠ ܡܢ ܐܢܫܐ ܕܟܢܫ ܡܢ ܟܪܟܐ ܕܒܓܕܕ . ܟܬܒ ܗܠ ܟܬܒ ܗܠ ܡܢ ܟܬܒ ܗܠ .

This anathema does not seem to have troubled the abbat Moses of Nisibis, for, after effacing a considerable portion of the above note, he has recorded there that the book was presented through him to the convent of S. Mary Deipara by the priest John, the son of George, the son of ,ܡܪܝ, of Bagdad. The note also tells us that the abbat Moses went to Bagdad to obtain the remission of the poll-tax (ܣܝܦ ܕܪܥܝ) demanded from the monks, in the year 1238, A.D. 927 (compare Cureton, The Festal Letters of Athanasius, Preface, p. xxiv., note). ܟܬܒ ܗܢܐ ܫܪ ܠܡܪ ܡ̈ ܫܢܐ ܠܟ ܕܝܢ ܒܝܬ ܩܛܪܐ ܕ ܡܪܝ ܕܝܦܪܐ ܕܐܬܐ ܡܢ ܒܝܬ ܩܛܪܐ ܗܕܐ ܕ ܡܪ ܝܘܚܢܢ ܟܗܢܐ ܒܪ ܓܝܘܪܓܝ ܒܪ ܡܪ ܡܢ ܒܓܕܕ, ܕܐܬܐ ܠܡܘܫܐ ܡܘܫܐ ܕܢܦܩ ܠܒܓܕܕ ܠܡܒܛܠ ܡܢ ܐܢܫܐ ܕܟܢܫ ܡܢ ܟܪܟܐ ܕܒܓܕܕ . ܟܬܒ ܗܠ ܟܬܒ ܗܠ ܡܢ ܟܬܒ ܗܠ . ܟܬܒ ܗܢܐ ܫܪ ܠܡܪ ܡ̈ ܫܢܐ ܠܟ ܕܝܢ ܒܝܬ ܩܛܪܐ ܕ ܡܪܝ ܕܝܦܪܐ ܕܐܬܐ ܡܢ ܒܝܬ ܩܛܪܐ ܗܕܐ ܕ ܡܪ ܝܘܚܢܢ ܟܗܢܐ ܒܪ ܓܝܘܪܓܝ ܒܪ ܡܪ ܡܢ ܒܓܕܕ ܕܐܬܐ ܠܡܘܫܐ ܡܘܫܐ ܕܢܦܩ ܠܒܓܕܕ ܠܡܒܛܠ ܡܢ ܐܢܫܐ ܕܟܢܫ ܡܢ ܟܪܟܐ ܕܒܓܕܕ . ܟܬܒ ܗܠ ܟܬܒ ܗܠ ܡܢ ܟܬܒ ܗܠ .

The name of the donor is repeated at the foot of the page, the note being, however, much mutilated. A third note on the same page is so much torn that very few words are left uninjured.

On fol. 1 *a* there are short definitions of the terms ܟܬܒܐ, ܟܬܒ, ܟܬ and ܟܬܒܐ, written in a current hand of not much later date than the rest of the volume. The writer calls himself Gabriel the Stylite of Ḳarmān: ܐܢܐ ܓܒܪܝܐܝܠ ܕܥܡܕ ܥܠ ܥܡܘܕܐ ܕܩܪܡܝܢ ÷ ÷ ܒܥܐ ܡܚܝܠܐ ܠܝ . ܟܠ ܚܕ ܕܫܡܥ [Add. 14,531.]

DCCLXX.

Vellum, about $7\frac{3}{4}$ in. by $5\frac{1}{8}$, consisting of 115 leaves, the first of which is slightly stained and torn. The quires are signed with letters, from ܐ to ܟ. Single leaves are wanting after foll. 40, 48, 58 and 66. The number of lines in each page varies from 26 to 32 This volume is written in a neat, regular hand of the viith or viiith cent., and contains—

1. Extracts from John Chrysostom; viz.
   a. Imperfect at the beginning. Fol. 1 *a*.
   b. From hom. xxvii. on the Epistle to the Hebrews, ܡܢ ܡܐܡܪܐ ܕܝܘܚܢܢ ܦܡܐ ܕܕܗܒܐ . ܥܠ ܠܐܓܪܬܐ ܕܠܝܬ ܒܗ ܩܝܡܬܐ .

Fol. 2 *a*. See Opera, t. xii., p. 358, line 2, *οὕτω καὶ ὁ Χριστὸς οὐ δεόμενος εὐχῆς, κ.τ.λ.*

2. Discourse of Basil on Deut. xv. 9. Fol. 4 *a*. See Opera, t. ii., p. 22.

3. Homilies of Gregory Nyssen on the Lord's Prayer; viz.—

Hom. ii. Fol. 25 *a*.

Hom. v.; imperfect at the end. Fol. 31 *b*.

See Opera, t. i., pp. 723 and 751.

4. Letters of Basil; viz.—

a. To his brother Gregory, ; imperfect at the beginning. Fol. 41 *a*. See Opera, t. iii., p. 99, ep. ii.

b. To those who are entering upon the monastic life, . Fol. 44 *b*. See Opera, t. ii., p. 295.

5. Letters of Philoxenus; viz.—

a. To a novice, , beginning, fol. 47*a*: . Imperfect. See Assemani, Bibl. Or., t. ii., p. 46, no. 20.

b. , concerning the order and tranquillity that is in a convent; beginning, fol. 49 *b*: . Imperfect.

6. Letter of John the Monk to one of the brethren, , beginning, fol. 52 *b*: . Imperfect.

7. Extract from Evagrius, , beginning, fol. 59 *a*: .

8. Extracts from Isaiah of Scete; viz.—

a. Extract beginning, fol. 63 *a*: .

b. The sayings of the twelve wanderers, . Fol. 64 *b*. See Add. 14,575, no. 2.

c. An extract without title, beginning, fol. 66 *b*: . Imperfect.

9. Select passages from the writings of John the Monk, . Fol. 68 *a*.

10. Select passages from the Lives of the Egyptian Fathers, . Fol. 70 *b*.

11. Writings of Basil; viz.—

a. First letter to a fallen Virgin, . Fol. 75 *a*. See Opera, t. iii., p. 191, epist. xlvi. Subscription, fol. 81 *a*: .

. ...

b. Second letter to the same, ..., beginning, fol. 81 *a*: ...

c. ..., on Anger and Wrath. Fol. 95 *a*. See Opera, t. ii., p. 116.

12. Extract from the sermon of Athanasius on the Cross and Passion of the Lord, ... Fol. 108 *a*. See Opera, ed. 1698, t. ii., p. 107 B, *ὁ μὲν γὰρ θεὸς ἄμπελον ἐξ Αἰγύπτου μετῆρε, κ.τ.λ.* The subscription informs us that this discourse was translated into Syriac at Callinicus, fol. 111 *a*: ...

13. Extract from the tenth homily of John Chrysostom on the second Epistle to the Corinthians, ... Fol. 111 *b*. See Opera, t. x., p. 598, line 32, *Ἀκούσωμεν τοίνυν τῆς Παύλου φωνῆς λεγούσης, κ.τ.λ.*

A note on fol. 114 *b* shows that the name of the scribe was John: ...

Below this, a reader named Daniel has written: ...

Still lower down, we read in Karshūnī the name of one George, son of the priest Joseph: ...

On the margins of foll. 35 *b*, 36 *a*, and 41 *a*—44 *a*, there are short extracts from the works of Nilus, in a later hand: ...

[Add. 14,617.]

DCCLXXI.

Vellum, about $8\frac{3}{4}$ in. by $5\frac{3}{4}$, consisting of 47 leaves, a few of which are slightly stained and soiled. The quires, five in number, are signed with letters, from ... to ... A single leaf is wanting after fol. 30. There are from 24 to 31 lines in each page. This volume is written in a good, regular Estrangĕlā of about the viiith cent., and contains—

1. Short extracts from the Fathers on various topics, ...; e.g. concerning the tree in the midst of Paradise, ...; that it was a devil that spoke with the woman, in the shape of a serpent, ...; why Satan is called the Slanderer (*ὁ διάβολος*), ...; that darkness preceded light, ...; that Jerusalem is the centre of the world, ...; and the like. Subscription, fol. 26 *b*: ... The authorities cited are—

Athanasius, ..., fol. 8 *a*.

Basil, ...

ܡܪܝ ܡܪܝ ܠܐܚܐ, fol. 4 *b*, 21 *a*; ܐܘܣܛܐܬܝܘܣ ܥܠ ܡܠܐ ܩܕܝܫܐ ܕܡ, fol. 16 *a*; ܠܐ : ܩܕܡܝܬܐ ܩܝܬܐ ܕܡ : ܡܫܝܚܐ ܐܠܗܘܬܗ ܗܘ ܠܐ ܦ, ܠܐ : ܩܝܡ ܐܠܗ : ܡܫܝ ܐܠܗ ܡܝܬܐ ܗܘ, fol. 22 *b*; ܩܕܝܫ ܕܡ ܡܢ ܡܠܐܟ ܥܠ ܐܪܥܐ ܒܓܠ, fol. 22 *b*; ܥܠ ܐܪܥܐ ܕܡ ܩܕܡܝܠ, fol. 25 *a*.

Chrysostom, fol. 4 *b*; on S. John's Gospel, fol. 8 *b*; on the Epistle to the Romans, fol. 25 *a*; on 2 Corinthians, fol. 5 *a*; on Ephesians, fol. 25 *a*; ܐܡܪ ܥܠ ܟܬܒ ܩܕܝܫ ܕܡ ܕܝ ܩܦ ,ܡܐܪܝ : ܐܝܢ ܡܐ ܡܢ ܡܢ ܒܝܠ ܕܡ : ܩܝܡ, fol. 24 *a*.

Clement of Rome, the "Recognitiones," ܩܠ ܩܕܡ ܕܡ : ܡܠܐ ܩܝܬܐ ܕܡ ܒܝܫ ܩܕܝ ܥܠ : ܩܠ ܐܝܠܐ ܩܕܝ, fol. 8 *b*.

Cyril, on S. Matthew's Gospel, fol. 5 *b*; on S. John's, fol. 5 *b*; ܥܠ ܩܕܡ ܩܕܝ ܩܕ ܐܠܐ, fol. 2 *a*; ܠܐ ܐܝܟ ܕܡ ܥܠ ܡܢ : ܩܕܝ ܩܕ ܩܕ ܩܕ, fol. 4 *a*; ܩܕܝ ܕܡ ܐܝ, foll. 12 *b*, 20 *b*; ܒܝ ܩܕ ܩܕ ܐܠ ܐܝܩܐ ܥܠ, fol. 15 *a*.

Dionysius the Areopagite, fol. 9 *a*; ܐܘܣܛܐܬܝܘܣ ܥܠ ܡܠܐ ܩܕܝܫ ܕܡ, fol. 11 *b*.

Dionysius of Alexandria, ܩܕܝܫ ܕܡ ܩܝܬ ܒܝ : ܐܠܟܣܢܕܪܝܐ ܐܠܗܐ ܥܠ ܩܕܡܝ ܩܕܡ ,ܡܫܝܚ ܐܠܗ ܩܕ, fol. 14 *b*.

Ephraim: ܩܕܡܝܬܐ ܩܝܬܐ ܕܡ, fol. 6 *a*; ܩܕܡܝܬܐ ܕܠ ܩܕܝ ܩܝܬܐ ܕܡ, fol. 8 *a*.

Gregory Nazianzen, ܕܠ ܩܝܬܐ ܕܡ ܩܠ ܥܠ, fol. 1 *a*; ܕܠ ܩܝܬܐ ܕܡ ܩܕ ܩܕ, fol. 5 *a*; ܩܝܬܐ ܕܡ ,ܐܘܣܛܐܬܝܘܣ ܕܠ, fol. 6 *a*; ܩܝܬܐ ܕܡ ܩܕ ܐܘܣ ܕܠ ܩܕ, fol. 15 *b*.

Gregory Nyssen, on the Song of Songs, fol. 1 *a*; on the Beatitudes, fol. 22 *a* and *b*; ܐܘܣܛܐܬ ܠܐ ܩܕ ܩܝܬܐ ܕܡ, fol. 5 *a*; ܩܕ ܩܝܬܐ ܕܡ, foll. 14 *b*, 22 *a*.

Jacob of Batnae, ܕܠ ܩܝܬܐ ܕܡ ܩܕ, fol. 14 *b*.

Severus, hom. epithron. xxii., fol. 6 *a*; xxxi., fol. 1 *a*; cvii., fol. 21 *b*; cxiii., fol. 15 *b*; ܩܕ ܕ ܐܢܛܘܢ ܩܝܬܐ ܕܡ : ܩܕ ,ܕ ܩܕ ܩܦ ܩܝ ܩܕ ܩܕ ,ܕ ܕ ; fol. 7 *a*.

2. The Lives of the Prophets, ascribed to Epiphanius: : ܩܕܡ ܩܕ ܩܕ ܩܕ : ooo ܐܦܝܦܢܝܘ ܩܕ ܕܡ ܐܘܣܛܐܬܝܘܣ ܩܕ ܕ . ⁘ . ܐܠ ܐܘܣܛܐܬܝܘܣ ܩܕܡܝ. Fol. 27 *a*. See Epiphanii Opera, ed. 1622, t. ii., p. 235; Migne, Patrol. Gr., t. xliii., col. 393. The names occur in the following order: Isaiah, Jeremiah, Ezekiel, Daniel (imperf.), Hosea (imperf.), Amos, Joel, Micah, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Nathan, Ahijah, Joam, Azariah, Elijah, Elisha, Zacharias (the father of S. John the Baptist), Job. Here, fol. 35 *b*, we have the subscription ܣܠܩ ܐܦܣܛܘܠܝ ܕܩܕ ܕܩ ܐܘܣܛܐܬܝܘܣ ܩܕܡܝ. Then follows a short section on the prophets whose prophecies were not written down, fol. 35 *b*; and an extract from Severus on the deaths of Jeremiah and Daniel, fol. 36 *a*.

3. Explanation of the Hebrew words in the Old and New Testaments, ܩܕܡ ܩܦ ,ܩܕ ܩܠ ܩܠ ܩܕ ܩܕ, beginning, fol. 36 *a*: ooo . ܩܕ ܐ ܩܕ . ܩ ܩ . ܩ ܩ ܩ

. The compiler has not, however, restricted himself to Hebrew words, but has also explained some from the Syriac and Greek; e.g. (Gen. l. 26), fol. 40 *a*; , fol. 45 *a*; (2 Corinth. ii. 4), fol. 45 *b*; and the like. The arrangement is as follows: Genesis, Exodus, Samuel, Proverbs, Job, David (the Psalms), Kings, Isaiah, Jeremiah, Daniel, Susanna, the twelve minor Prophets, Chronicles, fol. 36 *a*; a section on the names of the heavenly powers (cherub, seraph, etc.), , fol. 44 *a*; various proper names, fol. 44 *a*; the Acts of the Apostles, the Apostle (i.e. the epistles of S. Paul), and the Gospel, fol. 45 *a*. At the end there is an extract from Chrysostom's commentary on the Gospel of S. John, explanatory of the words , , , , , and , fol. 47 *a*.

A note of two lines, at the foot of fol. 47 *a*, has been carefully erased.

[Add. 14,536.]

DCCLXXII.

Vellum, about 9¼ in. by 5¾, consisting of 146 leaves, some of which are much stained and slightly torn, especially at the beginning and end. The quires, signed with letters, are 19 in number. There are from 24 to 29 lines in each page. The greater part of this volume is written in a rather inelegant Estrangĕlā of about the viiith cent., with the exception of fol. 59 *b*, which is in a more cursive character of the ixth cent., and foll. 1—6 and 137—140, which are later additions of the ixth or xth cent. The contents are as follow.

1. A short chronological section, , giving the lengths of various periods from the creation down to the first year of the reign of Heraclius (A.D. 610). Fol. 1 *a*.

2. Two discourses of Marcus the Monk, ; viz.—

a. On the Spiritual Law. Fol. 1 *b*.

b. On Justification by Works. Fol. 15 *b*.

See Gallandii Bibl. Patr., t. viii., pp. 3—27.

3. The discourse of Evagrius, addressed to Eulogius: . Fol. 35 *b*. See Nili Opusc., ed. Suaresius, p. 408.

4. Writings of John the Monk; viz.—

a. Dialogue between a teacher and his disciple, . Fol. 61 *b*.

b. Letter to Hesychius, . Fol. 85 *b*.

5. Extracts from the Lives of the Egyptian Fathers; viz.—

a. Sayings of Abbā Moses, . Fol. 95 *a*. Compare Add. 12,175, fol. 199 *a*.

b. Sayings of Abbā Pœmen, . Fol. 96 *b*. Compare Add. 12,175, fol. 194 *b*.

c. Anecdotes of the Egyptian Fathers, . Fol. 104 *a*.

The doxology, fol. 146 *b*, is followed by six lines of writing in the alphabet of Bardesanes, which have, however, been in great part effaced. So far as they can be deciphered, they run as follows:—

. . . .

. . . . ܗܘ ܕܥܒ ܒܝ ܡܫܝܚܐ
. . ܒܪ . . ܕ ܐܠܗܐ ܚܝܐ ܕ . . .
. . . . . ܐ ܠܡܚܐ ܕܚܠܝ ܕܚܠ ܐ . . . . .
. . . . . ܗ ܕܥܡܐ ܕܡܫܬ ܗ ܒ . .

i.e. ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܕ ܐܬ ܒ ܕ ܚܝ ܕ ܐܠܗܐ ܕ ܐܬ ܨ ܒ ܥ ܚ ܗ ܘ ܠ ܚ ܛ ܗ ܘ ܠ ܚ ܛ ܗ ܘ ܠ ܚ ܛ

ܠܥܡܠܗܘܢ . ܘܕܗܘܘ ܢܦܩܝܢ ܒܫܘܬܦܘܬܗܘܢ ܀ ܘܫ̄ܠ . See Sachau, Inedita Syriaca, p. ܥܒ .

6. Advice of Plato to his disciple, ܘܦܘܩܕܢܘܗܝ ܕܦܠܛܘܢ ܠܘܬ ܬܠܡܝܕܗ, beginning, fol. 118 *a*: ܠܡܐ ܚܟܝܡܐ ܒܟܬܒܝܢ : ܐܘ ܒܪܝ ܠܟ ܒܪܝ ܕܢܦܫܟ ܐܢܐ ܠܟ : ܕܐܦ ܒܪ ܕܡܟܝܢ ܐܢܬ ܠܐ ܬܠܥܐ ܡܢ ܒܥܘܬܐ ܀ ܬܠܡܝܕܐ ܐܡܪ . ܘܐܝܢܐ ܗܘܬܐ ܗܕܐ . ܕܗܘܐ ܡܢܐ ܕܕܡܟܝܢ ܐܢܐ ܠܡܠܦܘܬܐ ܗܘ ܕܒܪܐ ܐܢܐ . ܐܒܝܢܐ . ܐܒܐ ܒܪ ܕܡܟܝܢ ܐܢܐ ܀ See Add. 14,618, no. 9, Add. 14,658, no. 24, and Sachau, Ined. Syr., p. ܝܗ .

7. Sayings regarding the soul, ܫܪ̈ܒܐ ܐܚܪ̈ܢܐ ܕܥܠ ܢܦܫܐ, beginning, fol. 119 *a*: ܦܠܛܘܢ ܐܡܪ . ܚܝ̈ܘܗܝ ܕܢܦܫܐ . ܒܡܘܕܥܢܘܬܐ ܗܘ ܕܢܦܫܐ ܩܝܡܝܢ . ܒܪ ܢܫܘܘܢ ܬܠܝܢ ܡܢ ܢܦܫ̈ܬܐ . ܕܠܐ ܢܬܪܘܒ ܠܗܘܢ ܡܕܡ ܕܡܒܝܫ ܡܛܠ ܠܗܘܢ . ܡܛܠ ܕܐܠܐ ܡܛܠܬ ܗ̇ܝ ܠܗ̇ . ܠܝܬ ܡܕܡ ܕܡܒܝܫ ܡܛܠ ܠܗ̇ . ܡܛܠ ܕܪܡܬܐ ܗ̇ܝ ܘܡܬܠܐ ܡܢ ܦܓܪܐ . ܘܒܢܬ ܐܘܣ̈ܝܐ ܗ̇ܝ . ܘܐܦܠܐ ܗ̇ܝ ܡܘܬܐ ܕܒܪܬ ܠܦܓܪܐ ܡܒܝܫ ܫܪܝܐ ܠܗ̇ . ܡܛܠ ܕܡܦܠܓܐ ܗ̇ܝ ܡܢܗ̇ . See Add. 14,618, no. 7, and Sachau, Ined. Syr., p. ܥܒ . The names cited are—

ܦܠܛܘܢ, Plato. Fol. 119 *a*.

ܬܐܘܦܪܣܛܘܣ, Theophrastus. Fol. 119 *b*.

ܡܢܢܕܪܘܣ, Menander. Fol. 119 *b*.

ܩܪܛܣ, Krts (Crates? Critias? Criton?). Fol. 120 *a*.

ܛܝܡܟܘܣ, Timachus (Timarchus?). Fol. 120 *a*.

ܬܐܘܩܪܝܛܘܣ, Theocritus. Fol. 120 *a*.

ܐܘܣܠܝܘܣ, Eusalius(?). Fol. 120 *b*.

ܐܠܟܣܢܕܪܘܣ ܡܠܟܐ, Alexander the Great. Fol. 120 *b*.

Subscription, fol. 121 *b*: ܫܠܡ ܡܡܠܠܐ ܕܦܝܠܘܣܘ̈ܦܐ ܚܟܝܡܐ .

8. Canticles (ܩܘ̈ܠܝܬܐ) of Jacob of Batnae; viz.

a. On the Resurrection of our Lord, ܕܥܠ ܩܝܡܬܗ ܕܡܪܢ, beginning, fol. 122 *a*: ܒܗܢܐ ܝܘܡܐ ܗܢܐ ܦܨܝܚܝܢ ܒܢ̈ܝ ܥܕܬܐ ܘܡܕܒܪܢܘܬܐ ܥܠܡܝܢ . ܟܠ̈ܗܝܢ ܒܢܝܫܐ . ܘܬܫ̈ܒܘܚܬܐ ܒܫܘܒܚܐ . ܫܡܝܐ ܘܐܪܥܐ ܘܟܠ ܕܒܗܘܢ ܒܩܝܡܬܗ ܕܒܪ ܚܝܐ ܕܚܝܝܢ . ܀

b. On the Descent of our Lord to Hell, ܡܘܥܝܬܐ ܕܥܠ ܡܚܬܬܗ ܕܡܪܢ ܠܫܝܘܠ, beginning, fol. 123 *b*: ܐܘ ܫܝܘܠ ܐܝܟ ܠܟ ܡܪܐ ܕܒܝ̈ܢܬܐ . ܘܚܘܣ ܥܠ ܦܓܪܐ ܥܠ ܡܘܬܗ ܕܒܪܢܫܐ . ܘܫ̄ܠ .

c. On the Resurrection of our Lord, ܕܥܠ ܩܝܡܬܗ ܕܡܪܢ, beginning, fol. 126 *a*: ܡܢ ܡܪܝܐ ܒܩܘܡܗ ܕܡܫܝܚܐ . ܘܠܐ ܚܙܐ ܚܠܦ ܒܗ̇ ܐܬܪܐ ܕܒܢ̈ܝܢܫܐ . ܘܫ̄ܠ .

d. On Repentance, ܡܘܥܝܬܐ ܕܬܝܒܘܬܐ, beginning, fol. 127 *b*: ܐܘ ܬܪܥܐ ܐܝܕܐ ܘܪܚܡܐ ܕܡܪ̈ܝܢ . ܡܢ ܚܛܝܐ ܠܗ . . ܡܛܠ ܬܘܒܐ . ܕܡܫܝܚܘܬܗ ܘܦܠܚܝܢ ܐܢܫ . ܘܡܬܪܥܝܬܗ . ܬܘܠܡܬܐ ܡܠܬܐ . ܘܫ̄ܠ . Imperfect.

[Add. 14,614, foll. 80—127.]

DCCLXXIV.

Vellum, about 12⅝ in. by 9¾, consisting of 141 leaves (Add. 12,170, foll. 136—276), some of which are slightly stained and the last much torn. The quires appear to have been originally 22 in number, of which the first 7 are now lost, with the exception of two leaves. They have been twice re-numbered with letters, not always correctly. Each page is divided into two columns, except foll. 266 *b* and 267 *a* and *b*. Owing to differences in the size of the writing, the number of lines in each column varies from 33 or 34 to 60 or 61. The character is a good, clear Esṭrangēlā of the viii[th] cent. or the beginning of the ix[th]. The contents are as follow.

1. Part of the eighth discourse of Philoxenus of Mabūg on the Christian character: ... Fol. 136 *a*.

2. Part of a discourse of John the monk on S. Matthew, ch. v. 3. ... Fol. 137 *a*. See Add. 17,170, no. 4, *a*.

This was apparently preceded by the ninth discourse of Philoxenus, for just before the above title stand the words ..., and on the margin ... The original writing has, however, been erased, and a small portion of some other ascetic discourse substituted.

3. Part of the thirteenth discourse of Philoxenus on the Christian character. Fol. 138 *a*. Subscription, fol. 147 *b*: ...

The second column of fol. 147 *b* originally contained an extract from Cyril of Alexandria, which has been almost completely erased.

4. Various writings of John the monk; viz.—

a. Letter to Hesychius: ... Fol. 148 *a*. See Add. 17,170, no. 12.

b. Discourse on virtuous life and conduct: ... Fol. 152 *a*. See Add. 17,170, no. 10.

c. Discourse on the Pharisee and the Publican, ..., beginning, fol. 153 *a*: ...

d. First discourse on Lent, ..., beginning, fol. 155 *a*: ...

e. Second discourse on Lent, ..., beginning, fol. 157 *b*: ...

f. Discourse for the Thursday in Passion Week, ..., beginning, fol. 160 *b*: ...

g. On the Crucifixion, ..., beginning, fol. 162 *b*: ...

h. Dialogue between a teacher and his disciple, ..., beginning, fol. 165 *a*: ...

i. Doctrine in 22 chapters, ...

. Fol. 178 *a*. It is identical with the treatise no. 8 in Assemani, Bibl. Or., t. i., p. 432. The title of section i. is ; and of section v., . There is no section corresponding to Assemani's xiii., but between his ix. and x. we find the following: . From xx. onwards the headings are as follow: .

j. On diligence in good actions, , beginning, fol. 186 *a*: .

k. Admonition, , beginning, fol. 187 *b*: .

l. On Grace, , beginning, fol. 188 *a*: .

m. Letter to Eubulus the advocate, showing that God is incomprehensible, , beginning, fol. 190 *a*: . See Assemani, Bibl., Or., t. i., p. 433, no. 9, epist. iii.

n. Dialogues with Thaumasias; viz.—

α. First dialogue, fol. 193 *a*: (marg. ΘΩΜΑCΙΟC) .

β. Second dialogue, fol. 196 *b*: .

γ. Third dialogue, fol. 199 *a*: .

δ. Fourth dialogue, fol. 203 *a*: ... See Add. 17,170, no. 13.

η. Reply of John the monk to Thaumasias, fol. 218 *a*: ... See Add. 17,170, no. 14, *a*.

ε. Fifth dialogue, fol. 210 *b*: ...

ϛ. Sixth dialogue, fol. 213 *b*: ...

ζ. Letter of Thaumasias to John the Monk, fol. 217 *a*: ...

o. Letter of John the monk to Eutropius and Eusebius, fol. 224 *a*: ... (marg. ΕΥΤΡΩΠΙΟC) ... (marg. ΕΥCΕΒΙΟC) ...

p. On the Dispensation of the Messiah, ..., beginning, fol. 237 *a*: ... See Add. 17,170, no. 14, *c*, and Assemani, Bibl. Or., t. i., p. 433, no. 9, epist. i. Subscription, fol. 239 *a*: ... The first discourse to Thaumasias is no. *n*, *η*, above; the second is wanting in this manuscript.

q. Letter to Thaumasias, fol. 239 *a*: ... See Add. 17,170, no. 15.

r. On the Holy Trinity, fol. 240 *a*: ...

After this is inserted an extract from Ephraim on the Holy Trinity, fol. 242 *b*:

s. Discourse of John the Monk on the equality of the Trinity as an article of faith, beginning, fol. 242 *b*:

Here is inserted a discourse of Gregory Thaumaturgus; viz.—

To Philagrius, concerning the consubstantial, fol. 246 *b*: (marg. ΦΕΛΑΓΡΙΟC)

See de Lagarde's Analecta Syr., p. 43.

t. A section with no other title than , beginning, fol. 247 *a*:

u. Letter of John the Monk to Theodulus and his disciples, on the mystery of Baptism, fol. 249 *a*: (marg. ΘΕΟΔΟΥΛΟC) See Add. 17,169, no. 1.

v. Dialogue on the mystery of Baptism, fol. 261 *a*: (marg. ΘΕΟΓΕΝΗC) (marg. XPYCΘΕNIC) (marg. CXOΛICΘHKO) (marg. ΑΘΗNΕC) (marg. CWTEPIANOC) (marg.XPYCOΘΕNHC).

w. Another letter to Theodulus and his disciples, on Baptism, fol. 265 *b*:

x. A doctrine divided into sixteen questions or sections, fol. 268 *a*: ܡܫܚܐ ܕܥܠ ܡܫܝܚܐ ܕܐܝܬ ܒܗ ܬܪܝܢ ܛܒܥܝܢ ܘܚܕ ܐܠܗܘܬܐ ܘܚܕ ܐܢܫܘܬܐ ܘܚܕ ܩܢܘܡܐ ܘܚܕ ܐܝܟ ܕܐܡܪ ܡܪ ܐܒܗ ܕܐܝܬ ܒܗ ܬܠܬ

letters, the words ΠΙΑΓΙΟC ΙωΑΝΝΗC . ΠΙΑΝΑΧωΡΗΤΙC, "the holy John the anchoret." On the same page there are three Syriac notes of different dates, all too much mutilated to admit of being read in full. The first begins: ܟܬܒܗ ܕܫܠܡ ܠܗ ... ...

ning, fol. 7 *b*: ܡܠܟܐ ܕܫܠܡܐ ܥܡ ܚܢ ܡܫܝܚܐ. See Add. 14,584, fol. 86 *a*. It is imperfect at the end.

b. Three leaves from the discourse ܕܥܠ ܡܓܕܦܐ, against the blasphemer. Fol. 28 *a*. See Assemani, Bibl. Or., t. i., p. 317, no. 90.

c. ܕܥܠ ܦܠܓܐ ܕܒܝܬ ܡܪܢ ܕܟܪܡܐ, on the Workers in our Lord's Vineyard. Fol. 31 *a*. See Assemani, p. 317, no. 96. Imperfect at the beginning.

d. ܥܠ ܐܢܛܝܟ ܕܟܪܟ ܐܢܛܝܟ, on the city of Antioch. Fol. 33 *a*. See Assemani, p. 332. Imperfect at the end.

e. ܥܠ ܢܒܝ ܕܥܠ, on Naboth the Jezreelite. Fol. 43 *a*. Imperfect at the beginning and elsewhere.

On fol. 48 *a* we find an index of the contents of the volume, written in red, showing that it contained several discourses of Ephraim and Jacob, which are now lost. ܡܐ ܕܟܬܒ ܟܬܒ ܐ (sic) ܕܒܗ ܫܪܝ ܐ ܕܥܠ (sic) ܡܐ ܕܟܬܒ ܐ ܕܥܠ ܡܐ [ܕ]ܠܐ ܐ ܕܥܠ ܕܒܗ ܐ ܕܥܠ ܕܒܗ ܐ ܕܥܠ ܕܒܗ

ning, fol. 100 *b*: ... Imperfect at the end. See Add. 14,574, fol. 36 *b*.

m. ..., on Nebuchadnezzar's dream; imperfect at the beginning. Fol. 108 *a*.

n. ..., on the ten Virgins; imperfect at the end. Fol. 115 *a*. See Assemani, Bibl. Or., t. i., p. 322, no. 139.

o. On the Prodigal Son; very imperfect. Fol. 119 *a*. See Assemani, p. 317, no. 97, serm. i.

p. On the Chariot seen by the prophet Ezekiel; very imperfect. Fol. 121 *a*. See Assemani, p. 305, no. 1.

q. ..., on Cain and Abel; very imperfect. Fol. 125 *a*. See Assemani, p. 323, no. 143, serm. i.

r. On Cain and Abel; imperfect. Fol. 126 *a*. See Assemani, serm. ii.

There are some attempts at ornamentation in this volume, and green pigment has occasionally been used in writing the headings. See foll. 7 *b*, 33 *a*, 48 *a*, and 115 *a*.

[Add. 14,590.]

DCCLXXVIII.

Vellum, about 9⅞ in. by 6½, consisting of 24 leaves, of which two (foll. 1 and 8) are much torn. The original signatures of the quires do not appear. Each page is divided into two columns, of from 33 to 42 lines. The writing is neat and regular, of the viiith or ixth cent. The contents are as follow—

1. The concluding portion of an abridgment of the treatise of Severus of Antioch against Joannes Grammaticus, comprising book iii., chapp. xxxix.—xli. Fol. 1 *a*. Subscription, fol. 5 *a*: ...

A note on fol. 5 *a* states that the book belonged to the abbat Bar-Yeshūa', bishop of the Arabs in al-Jazīra (Mesopotamia), and that it was written by one 'Ebed-Yeshūa', whose name is recorded in arithmetical figures. ...

In the second column of the same page there is an extract of somewhat later date, beginning: ...

2. A Plerophoria, or Defence of the Faith,

against the heresy of Julian of Halicarnassus, by John I., patriarch of Antioch: ܟܬܒܐ ܕܝܘܚܢܢ ܪܒܐ ܐܦܣܩܘܦܐ ܕܐܢܛܝܟܝܐ ܥܠ ܗܪܣܝܐ ܕܝܘܠܝܢܘܣ ܕܗܠܝܩܪܢܣܘܣ ܘܥܠ ܟܠ ܗܪܣܝܐ ܕܡܬܕܡܝܢ ܠܗ ܘܡܬܚܫܒܝܢ ܠܗ ܡܢ ܟܠ ܡܕܝܢܚܐ ܕܥܠ ܐܪܥܐ. Beginning, fol. 5 *b*: ܠܡܢ ܕܠܐ ܫܡܥ ܠܡܠܦܢ ܡܠܦܢ ܕܫܠܝܚ ܐܠܗܐ ܘܠܐ ܡܫܬܡܥ ܠܡܠܦܢ ܡܠܦܢ ܕܫܠܝܚ ܐܠܗܐ ܗܘ ܕܠܐ ܡܩܒܠ ܠܡܠܦܢ ܡܠܦܢ ܕܫܠܝܚ ܐܠܗܐ ܘܠܐ ܡܫܬܡܥ ܠܡܠܦܢ ܡܠܦܢ ܕܫܠܝܚ ܐܠܗܐ ܗܘ ܕܠܐ ܡܩܒܠ

4. How the above-mentioned Stephen made use of his episcopal dignity: ... Fol. 21 *b*. Stephen singly consecrated Barlāhā, ..., fol. 21 *b*; and these two together consecrated Cassianus, ..., fol. 22 *a*. Stephen's refusal to consecrate Zacharias as bishop of the convent of Mār Isaac of Gabula, ..., produced a quarrel with the monks of that convent, fol. 22 *a*. Barlāhā and Cassianus consecrated George bar 'Abshai, ..., and Daniel, ..., fol. 22 *a*, who were subsequently deposed, A. Gr. 896, A.D. 585, fol. 22 *b*: ... The form of deposition is given in full, with the signatures of Cassianus; Barlāhā; Thomas, abbat of the convent of Mār Isaac of Gabula, by the hand of the priest Thomas; Sergius, a priest of the same convent, by the hand of the deacon John; George, a priest of the convent of Mār Cyriacus of ..., on behalf of the abbat Theodore; John, abbat of the convent of Mār Cassianus of Gabula, by the hand of the deacon Thomas; Thomas, a priest of the convent of Mār 'Abdā, on behalf of the abbat Berenicianus, ...; David, abbat of the convent of Mār Zebīnā; Bar-ḥad-bĕ-shabbā of ...; John, a deacon of the convent of the Laura, ..., on behalf of the abbat George; Sergius, abbat of ..., in the district of Apamea; Jacob, a priest of the convent of ..., on behalf of the abbat; and Sergius, abbat of the convent of ... at Khunāṣira, ...

5. Letter of Thomas, abbat of the convent of Mār Isaac: ... Fol. 24 *a*. Imperfect at the end. See Add. 12,155, no. xlix.

[Add. 14,629, foll. 1—24.]

DCCLXXIX.

Vellum, about $10\frac{7}{8}$ in. by $7\frac{3}{8}$, consisting of 172 leaves. The quires, signed with letters, were 20 in number, but ... and ... are now lost. Leaves are also wanting after foll. 2, 126, and 132. Each page is divided into two columns, of from 32 to 40 lines. This volume is written in a good, regular Estrangĕlā, dated A. Gr. 1113, A.D. 802, and contains—

1. Writings of Philoxenus of Mabūg; viz.—

a. The ninth discourse on the Christian character: ... Fol. 1 *b*. Imperfect near the beginning and at the end.

b. The eleventh discourse; imperfect at the beginning. Fol. 16 *a*.

c. Letter to Patricius of Edessa: ...

ܟܬܒܐ ܕܝܠܗ ܗܘ ܕܐ . ܕܫܡܥܘܢ ܠܡܢܐ ܕܐܬܚܙܝ ܠܗ ܕܐ . ܐܦ ܟܬܒܐ ܕܝܠܗ ܗܘ ܕܐ . ܒܟܬܒܐ ܕܫܡܥܘܢ ܕܐܬܚܙܝ ܠܗ ܒܚܠܡ ܕܐ ܗܘ ܟܬܒܐ ܕܝܠܗ ܕܫܡܥܘܢ . ܕܐ ܟܬܒ ܠܗ ܟܡ ܕܥܒܕ . ܗܘ ܟܬܒ ܠܗ ܠܐ . ܐܠܐ ܟܬܒ ܠܗ ܠܒܪ ܟܠ ܚܕ ܕܐ

ܒܫܡ ܡܪܢ ܡܫܝܚܐ ܐܠܗܐ . ܐܡܝܢ . ܘܟܬܒ ܝܘܚܢܢ ܚܛܝܐ ܒܥܕܬ ܐܦܣܘܣ . Fol. 136 *a*. See Add. 14,612, no. 20.

c. The twenty-ninth discourse, ܡܐܡܪܐ ܕܥܠ ܡܬܐ ܕܐܝܠܐ . ܐܡܝܢ . Fol. 144 *a*. See Add. 14,613, no. 1, *q*.

5. A letter of Antony, ܐܓܪܬܐ ܕܐܒܐ ܐܢܛܘܢܝܘܣ, beginning, fol. 151 *a*: ܡܢ ܐܢܛܘܢܝܘܣ ܥܒܕ ܐܠܗܐ ܠܟܠ ܐܚܝܢ ܘܪܚܡܝܢ . ܫܠܡ ܠܟܘܢ ܡܢ ܐܠܗܐ ܐܒܐ ܘܡܪܢ ܝܫܘܥ ܡܫܝܚܐ . ܐܡܝܢ . See Gallandii Bibl. Vett. Patrum, t. iv., p. 659, epist. i.

6. Two tracts of Evagrius; viz.—

a. Admonitory counsels: ܡܠܬܐ ܕܐܘܨܝܘܬ : ܕܐܒܐ ܐܒܓܪܝܣ : ܕܐܬܝܠܗ ܠܟܠ ܚܕ ܘܚܕ ܒܥܕ ܡܢ ܕܒܥܐ ܠܗ ܠܡܫܬܘܬܗ . Beginning, fol. 153 *a*: . ܐܡܪ ܐܒܓܪܝܣ ܠܐ ܬܗܘܐ ܠܟ ܚܫܘܒܐ ܒܥܝܢܝܟ ܒܣܝܡܐ ܠܡܠܦ ܠܒܪ ܐܢܫ

holy Mār Joseph, on the Euphrates, in the district of Mabūg," are later alterations. The same note informs us that the book was bound by "the stranger Abraham and his disciple Cyril," and requests a prayer for their teachers Mār John and Mār Daniel. ... Two notes of more recent date, on fol. 172 *a* and *b*, have been carefully erased.

On the first and last leaves of the volume, the following pieces are written in a somewhat later hand.

1. An extract from John Chrysostom, ..., on silence, beginning: ... Fol. 1 *a*.

2. Chronological extracts from Eusebius of Cæsarea, ..., "reckoning of Eusebius." Fol. 1 *a*.

a. On the number of days, months, weeks, and hours in the year.

b. From the second part of his Chronicle, on the dates of the Nativity and the Crucifixion of our Lord.

3. Extracts from Ephraim and Epiphanius, on the dates of the Conception, the Nativity, etc. Fol. 1 *a*.

4. The Creed of Philoxenus of Mabūg, ... Imperfect. Fol. 172 *b*.

[Add. 14,621.]

DCCLXXX.

Vellum, about $8\frac{3}{8}$ in. by $6\frac{1}{4}$, consisting of 287 leaves, a few of which are much stained and torn, especially foll. 1, 2, 5, 15, 20, 23, and 24. The quires, signed with letters, are 29 in number, the last being imperfect. There are from 24 to 32 lines in each page. This volume is written in a good, regular hand; is dated between A.D. 819 and 830 (see below); and contains—

1. Extracts from the Scriptures, chiefly of the New Testament, according to the Pĕshīṭṭā version; viz.—

a. Psalm i. 1—3. ... Fol. 2 *b*.

b. Extracts from the Gospels; viz.—

α. From S. Matthew, ... Fol. 2 *b*.

β. From S. Mark, ... Fol. 2 *b*.

γ. From S. Luke, ... Fol. 3 *b*.

δ. From S. Mark, ... Fol. 5 *a*.

ε. From S. John, ... Fol. 5 *b*.

c. Extracts from the Epistles of S. Paul, ...; viz.—

a. From Romans, ... Fol. 6 *a*.

β. From Corinthians, ... Fol. 7 *a*.

γ. From Galatians, ... Fol. 10 *a*.

δ. From Philippians, ... Fol. 10 *a*.

ε. From Timothy, ... Fol. 11 *b*.

ζ. From Hebrews, ... Fol. 12 *b*.

d. Extracts from the Epistle of S. James, ... Fol. 14 *b*. Imperfect.

2. Anecdotes of the Egyptian Fathers, being extracts from the works of Palladius and Hieronymus: ... Fol. 15 *b*. Compare Add. 14,582, no. 2. The original writing on fol. 63 *a* has been erased, and other words substituted by a later hand.

3. The history of Antony by Athanasius: ... Fol. 63 *b*. See Opera, ed. 1698, t. i., pars 2, p. 793.

4. Additional excerpts from the Lives of the Egyptian Fathers; viz.—

a. The history of Paul the Simple, the disciple of Antony: ... Fol. 120 *a*. See Add. 12,174, no. 10.

b. The history of Joseph the Egyptian and Eulogius the Greek: ... Fol. 122 *a*.

c. Pearls, or select sayings, of one of the Fathers of Scete: ... Beginning, fol. 123 *a*: ... They are fifty-five (נה) in number.

d. The history of Abbā Nathaniel, ... Fol. 125 *a*.

5. The history of Serapion, written by Palladius: ... Fol. 127 *a*. At the end we find the letter of Theophilus of Alexandria to the convent of Pachomius: ... See Add. 14,582, no. 14.

6. The writings of John the monk, or, as he is also called, the Seer of the Thebaid: ...

a. The history of John the monk by Palladius, bishop of Jerusalem (sic): ... Fol. 164 *a*. See the Paradise of Heraclides, cap. xxii., in Rosweyde's Vitæ Patrum, p. 965; and compare the Historia Lausiaca, ch. xliii., in the same work, p. 738.

b. The letter to Eutropius and Eusebius, on the spiritual life: ... Fol. 167 *a*. See Add. 17,169, no. 2.

c. The four discourses in the form of dialogues with Eutropius and Eusebius. See Add. 17,169, no. 3.

a. The first discourse: ܡܐܡܪ ܚܕ ܥܠ ܬܠܬ ܫܥ̈ܐ . ܥܠ ܢܥܡܐ . ܡܢ ܦܓܪ ܫܥܐ ܕܐܣܛܘܢ . ܘܐܘܣܒܝܘܣ . Fol. 183 *b*.

β. The second discourse: ܡܐܡܪ ܥܠ ܦܓܪ ܫܥܐ ܕܢܥܡܐ . ܡܢ ܓܠܘܬܐ ܕܐܒܪܗܡ ܐܒܝ ܕܐܘܣܛܘܟܝܐ . ܘܐܘܣܒܝܘܣ . Fol. 200 *b*.

γ. The third discourse: ܡܐܡܪ ܩܕܡܝܐ . Fol. 217 *a*.

δ. The fourth discourse: ܡܐܡܪ ܐܚܪܝܐ . Fol. 232 *b*.

d. A letter, divided into six chapters: ܐܓܪܬܐ . ܕܫܠܝܚ ܡܫܝܚܐ ܐܢܐ ܐܒܪܗܡ ܩܫܝܫܐ ܘܐܒܪܗܡ ܚܒܝܫܐ . Fol. 241 *b*. See Add. 12,167, fol. 220 *a*.

e. An admonitory letter to the solitary brethren, ܐܓܪܬܐ : ܕܡܫܡܫܢܐ ܕܐܒܪܗܡ ܠܚܒܝܫܐ ܕܒܝܬ ܡܪܝ. Fol. 247 *a*. See Add. 17,170, no. 10.

f. A doctrine: . ܡܐܡܪ ܚܕ ܐܚܝܪ ܕܡܫܡܫܢܐ ܕܐܒܪܗܡ ܩܫܝܫܐ . ܟܬܒ ܠܗ . ܕܐܒܪܗܡ ܐܒܝ ܕܝܥܩܘܒ ܐܚܘ ܕܐܒܪܗܡ ܐܒܝ ܕܝܥܩܘܒ . Fol. 249 *a*. See Add. 12,167, fol. 225 *b*.

g. Questions and answers: ܫܐܠܬܐ ܕܐܒܪܗܡ ܩܫܝܫܐ ܘܬܫܒܘܚܬܐ ܕܝܗ . ܐܡܝܢ . Fol. 255 *a*. See Add. 12,170, fol. 165 *a*.

h. Heads of doctrine, in four sections: ܟܦܠܝܐ ܕܡܫܡܫܢܐ ܕܐܒܪܗܡ ܩܫܝܫܐ ܠܚܕ ܡܐ : ܐܚܝܪ . Fol. 275 *b*. See Add. 12,167, fol. 229 *b*.

i. On prayer, ܡܫܠܝܐ ܕܚܕ, beginning, fol. 279 *b*: ܡܫܠܝܐ ܕܐܒܪܗܡ ܩܫܝܫܐ . ܐܡܪ ܠܝ ܐܒܝ ܕܐܒܪܗܡ ܩܫܝܫܐ ܕܐܒܪܗܡ ܐܒܝ ܕܝܥܩܘܒ . ܐܒܪܗܡ ܐܒܝ ܕܝܥܩܘܒ ܘܒܣܝܠ ܐܒܝ ܕܐܘܣܛܘܟܝܐ . ܐܒܪܗܡ ܐܒܝ ܕܝܥܩܘܒ ܘܒܣܝܠ ܐܒܝ ܕܐܘܣܛܘܟܝܐ ܡܫܠܝܐ ܕܡܫܡܫܢܐ ܕܐܒܪܗܡ ܩܫܝܫܐ . ܠܐ ܡܫܟܚܝܢ ܐܢܐ ܐܒܪܗܡ ܩܫܝܫܐ ܕܐܒܪܗܡ ܐܒܝ ܕܝܥܩܘܒ ܘܒܣܝܠ ܐܒܝ ܕܐܘܣܛܘܟܝܐ .

7. A discourse of Ephraim, ܡܐܡܪ ܚܕ ܕܐܦܪܝܡ . ܥܠ ܡܬܝ ܕܐܬܐ ܠܡܫܝܚܐ . Fol. 282 *a*. See Opera, t. ii., p. 350.

8. Admonitory and penitential hymns of Jacob of Batnae: ܡܫܚܢܬܐ ܕܡܫܡܫܢܐ ܕܐܒܪܗܡ ܩܫܝܫܐ ܕܐܒܪܗܡ ܐܒܝ ܕܝܥܩܘܒ : ܐܚܐ, ܚܡܕ : ܥܠ ܡܠܟ ܕܩܘܣܛܐ . Only part of the first remains, beginning, fol. 287 *b*: ܡܫܬܘܚ ܡܫܝܚ . ܟ . ܒܪ ܡܠܟ ܒܪ ܚܣܝܢ ܚܠܩ . ܒܪ ܡܠܟ ܒܪ ܚܣܝܢ ܐܡ . ܚܠܩ ܫܠܝ ܠܟ ܐܡ ܚܣܝܢ ܐܠܐ ܚܕ ܫ, ܐܝܢ ܐܡ ܒܪ ܐܢܫ ܢܬܒ ܐܦܝ ܚܕ ܡܢ ܐܠܦ ܠ ܐܢ ܡܢ ܚܠܩ ܐܠ ܢܚܐ ܠ ܐܢ ܡܢ ܚܠܩ ܐܠ ܢܚܐ ܠܗ . ÷

These last two pieces are a later addition, but by the same hand as the rest of the volume.

Colophon, fol. 281 *a*: ܫܠܡ ܚܫܚ ܒܝܕ ܚܛܝܐ ܕܐܒܪܗܡ ܩܫܝܫܐ . ܘܠܡܫܡܫܢܐ ܐܚܘ ÷ ܡܢ ܚܠܩ ܐܠ ܕܡܫܚܐ ܠܚܠܡ ܡܢ ÷ ܕܐܬܪ ܠܐ ܡ .

It is followed by a note, giving the name of the scribe, the priest Theodosius. ܐܠ ܬܗܐ ܚܫܚ ܡܢ . ܢܟܠ ܐܠ ܬܗܐ ܐܠ ܕܐܦܝ ܚܫܚ ܡܢ ܐܢ ܐܢ ܠ ܡܐ : ܐܡܪ ܠ ܐܢ ܡܥܬ . ÷ ܡܢ ܚܫܚ ܡܢ ܡܢ ܚܫܚ ܡܢ ܚܫܚ

On fol. 281 *b* is a note, stating that this manuscript was written by the said Theodosius, for the Tagritan monks Matthew, Abraham and Jacob, who deposited it in the convent of S. Mary Deipara, at the time when Dionysius was patriarch of Antioch, Jacob patriarch of Egypt, and Basil metropolitan of Tagrīt. Now Dionysius of Tell-maḥar sat A.D. 818—845; Jacob sat A.D. 819—836; and Basil of Tagrīt died A.D. 830 (see Assemani, Bibl. Or., t. ii., p. 434). Consequently, this manuscript was written between A.D. 819 and 830.

Fol. 1, which is much mutilated, contains, on the verso, part of a prayer; and on the recto, a Cross, with an inscription, now partially effaced.

There are some ornamental devices in this manuscript; e.g., on foll. 15 *b*, 127 *a*, 164 *a*, and 167 *a*.

[Add. 17,172.]

DCCLXXXI.

Vellum, about $10\frac{3}{4}$ in. by $8\frac{5}{8}$, consisting of 88 leaves, the last of which is slightly soiled and torn. The quires are nine in number, and were originally numbered from ܐ to ܛ, but by a later hand from ܒ to ܘ. Each page is divided into two columns, of from 35 to 51 lines. This volume, which is palimpsest throughout (see below), is written in a good, current hand, and dated A. Gr. 1134, A.D. 823. It contains—

1. Selections from the writings of John the monk; viz.—

a. On the Publican and the Pharisee: ܡܪܝ ܝܘܚܢܢ ܕܒܥܐ ܥܠ ܬܪܝܨܐ ܕܡܬܝ ܒܗ ܫܡܥܘܢ ܦܪܝܫܐ ܘܠܘܩܐ ܟܘܣܝܐ ܕܐܡܪ ܠܗ ܡܪܝ ܒܗ ܠܐ ܬܗܘܐ ܐܝܟ ܗܠܝܢ ܓܒܝܐ ܕܐܢܐ ܠܐ ... ܗ. Fol. 1 *a*. See Add. 12,170, fol. 153 *a*.

b. On the Incomprehensibility of God: ܡܡܪܐ ܕܡܪ ܝܥܩܘܒ ܥܠ ܬܘܕܥܬܗ ܕܠܐ ܡܬܐ. Fol. 2 *a*. See Add. 12,170, fol. 190 *a*.

c. First discourse on Lent, ܡܡܪܐ ܩܕܡܝܐ ܥܠ ܨܘܡܐ ܪܒܐ. Fol. 4 *a*. See Add. 12,170, fol. 155 *a*.

d. Second discourse on Lent, ܡܡܪܐ

On fol. 2 *a* is a later note, the former portion of which consists of the usual anathemas, whilst the latter portion informs us that this was one of the books conveyed to the convent of S. Mary Deipara by the abbat Moses of Nisibis in the year 1308 (A.D. 997). Here there is a double mistake, as Moses did not set out on his journey for at least a hundred years after the book was written, expressly for the convent, and returned to Scete in 1243 (A.D. 932). Probably A.D. 997 was the year in which this note was written, and the writer inadvertently substituted it for A.D. 932. ܫܒܚܝܢ ܗܘ ܠܡܪܝ ܡܪܝ ܕܝܠܗ ܕܟܠ ܡܢ ܕܢܫܬܡܫ ܒܗ ܠܥܠܡ ܥܠ ܢܦܫܗ ܘܥܠ ܟܠ ܒܢܝ ܒܝܬܗ ܘܥܠ

ܡܫܬܐ ܕܡܪܝ ܥܠ ܡܝܡܪ . Fol. 5 *a*. See Add. 12,170, fol. 157 *b*.

e. On the Thursday in Passion (Holy) Week, ܡܐܡܪ ܕܥܠ ܚܡܝܫܝܐ . Fol. 6 *b*. See Add. 12,170, fol. 160 *b*.

f. On the Crucifixion, ܕܥܠ ܨܠܝܒܐ . Fol. 8 *a*. See Add. 12,170, fol. 162 *b*.

g. On our using diligence to live well, ܥܠ ܫܘܬܦܘܬܐ ܕܥܒܕܝܢ ܫܦܝܪ ܫܡ . Fol. 9 *b*. See Add. 12,170, fol. 186 *a*.

h. On the same subject, ܐܚܪܝܬ ܡܠܬܐ ܕܥܠ ܫܘܬܦܘܬܐ . Fol. 10 *a*. See Add. 12,170, fol. 187 *b*.

2. Selections from the works of Evagrius; viz.—

a. ܡܐܡܪ ܕܥܠ ܐܝܓܪܝܣ . Fol. 10 *b*. See Add. 14,578, no. 14.

b. Dialogue between teacher and pupil, without title. Fol. 11 *b*. See Add. 14,578, no. 24.

c. On prayer, without title. Fol. 11 *b*. See Add. 14,578, no. 38 *b*.

d. On silence, without title. Fol. 11 *b*. See Add. 14,578, no. 37.

e. Admonition, without title. Fol. 12 *a*. See Add. 14,578, no. 34.

f. Letter, beginning: ܐܓܪܬܐ ܕܫܕܪ ܠܬܠܡܝܕ ܕܫܡܗ ܐܒܐ ܘܐܡܐ ܚܝܢ ... ܐܡܝܢ . Fol. 12 *a*.

g. Letter, beginning: ܐܓܪܬܐ ܕܫܕܪ ܠܐܚ ܕܫܡܗ ܐܒܐ : ܐܚ ܒܪ ܐܡܐ ... ܐܡܝܢ . Fol. 12 *a*.

3. Letters of Jacob of Batnae; viz.—

a. To Paul the solitary, ܠܦܘܠܐ ܐܝܓܪܬܐ ܕܫܕܪ ܝܥܩܘܒ ... ܐܡܝܢ . Fol. 12 *b*.

b. To his friend Simeon, ܠܫܡܥܘܢ ܚܒܝܒܗ ܕܫܕܪ ܝܥܩܘܒ ... ܐܡܝܢ . Fol. 13 *a*.

4. Letter of Ephraim to the monks who dwelt in the mountains, ܐܓܪܬܐ ܕܡܪ ܐܦܪܝܡ ܠܐܝܠܝ ܛܘܪܐ . Fol. 13 *b*. It is imperfect at the end, a portion of fol. 17 *a* having been left blank. See Overbeck, S. Ephraemi Syri etc. Opera Selecta, pp. xiv. and 113.

5. Extracts from the writings of John Chrysostom, ܡܐܡܪ ܡܫܚܪ ܡܢ ܡܐܡܪ ܝܘܚܢܢ ; viz.

a. Without title, beginning, fol. 17 *b*: ... ܐܡܝܢ .

b. Without title, beginning, fol. 17 *b*: ... ܐܡܝܢ .

c. Without title, beginning, fol. 18 *b*: ... ܐܡܝܢ .

d. From the discourse against the Jews, (sic) ... beginning, fol. 19 *a*: ...

ܡܫܬܐ ܕܡܪܝ ܝܘܚܢܢ ܕܗܘ ܒܪ ܙܒܕܝ . ܘܡ ܐܚܪ ܒܗ ܫܡ ܥܡܐ ܕܐܬܝܢ ܠܗ . ܫܡ ܒܥܡ ܐܚܪ ܕܐܬܝ ܠܗ ܡܢ ܩܕܡ ܕܐܬܝ ܠܗ .

e. Without title, beginning, fol. 19 *b*: ܡܫܬ ܕܐܡܪ ܠܗ ܡܪܝ ܠܬܠܡܝܕܘܗܝ . ܠܐ ܬܗܘ ܠܟܘܢ ܐܠܗ ܚܠܦ ܐܠܗܐ ܐܚܪܢܐ . ܐܡܝܢ .

f. From hom. i. on the Gospel of S. Matthew. Fol. 19 *b*.

g. From hom. iv. on the Gospel of S. Matthew. Fol. 20 *a*.

h. From the commentary on the Gospel of S. Matthew, ܡܢ ܡܐܡܪܐ ܕܦܫܩܐ ܕܡܪܝ ܐܦܪܝܡ ܥܠ ܐܘܢܓܠܝܘܢ ܕܡܬܝ, beginning, fol. 20 *b*: ܐܡܪ ܐܦܪܝܡ ܗܟܝܠ ܕܐܬܝ ܠܢ ܒܫܒܝܠ ܡܫܝܚܐ ܕܢܬܟܢܫ ܒܗ ܠܟܢܝܫܬܐ . ܘܒܥܐ ܗܘ ܕܢܗܘܐ ܠܢ ܠܡܫܝܚܐ .

i. Without title, beginning, fol. 21 *a*: ܡܢ ܡܐܡܪ ܕܡܪܝ ܐܦܪܝܡ ܒܫܒܚܐ ܕܡܫܝܚܐ ܕܢܦܠ ܒܝܕ ܒܝܫܐ ܠܡܥܒܕ ܒܗ ܢܨܝܢ ܠܡܫܝܚܐ . ܐܡܝܢ .

6. Extracts from Ephraim; viz.—

a. From a discourse against Bardesanes, ܡܢ ܡܐܡܪ ܕܐܦܪܝܡ ܕܐܡܪ ܠܒܪ ܕܝܣܢ . Fol. 22 *b*. See Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 132.

b. On virginity, ܡܐܡܪ ܕܒܬܘܠܘܬܐ , beginning, fol. 23 *a*: ܐܬܝܢ ܠܝ ܚܒܝܒܝ ܕܐܦ ܐܢܐ ܐܫܡܥ ܡܢ ܦܘܡܟ . ܐܡܝܢ . See Assemani, Bibl. Or., t. i., p. 92, V., no. 1.

7. The Apostolic Epistles, according to the Pĕshiṭṭā version; viz.—

a. The three Epistles of S. John. Fol. 25 *a*.

b. The two Epistles of S. Peter. Fol. 26 *b*.

c. The Epistle of S. James. Fol. 29 *b*.

d. The Epistle of S. Jude. Fol. 30 *b*.

Subscription, fol. 31 *a*: ܫܠܡ ܠܡܚܬܘܗ ܫܒܚ ܠܡܫܝܚܐ ܥܡ ܐܒܘܗ ܘܥܡ ܪܘܚܐ ܩܕܝܫܐ . ܫܠܡ ܗܘ ܠܥܠܡ ܥܠܡܝܢ . ܐܡܝܢ .

8. Metrical discourse of Jacob of Batnae on the prophet Jonah, ܡܐܡܪ ܕܝܥܩܘܒ ܡܢ ܒܛܢܐ ܥܠ ܢܒܝܐ . Fol. 31 *a*. See Assemani, Bibl. Or., t. i., p. 312, no. 36.

9. Selections from the writings of Severus of Antioch; viz.—

a. Discourse on the hymn called the Trisagion: . ܡܐܡܪ ܕܝܥܩܘܒ ܐܦ ܗܘ ܒܬܫܒܚܬܐ ܕܬܠܝܬ ܩܕܝܫ . ܐܡܪ ܫܠܡ (sic) ܒܫܒܚܐ ܕܐܠܗܐ ܚܝܐ ܕܐܢ ܐܫܬܒܚ ܠܟ ܒܫܒܚܬܐ ܕܐܠܗ ܚܝ

56 *a*: ... Fol. 56 *b*. See Assemani, Bibl. Or., t. i., p. 464, no. 5.

b. Beginning: ... Fol. 58 *b*. See Assemani, no. 7.

c. Beginning: ... Fol. 59 *b*.

13. Extracts from a treatise of Basil on the ascetic life: ... Beginning, fol. 61 *a*: ...

14. Ascetic discourse of Nilus: ... Beginning, fol. 63 *b*: ... See above, nos. DCXXIII. and DCXXIV.

15. Letter of Philoxenus of Mabūg to Patricius of Edessa: ... Fol. 70 *b*.

16. Tract of Evagrius on the distinction of the passions, ..., beginning, fol. 80 *a*: ...

17. Extracts from Cyril of Alexandria; viz.—

a. From the treatise on Worship in Spirit and in Truth: ... Fol. 81 *b*.

b. A short extract, entitled: ... Fol. 87 *b*.

18. Two penitential canticles of Jacob of Batnae: ... Fol. 87 *b*. The first begins: ... The second: ...

19. Extract from Isaiah of Scete, beginning, fol. 88 *a*: ...

A note on fol. 88 *b* informs us that this manuscript was written in the Thebaid of Egypt, by a Mesopotamian monk named Aaron, a native of Dārā, A. Gr. 1134 (A.D. 823), when Jacob was patriarch of Alexandria.* ...

* According to Renaudot, Hist. Patr. Jacob. Alexandrin., p. 271, and Le Quien, Or. Christ., t. ii., col. 464, Jacob was not consecrated patriarch till A.D. 826.

خَوَاصُّ النَّفْس .i.e الخطر والدهن والفكرة والفهم والعقل
الخَطَر والذِّهْن والفِكْرة والفَهْم والعَقْل

As mentioned above, this volume is palimpsest throughout, and the miserable monk Aaron deserves the execration of every theologian and Syriac scholar, for having destroyed a manuscript of the vith cent., written in three columns, containing works of Ephraim, some of which are as yet unedited. Fortunately a portion of it (nineteen leaves) escaped his ruthless hands, and now forms a part of Add. 14,574 (see above, no. DXXXV.). From the running titles, which are still distinctly visible in several places, it appears that the manuscript contained, amongst others, discourses against false doctrines, addressed to Hypatius (ܐܓܦܛܝܘܣ, foll. 20 *b*, 37 *a*, 38 *b*, 46 *a*) and to Domnus (ܕܘܡܢܘܣ, foll. 54 *a*, 77 *a*, 78 *a*). The titles of some of the discourses can still be read with ease; e.g. fol. 55 *b*, ✣ ܥܠ ܡܐܡܪܐ ܕܡܪܝ ܐܦܪܝܡ ܕܥܠ ܐܓܦܛܝܘܣ ; fol. 56 *a*, ܥܠ ܡܐܡܪܐ ܕܡܪܝ ܐܦܪܝܡ ✣ ܕܥܠ ܐܓܦܛܝܘܣ ; and fol. 86 *a*, ܡܐܡܪܐ ܕܡܪܝ ܐܦܪܝܡ ܕܥܠ ܕܘܡܢܘܣ, beginning: ܥܠܡܐ, ܐܡܪ ܡܪܝ ܐܦܪܝܡ ܐܢ ܐܝܟ ܐܢܫ ܕܡܫܬܟܚ (see above, no. 6, *b*).

[Add. 14,623.]

DCCLXXXII.

Four vellum leaves, $10\frac{5}{8}$ in. by $6\frac{7}{8}$, written in a neat, regular Estrangĕlā, with from 31 to 33 lines on each page, and dated A. Gr. 1144, A.D. 833. They contain—

Questions and answers of Basil and Gregory (Nazianzen), beginning: ܫܐܠܝܢ ܘܦܫܩܢ ܕܡܪ ܒܣܝܠ ܘܡܪ ܓܪܓܘܪ.

ܕܫܪܝܪܐ ܕܡܫܬܟܚ ܒܟܠ ܐܬܪ ܘܐܬܪ ܒܗ ܫܡ ܕܡܪ ܐܦܪܝܡ ܩܕܝܫܐ ܘܒܫܪܝܪ ܒܟܠ ܐܬܪ ܘܐܬܪ ܒܗ ܫܡ ܕܡܪ ܐܦܪܝܡ ܩܕܝܫܐ (sic) ܘܟܬܒ ܥܠ ܗܕܐ .. ܫܡܥܘܢ ܕܫܡܫܐ ܕܥܡ ܐܚܘܗܝ ܕܡܪ ܐܦܪܝܡ . ܘܟܬܒ ܒܗ ܫܡ ܕܡܪ ܐܦܪܝܡ ܩܕܝܫܐ ܒܟܠ ܐܬܪ ܘܐܬܪ

On the recto of the first leaf is a note, from which we learn that this manuscript was written at the expense of the monk Yeshūa' bar Gabriel, for a certain convent (the words ... and ... are much later alterations) in the city of Callinicus, A. Gr. 1144, A.D. 833, when Dionysius of Tell-mahar was patriarch of Antioch,* Joseph patriarch of Alexandria,† and Theodosius bishop of Callinicus.‡ ...

[Add. 12,171, foll. 65—68.]

DCCLXXXIII.

Vellum, about 9 in. by 6, consisting of 149 leaves, the first of which is much torn. The quires, 15 in number, are signed with letters from ... to ...; so that half the volume is missing. A single leaf is wanting after fol. 141. There are from 26 to 32 lines in each page. This manuscript is written in a regular, current hand, and dated A. Gr. 1177, A.D. 866; but fol. 1 is a somewhat later addition. The contents are—

1. Part of the treatise of Evagrius, entitled ... (see Add. 14,578, no. 6, and Add. 14,579, no. 1, *e*), viz. from § 14 to the end. Subscription, fol. 6 *b*: ...

2. Selections from the works of John the monk, ...

a. First letter to Eusebius and Eutropius: ... Fol. 6 *b*.

b. Second letter to the same: ... Beginning, fol. 17 *b*: ...

c. First discourse addressed to the same, on the soul and the distinctions of the passions of men: ...

* See Assemani, Bibl. Or., t. ii., p. 344; Le Quien, Or. Christ., t. ii., col. 1372.

† See Renaudot, Hist. Patr. Alex. Jacob., p. 277; Le Quien, Or. Christ., tom. ii., col. 465.

‡ Probably the same who is mentioned by Assemani, Bibl. Or., t. ii., p. 344, and Le Quien, Or. Christ., t. ii., col. 1479.

ܕܫܒܝܐ ܕܒܝܬ ܡܫܝܚܐ ܕܫܒ ܕܒܝܬ ܕܒܝܬ ܕܫܒ ܕܒܝܬ ܕܫܒ ܕܒܝܬ ܕܫܒ

ܡܫܝܚܐ ܕܐܠܗܐ ܘܡܫܠܡ ܒܗ ܒܝܘܡ ܕܝܢܐ ܘܒܝܘܡ ܕܩܝܡܬܐ ܕܟܠ ܒܢܝ ܐܢܫܐ ܒܟܝܢܐ ܕܢܩܒܠ ܓܡܠܐ ܠܟܠ ܚܕ ܐܝܟ ܕܥܒܕ ܐܢܫ ܐܝܟ ܕܢܣܒ ܐܢܫ ܐܝܟ ܕܢܣܒ ܐܢܫ ܐܝܟ ܕܢܣܒ

ܡܫܬܐ ܕܡܫܬܐ. Fol. 2 *b*. See Add. 12,163, fol. 128 *b*.

II. Select Sayings of Xystus, bishop of Rome, ܡܐܠܦܢܘܬܐ ܕܡܢ ܩܕܡ ܟܬܒܐ ܕܣܘܛܘܣ ܐܦܝܣܩܘܦܐ. Fol. 21 *b*. See de Lagarde's Anal. Syr., pp. 1—31, and p. iii. of the preface.

III. Two discourses of Marcus the monk on the Spiritual Law. See Add. 12,163, foll. 151—175.

1. ܡܐܡܪ ܕܡܪܩܘܣ ܣܒܐ ܕܡܢ ܩܕܡ ܟܬܒܐ ܕܢܡܘܣܐ. Fol. 42 *a*.

2. ܡܐܡܪ ܕܡܪܩܘܣ ܣܒܐ ܕܡܢ ܩܕܡ ܟܬܒܐ ܕܢܡܘܣܐ. Fol. 51 *a*.

IV. Letters of Macarius the Great, or the Egyptian, ܐܓܓܪܬܐ ܕܡܪ ܡܩܐܪ ܪܒܐ ܐܦ ܡܨܪܝܐ.

1. Beginning, fol. 64 *a*: ܡܩܐܪ ܡܪ ܡܩܐܪ ܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܐܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܢܦܫܗ. ܐܦ ܡܩܐܪ ܡܪ ܡܩܐܪ ܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܢܦܫܗ ܐܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܡܫܬܥܒܕ ܒܗ ܒܥܠ ܒܝܬܗ ܐܦ ܒܡܕܒܪܐ ܐܦ ܒܟܪܟܐ ܐܦ ܒܐܬܪ ܐܚܪܢ ܕܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܢܦܫܗ ܐܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܡܫܬܥܒܕ ܒܗ ܒܥܠ ܒܝܬܗ ܐܦ ܒܡܕܒܪܐ ܐܦ ܒܟܪܟܐ ܐܦ ܒܐܬܪ ܐܚܪܢ ܕܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܢܦܫܗ. ܡܪ.

2. ܡܐܡܪ ܕܡܪ ܐܒܗ ܕܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܢܦܫܗ ܐܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܡܫܬܥܒܕ ܒܗ ܒܥܠ ܒܝܬܗ ܐܦ ܒܡܕܒܪܐ ܐܦ ܒܟܪܟܐ ܐܦ ܒܐܬܪ ܐܚܪܢ ܕܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܢܦܫܗ. Beginning, fol. 66 *a*: ܐܡܪ ܡܪ ܐܒܗ ܕܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܢܦܫܗ ܐܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܡܫܬܥܒܕ ܒܗ ܒܥܠ ܒܝܬܗ ܐܦ ܒܡܕܒܪܐ ܐܦ ܒܟܪܟܐ ܐܦ ܒܐܬܪ ܐܚܪܢ ܕܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܢܦܫܗ. ܡܪ.

3. ܡܐܡܪ ܕܡܪ ܐܒܗ ܕܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܢܦܫܗ. Beginning, fol. 73 *b*: ܐܡܪ ܡܪ ܐܒܗ ܕܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܢܦܫܗ ܐܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܡܫܬܥܒܕ ܒܗ ܒܥܠ ܒܝܬܗ ܐܦ ܒܡܕܒܪܐ ܐܦ ܒܟܪܟܐ ܐܦ ܒܐܬܪ ܐܚܪܢ ܕܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܢܦܫܗ. ܡܪ.

4. ܡܐܡܪ ܕܡܪ ܐܒܗ ܕܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܢܦܫܗ ܐܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܡܫܬܥܒܕ ܒܗ ܒܥܠ ܒܝܬܗ ܐܦ ܒܡܕܒܪܐ ܐܦ ܒܟܪܟܐ ܐܦ ܒܐܬܪ ܐܚܪܢ ܕܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܢܦܫܗ. Beginning, fol. 77 *b*: ܐܡܪ ܡܪ ܐܒܗ ܕܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܢܦܫܗ ܐܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܡܫܬܥܒܕ ܒܗ ܒܥܠ ܒܝܬܗ ܐܦ ܒܡܕܒܪܐ ܐܦ ܒܟܪܟܐ ܐܦ ܒܐܬܪ ܐܚܪܢ ܕܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܢܦܫܗ. ܡܪ.

Subscription, fol. 79 *b*: ܫܠܡ ܡܐܡܪܐ ܕܡܪ ܐܒܗ ܕܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܢܦܫܗ.

V. Discourse of Macarius of Alexandria on the Christian character: ܡܐܡܪ ܕܡܪ ܐܒܗ ܕܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܢܦܫܗ ܐܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܡܫܬܥܒܕ ܒܗ ܒܥܠ ܒܝܬܗ ܐܦ ܒܡܕܒܪܐ ܐܦ ܒܟܪܟܐ ܐܦ ܒܐܬܪ ܐܚܪܢ ܕܠܐ ܡܫܟܚ ܠܗ ܠܡܐ ܕܢܦܫܗ. Beginning, fol. 80 *a*: ܐܦ ܠܡ ܠܚܫܠܝܢ ܐܦ ܠܡ ܠܚܫܠܝܢ ܐܦ ܠܡ ܠܚܫܠܝܢ

the section on grief, ܟܚܕ (λύπη), has been omitted. Compare Add. 12,167, no. 5, and Nili Abbatis Tractatus, ed. Rom., 1673, p. 456.

3. ܡܐ ܕܠ ܡܫܬܐܠܬ, beginning, fol. 102 *b*: ... See Add. 14,578, no. 13.

4. To Eulogius, ... Fol. 103 *a*. See Add. 14,578, no. 3.

5. ... beginning, fol. 121 *b*: ... See Add. 14,578, no. 9.

6. ... beginning, fol. 126 *a*: ... See Add. 14,578, no. 16.

7. Tract beginning, fol. 128 *a*: ... See Add. 14,578, no. 27.

8. On Prayer, in 33 sections, ... Fol. 128 *b*. See Add. 14,578, no. 21.

9. ..., in 14 sections, beginning, fol. 130 *b*: ... See Add. 14,578, no. 36.

10. A tract entitled ..., in 9 sections, beginning, fol. 131 *a*: ...

11. Another tract ..., in 42 sections, beginning, fol. 132 *a*: ... See Add. 14,578, no. 32.

12. ..., in 17 sections. Fol. 134 *b*. See Add. 14,578, no. 33.

13. A short tract beginning, fol. 135 *b*: ...

14. ..., beginning, fol. 136 *a*: ... See Add. 14,578, no. 15.

15. Another tract .... Fol. 136 *b*. See Add. 14,578, no. 18.

16. Parænetic discourse, ..., beginning, fol. 137 *b*: ...

VII. Writings of Philoxenus of Mabūg.

1. Epistle to Patricius of Edessa (see Assemani, Bibl. Or., t. ii., p. 46, no. 21): ... It begins, fol. 144 *b*: ...

2. Letter to one of his disciples, ..., beginning, fol. 179 *b*: ...

3. An extract on Prayer, beginning, fol.

182 *b*: ... On the margin it is ascribed to Basil, ...

4. ..., beginning, fol. 183 *a*: ...

5. ..., beginning, fol. 183 *a*: ...

VIII. Writings of Basil.

1. Extract from a letter to certain Recluses, ..., beginning, fol. 184 *b*: ...

2. Extracts from a letter to his brother Gregory, ..., beginning, fol. 186 *a*: ...

3. ..., beginning, fol. 188 *b*: ... See Opera, t. ii., p. 295, from the beginning as far as *ξενοδοχίας καὶ φιλαδελφίας ἐπιμελεῖσθαι.*

4. Another extract, beginning, fol. 189 *a*: ...

5. A discourse on the observance of the commands of the Gospel and on the obedience of monks and nuns to their superiors, fol. 190 *a*: ...

IX. Writings of John the monk.

1. On Purity of Spirit, ..., beginning, fol. 203 *a*: ... See Add. 12,163, fol. 303 *b*.

2. Letter to Eutropius and Eusebius, ..., to which is prefixed a brief outline of the contents, ... Fol. 206 *b*. See Add. 17,169, no. 2.

3. A letter divided into six chapters, ... Fol. 220 *a*. Chap. i. ... See Assemani, Bibl. Or., t. i., pp. 432—3, no. 8, chap. x. Chap. ii. ... Chap. iii. ... Chap. iv. ... Chap. v. ... Chap. vi. ...

4. Hortatory epistle to the monks, ... Fol. 224 *a*. See Add. 17,170, no. 10.

5. Doctrine, consisting of a number of short sayings, ... It begins, fol. 225 *b*: ...

6. Another doctrine in four sections, fol. 229 *b*: ... See Assemani, Bibl. Or., t. i., pp. 432—3, no. 8, capp. iv., vi., vii., and xii.

7. Dialogue between a teacher and pupil, fol. 232 *a*: ... See Add. 12,170, fol. 165 *a*.

X. Writings of Isaiah of Scete, ...

1. Tract beginning, fol. 247 *b*: ... See Add. 12,170, fol. 1 *b*.

2. ... Fol. 250 *a*. See Add. 12,170, fol. 6 *b*.

3. ... Fol. 250 *b*. See Add. 12,170, fol. 7 *a*.

4. Tract without any title, beginning, fol. 251 *a*: ... The first paragraph corresponds to the twelfth of the "Capitula de religiosa exercitatione" in Gallandii Bibl. Vett. Patrum, t. vii., p. 326.

5. On Repentance, in reply to the abbat Peter: ... Fol. 253 *a*. See Add. 12,170, fol. 53 *b*.

6. ... Fol. 260 *a*. See Add. 12,170, fol. 84 *a*.

7. ... Fol. 264 *a*. See Add. 12,170, fol. 89 *a*.

8. ... Fol. 265 *b*. See Add. 12,170, fol. 111 *b*.

9. ... Fol. 268 *a*. See Add. 12,170, fol. 107 *a*.

10. Tract beginning: ... Fol. 271 *b*. See Add. 12,170, fol. 116 *b*.

11. Tract beginning, fol. 274 *a*: ... It corresponds to the last sentence of Orat. vi. and to Orat. vii. in Gallandii Biblioth., t. vii., p. 287.

XI. Select Sayings of Nilus the monk, ... Beginning, fol. 275 *a*: ...

XII. Letter of Gregory Nazianzen to one assailed by trials, ... Beginning, fol. 277 *a*: ...

XIII. Letter of Philoxenus of Mabūg to a lawyer, who had turned monk, and was

tempted by Satan: ... Beginning, fol. 278 *a*: ... .

XIV. Writings of Abraham Nephtarenus, ...

1. ... . Fol. 282 *b*. See Assemani, Bibl. Or., t. i., p. 464, no. 1.

2. ... . Fol. 285 *a*. See Assemani, no. 2.

3. ... . Fol. 287 *b*. See Assemani, no. 5.

XV. Letter of one monk to another: ... . Beginning, fol. 289 *a*: ... .

XVI. Extracts from a work of Ephraim, entitled ... or "the Book of Sentences:" ... . Beginning, fol. 293 *b*: ... .

Subscription, fol. 298 *b*: ... .

After the doxology, fol. 298 *b*, the scribe has given the date of the manuscript, A. Gr., 1187, A.D. 876. ...

On fol. 299 *a* there is a note, in the hand of the scribe, stating that it was written for a monk named John. ...

Another note, in the writing either of the said John or of the librarian of the convent, records that he presented the book, with four others, to the convent of S. Mary Deipara. ...

On fol. 210 *b*, between the columns, a monk named David, from Mar'ash, has entered his name: ...; and on fol. 288 *b*, another, named Bar-ṣaumā: ...

On fol. 206 *b* there are some coloured ornaments, and fol. 299 *b* contains four rude sketches of cows and antelopes. The drawing on fol. 219 *b* seems to be intended for a camel.

[Add. 12,167.]

DCCLXXXVI.

Vellum, about 15½ in. by 11⅜, consisting of 18 leaves, some of which are much stained and mutilated, especially foll. 3, 5, 6, 9, 16, and 17. Leaves are wanting at the beginning and end, as well as after foll. 8, 9, 10, 12, 14, 15, and 16. Each page is divided into two columns, of from 40 to 49 lines. The writing is a fine, regular Estrangĕlā of the ixth cent. This manuscript contains—

1. Part of the poetical works and letters of Gregory Nazianzen (see above, no. DLVII., p. 433); viz.—

a. "De se ipso et de episcopis," beginning with v. 468. Fol. 1 *a*. See Opera, t. ii., p. 802; Migne, Patrol. Gr., t. xxxvii., col. 1200. Subscription, fol. 4 *a*: ܫܠܡ ܗܘ ܕܡܪܝܐ ܕܣܥܪ ܣܗܕ̈ܐ ÷

b. ܥܠ ܢܦܫܗ ܕܡܪܝܐ, "de vita sua." Fol. 4 *a*. See Opera, t. ii., p. 674; Migne, col. 1029. It ends with v. 586.

c. "Ad suam animam carmen Anacreonticum," beginning with v. 10. Fol. 9 *a*. See Opera, t. ii., p. 982; Migne, col. 1135. Subscription, fol. 9 *b*: ܫܠܡ ܗܘ ܕܡܪܝܐ ܕܡ ܐܢܩܪܝܘܢܛܝܩܘܢ.

d. "Exhortatio ad virgines." Fol. 10 *a*. The Syriac title has been cut away. See Opera, t. ii., p. 378; Migne, col. 632. It ends with v. 92.

e. "De se ipso," commencing with v. 157. Fol. 11 *a*. See Opera, t. ii., p. 874; Migne, col. 1296. Subscription: ܫܠ[ܡ] ܗܘ ܕܡܪܝܐ ܕܣܥ[ܪ] ܐܢܩܪܝܘܢܛܝ[ܩ]ܘܢ ܕܣܗܕ̈ܐ ܕܥܠ ܢܦ[ܫ]ܗ.

f. ܥܠ ܢܦܫܗ, "de se ipso." Fol. 11 *a*. See Opera, t. ii., p. 961; Migne, col. 1409. Subscription, fol. 12 *a*: ܫܠܡ ܗܘ ܕܡܪܝܐ ܕܥܠ ܢܦܫܗ.

g. ܕܝܐܠܘܓ ܕܣܗܕ̈ܐ ܠܘܬ ܐܢܫ̈ܐ ܕܐܬܝ̈ܢ ܒܫܘܪ ܟܠ ܡܐ ܕܐܡܪ̈ܝܢ, "dialogus adversus eos qui frequenter jurant." Fol. 12 *a*. See Opera, t. ii., p. 494; Migne, col. 790. We have here vv. 1—91 and 223—328. Subscription, fol. 13 *b*: ܫܠܡ ܗܘ ܕܡܪܝܐ ܕܣܥܪ ܣܗܕ̈ܐ ܕܥܠ ܢܦܫܗ.

h. ܠܘܬ ܐܝܪܐ ܕܐܡܪ ܠܘܬ, "adversus iram"; as far as v. 130. Fol. 13 *b*. See Opera, t. ii., p. 510; Migne, col. 813.

i. "De virtute"; from v. 562 (Opera, t. ii., p. 442; Migne, col. 721) to v. 670. Fol. 15 *a*.

j. "De Incarnatione, adversus Apollinarium"; from v. 35 (see Opera, t. ii., p. 256; Migne, col. 468) to the end. Fol. 16 *a*. Subscription: ܫܠܡ ܗܘ ܕܡܪܝܐ ܕܣܥܪ ܣܗܕ̈ܐ ܕܐ.

k. ܡܠܐ ܕܐܠܗܐ ܥܠ ܡܠܬ ܕܡܢ, "de Providentia"; as far as v. 63. Fol. 16 *a*. See Opera, t. ii., p. 228; Migne, col. 430.

l. ܐܦܝܠܘܟܝܐ ܠ ϡϛ (marg. ΑΜΦΙΛΟΧΙΟC), "CLXVI. Amphilochio." Fol. 17 *a*. See Opera, t. ii., p. 56, epist. lxii.; Migne, t. xxxvii., col. 124. Subscription: ܫܠܡ ܗܘ ܕܡܪܝܐ ܕܣܥܪ ܣܗܕ̈ܐ ÷ (marg. ΘΕΟΛΟΓΟC) ܐܠܗܐ

The colophon, fol. 17 *a*, states that the volume originally comprised 219 poems and 166 letters of Gregory Theologus. ܫܡܗ ܕܡܪܝܐ ܕܣܥܪ ܣܗܕ̈ܐ ܕܐܬ ܒܗ ܒܫ ܡ̈ܐܐ ܘܟ̈ܬ ܒ̈ܐ ܕܐܦܝܠܘܟܝܐ ܘܐܦܝܠܘܟܝܐ ܕܐ ܐܠ ܕܐ ܡ ܒ̈ܐ ÷ ÷ ÷

2. A fragment of a selection from the Scholia or Commentary of Olympiodorus of Alexandria on the Organon of Aristotle: ܐ ܕ ܒ ܓ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ ܐ[ܠ]ܦ ܒ ܓ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ ܐ[ܠ]ܦ ܒ ..... ܐ ܕ ܒ ܓ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ ܐ ܒ ..... ܐ.

Only part of the introduction remains, beginning, fol. 17 *a*: ÷ ܡ[ܐ]

ment in this volume, e.g. foll. 4 *a*, 12 *a*, and 17 *a*.

[Add. 18,821.]

DCCLXXXVII.

Vellum, consisting of 14 leaves, about 11 in. by 8, which have been folded so as to form 28 leaves of 8 in. by 5½. Several of them are much stained and torn, especially foll. 1, 2, 5, 6, 8, 12, and 14.

I. As a palimpsest, this volume contains fragments of a manuscript of the New Testament, according to the Pĕshīṭṭā version, written in two columns, in a large, elegant Estrangĕlā of the vith cent.; viz.—

S. Luke, ch. ix. 54—ch. x. 27, ch. xii. 33—50, and ch. xiv. 26—ch. xv. 10. Foll. 1—4.

S. John, ch. vii. 40—ch. viii. 19, ch. ix. 30—ch. x. 9, ch. xi. 32—51, ch. xiv. 19—ch. xv. 6, ch. xv. 27—ch. xvi. 21, and ch. xix. 30—ch. xx. 3. Foll. 5—10.

2 Corinthians, ch. xii. 21 to the end. Fol. 11.

Galatians, ch. i. 1, fol. 11 *b*; ch. iii. 13—39, fol. 12.

Ephesians, ch. ii. 8—ch. iii. 6. Fol. 13.

Hebrews, ch. viii. 13—ch. ix. 15. Fol. 14.

II. The more modern text is written in a neat, current hand of the ixth cent., the number of lines in each page varying from 27 to 35. The quires are signed with letters. These leaves formed part of a volume containing—

Selections from the Fathers, entitled, ... (foll. 1 *b*, 3 *b*).

1. Part of the third discourse of Theodotus of Ancyra against Nestorius: ... (sic) ...

There are some slight attempts at orna-

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* Fol. 17 *b*: ...

† Margin: ...

. Fol. 1 *a* and *b*, upper halves. See Add. 17,148, no. 1, *c*.

2. Fragments of the treatise of Gregory Nyssen on Virginity (see Opera, t. iii., p. 111), divided into 23 chapters. Foll. 1, 2, and 5—10. Subscription, fol. 1 *a*, upper half:

3. Part of the treatise of Gregory Nyssen on the Hexaêmeron (see Opera, t. i., p. 1), beginning with the passage *Ἀλλ' ἐπὶ τὸ ἕτερον τῶν ζητουμένων καιρὸς ἂν εἴη τρέψαι τὴν θεωρίαν, κ.τ.λ.* (p. 36 E). Foll. 3 and 4, lower halves.

4. Part of a discourse on the Incarnation. Foll. 3 and 4, upper halves.

5. Notes and glosses on difficult words and phrases in the works of Gregory Nyssen, fol. 11 *a*, lower half, ; and Gregory Nazianzen, fol. 11 *a*, lower half, . Foll. 11—14. These are interspersed with illustrative extracts from the writings of Severus of Antioch, e.g. , fol. 11 *a*, lower half; , fol. 13 *a*, upper half; , fol. 14 *a*, lower half; from a letter of Gregory, the father of Gregory Nazianzen, fol. 12 *b*, lower half, ; and from a discourse ascribed to S. Peter the Apostle, fol. 12 *a*, lower half, .

[Add. 17,196.]

DCCLXXXVIII.

Vellum, about 7¼ in. by 5⅛, consisting of 40 leaves (Add. 17,168, foll. 114—153). The quires, four in number, are signed with letters from ܐ to ܕ, and afterwards from ܗ to ܐ. There are from 19 to 25 lines in each page. This manuscript is written in a good, regular hand of the ixth cent. The first few pages are in Estrangĕlā, the remainder in a more cursive character. Foll. 149 *b*—153 *b* are apparently in a different handwriting, of not much later date. The contents are—

1. Selections from the writings of Evagrius; viz.—

a. . Fol. 114 *b*. See Add. 14,578, no. 13.

b. On the eight evil passions, beginning: . Fol. 115 *b*. Compare Add. 14,578, no. 5.

c. . Fol. 125 *b*. See Add. 14,578, no. 23.

2. The discourses of Xystus, bishop of Rome, . Fol. 126 *b*. These have been left unfinished by the scribe, the text ending, on fol. 149 *a*, with the words (see de Lagarde's Anal. Syr., p. 25, line 7).

3. Extract from a metrical discourse of Jacob of Batnae on S. John's Gospel ch. i. 1: . Begin-

ning, fol. 149 *b*: ... See Add. 14,580, no. 4, *c*. From fol. 153 *b* the text is continued on fol. 114 *a*.

On fol. 114 *b* a reader named John has written: ...

[Add. 17,168, foll. 114—153.]

DCCLXXXIX.

Vellum, about 6½ in. by 4⅜, consisting of 310 leaves, the first two of which are slightly torn. The quires, signed with letters, are 31 in number. There are from 22 to 32 lines in each page. This volume is written in a good, regular hand of the ix^th^ cent., and contains—

Selections from the writings of various Fathers. Title, fol. 2 *b*: ... (sic) ...

1. Selections from Evagrius; viz.—

a. ... Fol. 2 *b*. See Add. 14,578, no. 29.

b. ... Fol. 3 *b*. See Add. 14,578, no. 30.

c. Forty-one select sentences, beginning: ... Fol. 4 *a*. See Add. 14,578, no. 32.

d. Definitions of the Passions of the Soul. Fol. 9 *a*. See Add. 14,578, no. 20.

e. Sayings of the Disciples of Evagrius, ..., beginning, fol. 11 *a*: ...

f. Letters to Melania, ..., here reckoned 52 in number. Fol. 12 *a*. See Add. 14,578, no. 44.

g. Another letter, without title, beginning: ... Fol. 56 *b*. See Add. 14,578, no. 45.

2. The Epistles of Ignatius; viz.—

a. To Polycarp, ... Fol. 72 *a*.

b. To the Ephesians, ... Fol. 74 *a*.

c. To the Romans, ... Fol. 75 *b*. See Cureton's Corpus Ignatianum, Introduction, p. xxxi.

3. Two letters of John the monk on Love, ... Fol. 78 *a*. See Add. 17,167, no. 4, *α*, *a* and *β*. The copyist wrongly ascribed these also to Ignatius, as appears from the subscription, fol. 81 *a*, ...

4. The Creed, or Confession of Faith, of Evagrius, ... Fol. 81 *a*. See Add. 17,167, no. 2, *m*. Subscription, fol. 82 *b*: ...

5. Writings of Marcus the monk; viz.—

a. On Baptism: ... Beginning, fol. 82 *b*: ... See Gallandii Bibl. Vett. Patrum, t. viii., p. 36. Subscription,

fol. 106 *b*: ܥܠ ܕܟܬܒܐ ܕܝܘܚܢܢ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ .

b. On Repentance: ܡܠܐ ܕܒ ܡܠܐ . ܡܢ ܫܘܪܝܐ ܕܐܠ ܫܘܪܝܐ ܕܝܘܚܢܢ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ . Beginning, fol. 106 *b*: ܐܡܪ ܠܝ ܐܚܝ ܡܪܝ ܐܠ ܬܬܪܚܩ ܡܢ ܥܠ ܡܕܡ ܕܥܒܕ ܒܝ ܐܠ ܬܬܪܚܩ ܡܢ ܥܠ ܡܕܡ ܕܥܒܕ ܒܝ . See Gallandii Bibl., t. viii., p. 28.

c. Disputation between a Lawyer and Marcus: ܡܠܦܢܐ ܕܝܘܚܢܢ ܥܡ ܡܪܩܘܣ ܕܐܬܐ ܡܢ ܩܕܡ ܒܝܬ ܡܕܪܫܐ . Beginning, fol. 116 *b*: ܐܬܐ ܒܪ ܡܢ ܫܐܠ ܠܡܪ ܡܪܩܘܣ ܡܠܦܢܐ ܕܐܬܐ ܠܘܬ ܡܪܝ ܡܪܩܘܣ ܡܠܦܢܐ ܕܐܬܐ ܠܘܬ ܡܪܝ . See Gallandii Bibl., t. viii., p. 73.

d. First discourse on the Spiritual Law: ܡܐܡܪ ܐܘܠ ܕܐܠ ܡܢ ܡܫܬܐ . Fol. 133 *a*. See Gallandii Bibl., t. viii., p. 3.

e. Second discourse on the same, ܡܐܡܪ ܬܪܝܢ. Fol. 154 *a*. See Gallandii Bibl., t. viii., p. 13. Subscription, fol. 160 *a*: ܫܠܡ ܡܐܡܪ ܬܪܝܢ ܕܐܠ ܡܢ ܡܫܬܐ . ܐܡܝܢ .

6. The eighth discourse of Gregory the monk, on the exercise of the virtues, in the form of a dialogue, addressed to his friends, the bishop Theodore and the abbat Epiphanius: ܡܐܡܪ ܫܡܝܢܝ ܕܐܠ ܕܝܘܚܢܢ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ . ܕܐܠ ܡܢ ܫܘܪܝܐ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ . ܕܐܠ ܡܢ ܫܘܪܝܐ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ . Fol. 160 *b*. See Assemani, Bibl. Orient., t. i., p. 173, no. 9. In the course of this discourse the following rubrics occur: ܫܠܡ ܡܫܬܘܬܐ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ, fol. 162 *b*; ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ, fol. 178 *a*; . ܫܠܡ ܡܫܬܘܬܐ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ, fol. 178 *b*; and ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ . ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ (sic) ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ, fol. 181 *a*. Subscription, fol. 184 *b*: ܫܠܡ ܡܐܡܪ ܫܡܝܢܝ ܕܐܠ ܕܝܘܚܢܢ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ .

7. A letter of Basil to his brother Gregory Nyssen: ܐܓܪܬܐ ܕܒܣܝܠ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ . ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ . Fol. 184 *b*. See Opera, t. iii., p. 99, epist. ii. Subscription, fol. 192 *b*: ܫܠܡ ܡܐܡܪ ܫܡܝܢܝ ܕܐܠ ܕܝܘܚܢܢ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ .

8. The seventeenth book of the treatise of Cyril of Alexandria on Worship in Spirit and in Truth: ܡܐܡܪ ܫܒܥܣܪ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ (sic) ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ . Fol. 192 *b*. See Opera, ed. Aubert, t. i., p. 590.

9. Metrical discourse of Isaac of Antioch on Spiritual Beings: ܡܐܡܪ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ ܕܐܠ ܫܠܡ ܠܡܫܬܘܬܐ . Beginning, fol. 228 *a*: ܐܡܪ ܠܝ ܐܚܝ ܡܪܝ ܐܠ ܬܬܪܚܩ ܡܢ ܥܠ ܡܕܡ ܕܥܒܕ ܒܝ ܐܠ ܬܬܪܚܩ ܡܢ ܥܠ ܡܕܡ ܕܥܒܕ ܒܝ .

10. An extract from a homily of Proclus

of Constantinople on the Nativity: ... (sic) ... Beginning, fol. 231 *a*: ...

11. The Life of Epiphanius of Cyprus, written by his disciple John: ... Fol. 231 *b*. Subscription, fol. 254 *b*: ... See Add. 14,657.

12. A discourse beginning: ... It is often ascribed to Jacob of Batnae (e. g. Add. 14,611, no. 16), but is here entitled ... Fol. 255 *a*.

13. The history of John of Rome: ... Fol. 260 *a*. See Add. 14,649, no. 23.

14. Homily of Gregory Nyssen on Poverty: ... Beginning, fol. 268 *b*: ...

15. Homily of Alexander of Alexandria on the Incarnation of our Lord, and on the Soul and the Body: ... Beginning, fol. 278 *a*: ...

16. The History or Doctrine of S. John the Evangelist at Ephesus: ... Fol. 282 *b*.

A note on fol. 310 *b*, after the doxology, informs us that the scribe's name was Jonas. The name of the owner has been erased. ... (sic) ... (sic) ...

On fol. 2 *a* we find a note, in the usual form, stating that this was one of the 250 volumes, which were brought to the convent

of S. Mary Deipara by the abbat Moses of Nisibis, in the year 1243, A.D. 932.

[Add. 17,192.]

DCCXC.

Nineteen vellum leaves, about 11½ in. by 7⅜, most of which are more or less stained and mutilated (Add. 17,213, foll. 21—39). Each page is divided into two columns, of from 53 to 56 lines. The writing is neat and regular, and seems to be of the ixth cent. The contents are—

1. Selections from the treatise of Cyril of Alexandria on Worship in Spirit and in Truth: ܡܠܐ ܕܥܡ ܪܒܝܥܬܐ ܫܦܝܪ ܐܒܐ ܒܪ ܐܠ ܟܠ ܡܢ ܕܒܥܐ ܠܗ ܒܪܘܚ ܘܒܫܘܪܪܐ. ܐܡܝܢ. ܫܦܝܪ ܪܒܝܥܬܐ. Fol. 21 *a*. Very imperfect.

2. Writings of Gregory the Monk; viz.—

a. Part of the tract ܡܐܡܪܐ ܕܐܓܪ ܠܐ. Fol. 30 *a*. See Add. 12,163, fol. 241 *b*.

b. Fragments of the tract ܡܐܡܪ ܠܐ ܒܫܘܪܪܐ. Fol. 31 *a*. See Add. 12,163, fol. 262 *a*.

c. Part of the dialogue with the brethren, ܒܝܬ ܫܐܠܬܐ ܠܐ. Fol. 35 *b*. See Add. 12,163, fol. 280 *b*.

3. Letters of Ammonius; viz.—

a. A small portion of the fifth letter. Fol. 36 *a*.

b. The sixth letter, ܕܐܬ ܐܚܝ ܡܢ ܐܠ ܐܠ ܐܬ ܐܡ ܐܠ ܐܠ ܐܠ

ܡ̈ ܕܡܪܝ ܝܘܚܢܢ ܒܪ ܙܒܕܝ ܥ̈ . See Wright's Contributions to the Apocryph. Lit. of the N.Test., p.61,and Renan,"Fragments du Livre Gnostique intitulé *Apocalypse d'Adam*," etc., in the Journal Asiatique for Nov.-Dec. 1853, p. 427.

3. Three metrical discourses of Jacob of Batnae; viz.—

a. On the fall of the idols, ܥܠ ܕܐܬܒܕ ܨܠܡ̈ܐ . Fol. 10 *a.* See Assemani, Bibl. Or., t. i., p. 327, no. 181.

b. On Alexander the son of Philip, the Macedonian, and on the gate in the north, which faces towards Gog and Magog: ܡܠܐ ܕ ܐܠܟܣܢܕܪܘܣ ܒܪ ܦܝܠܦܘܣ ܡܩܕܘܢܝܐ ܥܠ ܬܪܥܐ ܕܨܦܘܢ ܕܡܘܓ ܘܡܓܘܓ ܕܥܠ ܐܦ ܥܠ ܬܪܥܐ ܕܐܬܒܢܝ ܒܗ ܣܟܪ ܕܡ̈ . Beginning, fol. 20 *b*: ܫܡܥ ܒܪܝ ܘܩܒܠ ܡ̈ܠܝ . ܐܝ ܡܢ ܠ ܥܠܡ ܡ ܕܐܠܗܐ ܒܪܝܫ ܐܬܪ ܐܢܫ . ܐܬܐ ܕܐܬ ܒܗ ܒܝܫ ܥܠ ܐܢܫ ܕܐܬ ܒܗ ܐܬ ܒܝ ܡ̈ , ܐܝ ܠܝ ܐܢ ܐܬ ܒܝ . ܐܠ ܒܥ ܐܢܫ ܐܬ ܒܝ ⁘ ܠܡ ܒܪ ܐܠܗܐ . See Knös, Chrestom. Syr., Göttingen, 1807, p. 66; and Weber, "Des Mor Yaqûb Gedicht über den gläubigen König Aleksandrus u. s. w.," Berlin, 1851.

c. On the parable of the Vineyard, S. Matthew, ch. xxi. 23—41, ܥܠ ܕܐܬܒܕ ܐܢܫ ܒܪ ܐܝܫ , beginning, fol. 34 *a*: : ܐܡܪ ܒ ܒܥܠ ܒܝܬ ܒܥܠܐ ܐܝܫ ܐܢ ܐܬ ܐܢ ܐܦ ܒ ܒܪ ܐܢ ܐܦ ܐ ܒܪ .

4. Story of Abbā Marcus, who dwelt on the hill of Tharmaḳa: ܐܬ ܐܚܕ ܒ ܐܢܫ ܐܬܝ ܒ ܐܬ ܐ ܐ ܐ

c. A sūgīthā on the female Sinner, ܣܓܝܬܐ ܕܐܬܬܐ ܚܛܝܬܐ, beginning, fol. 7 *b*: ܐܝܟ ܕܐܡܪ ܫܠܝܡܘܢ ܒܫܝܪ ܡܫܒܚܬܐ ܕܝܠܗ ܠܐܠܗܐ ܕܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܕܐܬܬܐ ܚܛܝܬܐ ܕܒܟܬ ܘܐܬܚܢܢ ܠܗ ܘܐܬܩܒܠ ܬܘܒܬܗ ܘܐܬܚܢܢ ܠܗ ܘܐܬܩܒܠ ܬܘܒܬܗ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ✧

2. Selections from the writings of Evagrius; viz.—

a. ܡܐܡܪ ܕܐܝܓܪܝܣ ܕܐܡܪ ܠܐܘܠܓܝܣ ܬܠܡܝܕܗ ܕܐܬܝܠ ܠܡܕܝܢܬܐ ܘܠܡܕܝܢܬܐ ܕܐܬܝܠ ܠܡܕܝܢܬܐ. Beginning, fol. 10 *a*: ܐܡܪ ܐܝܓܪܝܣ ܐܡܪ ܠܝ ܐܚܝ ܐܢܬ ܠܐ ܬܫܬܘܩ ܠܡܐ ܐܢܬ ܡܫܬܘܩ ܠܡܐ ܐܢܬ ܡܫܬܘܩ ܠܡܐ ܐܢܬ ܡ

7. Orders of Isaiah of Scete, ... Beginning, fol. 110 *a*: ... Compare Add. 14,575, no 5.

8. Another extract from the Lives of the Egyptian Fathers, ... Beginning, fol. 113 *a*: ... This has been left unfinished by the scribe.

On fol. 113 *b* another hand has written the words ..., and then an extract beginning: ..., which seems to be taken from a metrical discourse of Jacob of Batnae.

[Add. 17,168, foll. 1—113.]

DCCXCIII.

Vellum, about $10\frac{3}{8}$ in. by $7\frac{3}{8}$, consisting of 130 leaves, one or two of which, at the beginning and end, are slightly stained and torn. The quires, 13 in number, are signed with letters. Each page is divided into two columns, of from 26 to 44 lines. This volume is written in a rather inelegant hand of the ixth cent., and contains—

Selections and extracts from various authors. Title, fol. 2 *b*: (sic) ...

1. Selections from the writings of Isaiah of Scete, ... See Add. 14,575.

a. ..., here without title. Fol. 2 *b*.

b. ... Fol. 3 *b*.

c. ... Fol. 4 *b*.

d. ... Fol. 4 *b*.

e. ... Fol. 5 *a*.

f. ... Fol. 6 *a*.

g. ... Fol. 8 *a*.

h. ..., here without title. Fol. 13 *a*.

i. ..., here without title. Fol. 17 *a*.

j. Extract from the tract entitled ..., here without title. Fol. 19 *a*.

k. Extract without title, beginning, fol. 23 *a*: ...

l. ... Fol. 23 *b*. See Add. 14,575, no. 25.

2. Discourse of Theophilus of Alexandria, ..., beginning, fol. 28 *b*: ...

3. Extract from the commentary of Gregory Nyssen on the Lord's Prayer, ..., beginning, fol. 29 *a*: ...

4. Extract from John Chrysostom, ..., beginning, fol. 30 *a*: ...

5. Extract from Isaiah of Scete, ܡܠܐ ܕܐܒܐ ܐܣܥܝܐ, here without title. Fol. 33 *a*. See Add. 14,575, no. 23.

6. Select sayings of Xystus of Rome, ܡܐܡܪ̈ܐ ܒܚܝܪ̈ܐ ܕܐܡܪ ܒܝܬ ܐܒܐ ܣܟܣܛܘܣ ܩܕܡܝܐ ܕܪܘܡܝ : ܐܬܚܠ ܒܫܘܒܚܐ ܕܐܠܗܐ. Left unfinished. Fol. 39 *a*. See de Lagarde's Anal. Syr., pp. 2—28, line 29.

7. Select sayings on the solitary life, ܡܐܡܪ̈ܐ ܒܚܝܪ̈ܐ ܥܠ ܚܝܐ ܕܚܝܕܝܐ : ܐܬܚܠ ܒܫܘܒܚܐ ܕܐܠܗܐ, beginning, fol. 52 *a*: ܐܡܪ ܐܒܐ ܐܣܥܝܐ ܕܐܬܐ ܠܡܫܟܚ ܠܒܝܬ ܡܢܚܐ ܕܚܝܐ ܘܠܐ ܢܬܪ ܡܢ ܒܝܬ ܡܢܚܐ ܕܚܝܐ ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܒܪ ܕܢܗܘܐ ܥܡܗ ܒܚܕܐ ... ܘܐܡܪ ܐܒܐ ܐܣܥܝܐ ܕܐܡܪ ܐܢܐ ܠܟ ܒܪܝ ... ܐܡܪ ܐܒܐ ܐܣܥܝܐ ܕܐܡܪ ܐܢܐ ܠܟ ܒܪܝ ... ܐܡܪ ܐܒܐ ܐܣܥܝܐ

pupil and his teacher, beginning, fol. 84 *b*: ܐܠܦ ܕܬܐܘܕ ܠܐ ܡܢ ܟܠ ܡܐ ܕܫܐܠ ܠܐ ܡܢ ܟܠ ܡܐ ܕܫܐܠ ܠܐ ܐܠܦ ܕܬܐܘܕ ܠܡܐ ܕܐܡܪ

fol. 101 *a*, the scribe has written: ... (sic).

33. Extract from Ephraim, ..., beginning: ... Fol. 101 *a*.

34. Letter of Philoxenus of Mabūg to the Recluses, ..., beginning, fol. 101 *b*: ...

35. Extracts from the discourses of Philoxenus, ..., on the Christian character. Fol. 102 *b*. On fol. 109 *b* we have the special heading ..., "on asceticism and the subduing of the flesh" (disc. xi.); on fol. 113 *b*, ..., "on the passion of fornication"; and on fol. 117 *a*, ..., "from the discourse on fornication" (disc. xii.).

36. Extracts from John the monk, ...

a. Beginning, fol. 120 *b*: ...

b. ..., beginning, fol. 121 *b*: ...

37. Extract from Gregory (the abbat), beginning, fol. 122 *a*: ... (sic).

38. Letter of Philoxenus of Mabūg to a novice, ... (sic), beginning, fol. 126 *a*: ...

39. A prayer, beginning, fol. 129 *a*: ...

A note on fol. 130 *a* states that the book belonged to a monk (his name has been erased, and that of Zachariah the son of John substituted), who directs that it should be sold after his death, and the proceeds divided among the monks of his convent, that they might remember him in their prayers. ...

To the end of this note a subsequent possessor, named Moses, has appended the words: ...

The same Moses has written various extracts on the fly-leaves and margins of the volume, of which the following is a list.

1. Extract from Ignatius of Antioch, ..., beginning, fol. 1 *b*:

ܕܡܬܥܕ̈ܐ ܕܒܝܬ ܩܕܫ̈ܐ ܕܐܝܟ ܕܐܬ̈ܐ ܕܒܝܬ ܩܕܫ̈ܐ . ܕܐܝܟ ܕܐܬ̈ܐ ܕܒܝܬ ܩܕܫ̈ܐ

DCCXCV.

Vellum, about 12⅞ in. by 9⅜, consisting of 182 leaves, some of which are much stained and torn, especially foll. 1—6, 133, and 182. The quires, signed with letters, were originally 22 in number, but ܟ and ܠ are lost, and several of the others are imperfect, leaves being wanting after foll. 1, 5, 6, 57, 114, and 181. Each page is divided into two columns, of from 36 to 52 lines. This volume is written in a good, regular hand of the ixth cent., and contains—

1. Mutilated fragment of a homily or epistle. Fol. 1.

2. Letter of Dionysius the Areopagite to Demophilus, ܡܐܡܪܐ ܕܡܪܝ ܕܝܘܢܣܝܘܣ ܐܪܝܦܐܓܝܛܐ ܠܘܬ ܕܝܡܘܦܝܠܘܣ . Fol. 2 *a*. See Opera, ed. 1755, t. i., p. 601. It is imperfect at the beginning, the text commencing with the words that correspond to the Greek Ἆρα γὰρ οὐκ ἔστιν ἀφάτου καὶ ὑπὲρ νόησιν ἀγαθότητος, κ.τ.λ. (p. 602 B).

3. Part of the treatise of Athanasius on Virginity, ܡܐܡܪܐ ܕܡܪܝ ܐܬܐ ܕܐܬܚܙܝ ܠܘܬ ܒܬܘܠܘܬܐ : ܫܠܝܫܝܐ ܕܗܠ ܫܠܝܫܝܐ ܕܒܬܘܠܘܬܐ . Beginning, fol. 5 *a*: ,ܡ ܫܠܝܫ ... ܡ . ܫ ܫܠܝܫ, ܡܛܠ ܕܐܓܠ ܫܠܝܫ ... See Add. 14,649, fol. 48 *b*, and Add. 14,650, fol. 220 *a*. Imperfect.

4. Part of a letter of Philoxenus of Mabūg to the Recluses, ܡܐܡܪܐ ܕܡܪܝ ܐܦܪܗܡ ܠܘܬ ܐܣܝܪܐ (sic) ܕܡܒܘܓ : ܐܚܝܢ . Imperfect at the beginning. Fol. 6 *a*.

5. Writings of Basil; viz.—

a. Part of the Proœmium to the "Regulæ fusius tractatæ": ܡܐܡܪܐ ܕܡܪܝ ܒܣܝܠ ... ܕܐܬܐ ܠܡܐܡܪܐ ... ܕܐܬܐ ܕܡܪܝ ... Imperfect. Fol. 6 *a*. See Opera, t. ii., p. 457.

b. Discourse on Deut. xv. 9. See Opera, t. ii., p. 22. It is imperfect at the beginning, commencing, fol. 7 *a*, with the passage which corresponds to the Greek Ἡ μὲν γὰρ δορκὰς ἀναλωτός ἐστι τοῖς βρόχοις δι' ὀξύτητα τῆς ὁράσεως κ.τ.λ. (p. 25 B). Subscription, fol. 13 *a*: ... ✣ ... ✣ ...

c. Discourse showing that God is not the cause of evils, ,ܡܐܡܪ ܕܠܐ ܡܐܡܪ ... ܒܝܫܬܐ ... . Fol. 13 *a*. See Opera, t. ii., p. 101.

d. First sermon on Lent, ܡܐܡܪ ܕܡܪܝ ... ܕܪܘܚ ... . Fol. 20 *a*.

e. Second sermon on Lent, ... ܕܡܪܝ ... . Fol. 23 *b*.

f. Homily on Psal. i., ... ,ܡܫܠ ... ... Fol. 28 *b*. See Opera, t. i., p. 127.

g. Third sermon on Lent, ... Fol. 33 *b*. On this and the two previous homilies on Lent, see above, p. 675, no. DCCXLII, 3, *a*.

6. Discourses of Gregory Nazianzen; viz.—

a. ... ... ,ܡܐܡܪ ... ... Fol. 37 *a*. See Opera, t. i., p. 3.

b. ,ܡܐܡܪ ... ... Fol. 38 *a*. See Opera, t. i., p. 299.

c. ... ,ܡܐܡܪ ... ... Fol. 42 *b*. See Opera, t. i., p. 241.

d. ... Fol. 44 *a*. See Opera, t. i., p. 835.

e. ... Fol. 46 *a*. See Opera, t. i., p. 731.

f. ... Fol. 50 *a*. See Opera, t. i., p. 556.

g. ... Fol. 56 *a*. See Opera, t. i., p. 522. Imperfect.

h. ... Fol. 60 *a*. See Opera, t. i., p. 540.

7. Discourse of Theodotus of Ancyra on the Nativity of our Lord, ... Beginning, fol. 65 *a*: ... See Gallandii Biblioth. Vett. Patrum, t. ix., p. 440.

8. An epistle of Epiphanius of Cyprus on the Nativity of our Lord, ... Fol. 68 *a*. This is an extract from the Panarium or Treatise against Heresies; see Opera, ed. Petavius, t. i., p. 47 B, "de Incarnatione Christi Domini," as far as p. 51 B, *ὁμοίως διαγορεύσω*.

9. Discourses of John Chrysostom; viz.—

a. On the Epiphany, ... Fol. 69 *b*. See Opera, t. ii., p. 433.

b. On Lent, ... Fol. 72 *b*. See Opera, t. ii., p. 234.

c. On the Cross and the Thief, ... Fol. 79 *b*. See Opera, t. ii., p. 476.

d. On Virginity and Repentance, ... Fol. 83 *a*. See Add. 12,163, fol. 128 *b*.

e. Hom. viii. on the first Epistle to the Thessalonians. Fol. 92 *a*. See Opera, t. xi., p. 553.

10. An ascetic discourse of Nilus, ... Beginning, fol. 95 *b*: ... On the margin we read the following note, in which Nilus is strangely identified with Xenaias or Philoxenus of Mabūg: ...

11. A discourse of Philoxenus of Mabūg against Fornication, being the twelfth of the discourses on the Christian character. Fol. 105 *b*. See Add. 14,598, fol. 215 *b*. It is slightly imperfect.

12. Letters and discourses of Severus of Antioch.

a. Letters; viz.—

α. Letter to the deaconess Anastasia, ܪܫܝܬܐ ܕܐܓܪܬܐ ܕܐܢܣܛܣܝܐ, beginning, fol. 115 *b*: ܫܠܡܐ ܒܪ ܐܠܗܐ ܐܒ ܘܒܪܐ ܘܪܘܚܐ ... ܐܡܝܢ. See Land, Anecd. Syr., t. i., pp. 34, 35; t. ii., p. 7.

β. First letter to the Comes Œcumenius, ... ܕܐܓܪܬܐ ܩܕܡܝܬܐ ܕܠܓܘܢ ܩܘܡܝܣ ... Beginning, fol. 119 *a*: ... ܐܡܝܢ.

γ. Second letter to the same, ... ܕܐܓܪܬܐ ܬܢܝܬܐ ... Beginning, fol. 121 *a*: ... ܐܡܝܢ.

b. Discourses, all of which, except the first, are from the collection entitled *Λόγοι ἐπιθρόνιοι* or "Homiliæ Cathedrales."

a. Against those who require that persons abjuring the doctrines of the Council of Chalcedon should be anointed (baptized): ... ܐܡܝܢ. Beginning, fol. 122 *b*: ... ܐܡܝܢ.

β. The thirtieth of the "Homiliæ Cathedrales," on Simeon Stylites, ... ܕܫܡܥܘܢ ... Fol. 127 *b*.

γ. The eighty-sixth, on Antony of Egypt, ... Fol. 132 *b*.

δ. The ninety-ninth, on the anniversary of his being consecrated bishop, ... Fol. 137 *b*.

ε. The twentieth, on Palm Sunday, ... Fol. 141 *a*.

ζ. The twenty-fourth, on the Ascension of our Lord, ... Fol. 143 *a*.

η. The twenty-fifth, on Pentecost, ... Fol. 145 *a*.

13. Discourse of Basil on avarice, ... Fol. 148 *a*. See Opera, t. ii., p. 60.

14. A short account of the various Greek

translations of the Old Testament, viz. the LXX., Aquila, Symmachus, Theodotion, the Quinta, and the Sexta; and also of the labours of Origen: ܟܬܒ ܫܒܥ ܕܐܝܟ ܕܐܬܬܝ ܠܗ ܒܗܟܠܝ ܕܐܣܬܪܝܣ ܘܒܗ ܒܫܬ ܐܦ ܠܥܢ ܕܐܘܪܝܓܢܣ . ܘܠܗ ܠܥܢ ܕܐܦܣ ܕܐܦ ܠܗ ܒܫܬ ܐܦ ܠܥܢ ܕܐܘܪܝܓܢܣ . Fol. 158 *b*. It seems to be abridged from the treatise of Epiphanius "de Mensuris et Ponderibus," Opera, ed. Petav., t. ii., p. 166, but is not identical with the section entitled *Ποῖαι καὶ πόσαι παραδόσεις εἰσὶ τῆς θείας γραφῆς, κ.τ.λ.*, appended to the "Synopsis Scripturæ Sacræ" of Athanasius (Migne, Patrol. Gr., t. xxviii., col. 433), which is said, in some Greek manuscripts, to be taken from the Hypomnesticon of Josephus Christianus.

15. Extracts from the treatise of Epiphanius of Cyprus on Weights and Measures. See Opera, t. ii., p. 158.

a. On the various critical marks, the asterisk, obelus, lemniscus and hypolemniscus: ܡܠܐ ܕܣܝܡܐ ܕܐܬ ܒܗ ܡܠܐ ܕܣܝܡܐ ܕܐܬ ܒܗ ܡܠܐ ܕܣܝܡܐ ܕܐܬ ܒܗ ܡܠܐ ܕܣܝܡܐ ܕܐܬ ܒܗ . ܘܒ ܫܡ ܕܐܬ ܒܗ ܡܠܐ ܕܣܝܡܐ ܕܐܬ ܒܗ ܡܠܐ ܕܣܝܡܐ ܕܐܬ ܒܗ . Fol. 159 *a*. This extract extends from p. 159 A to p. 166 A. Towards the end, fol. 162 *a*, we find a list of the names of the 72 translators.

b. On the translators Aquila, Symmachus, and Theodotion. Fol. 162 *a*. These extracts comprise pp. 169 D—171 D, and pp. 172 B—173 D.

16. A section showing where and how each of the Apostles suffered death, ܟܬܒ ܕܐܝܟ ܕܐܬܬܝ ܠܗ ܒܗܟܠܝ ܕܐܣܬܪܝܣ ܘܒܗ ܒܫܬ ܐܦ ܠܥܢ ܕܐܘܪܝܓܢܣ . Fol. 163 *b*.

17. A similar section on the seventy-two Disciples, and the false apostles in their time, ܟܬܒ ܫܒܥ ܕܐܝܟ ܕܐܬܬܝ ܠܗ ܒܗܟܠܝ ܕܐܣܬܪܝܣ ܘܒܗ ܒܫܬ ܐܦ ܠܥܢ ܕܐܘܪܝܓܢܣ . Fol. 164 *a*.

18. The first letter of John the monk to Theodulus, ܟܬܒ ܕܐܝܟ ܕܐܬܬܝ ܠܗ ܒܗܟܠܝ ܕܐܣܬܪܝܣ . Fol. 164 *b*. See Add. 17,169, fol. 1 *b*.

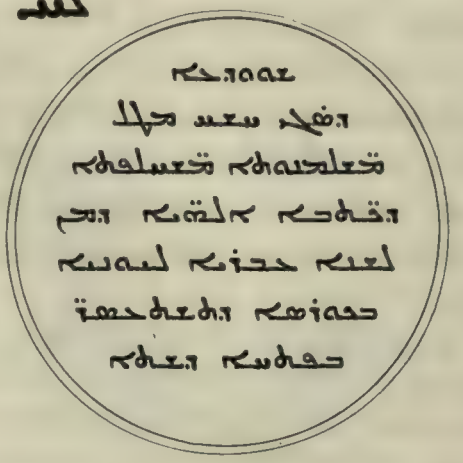
19. Two homilies of Gregory Nyssen on the Lord's Prayer; viz.—

a. Hom. i.; see Opera, t. i., p. 712. Fol. 173 *a*.

b. Hom. v.; see Opera, t. i., p. 751. Fol. 177 *b*.

20. Letter of Basil to a fallen virgin, ܟܬܒ ܕܐܝܟ ܕܐܬܬܝ ܠܗ ܒܗܟܠܝ ܕܐܣܬܪܝܣ ܘܒܗ ܒܫܬ ܐܦ ܠܥܢ ܕܐܘܪܝܓܢܣ . Fol. 181 *b*. See Opera, t. iii., p. 191, ep. xlvi. Very imperfect.

At the end of the volume there was an Index of the contents, of which only the last page remains, fol. 182 *a*. The titles of the several articles, with the appropriate quire and page, are written within coloured circles, thus:



i.e. "no. 38, ܟܬܒ ܕܐܝܟ ܕܐܬܬܝ ܠܗ ܒܗܟܠܝ ܕܐܣܬܪܝܣ, in the nineteenth quire, at the sixth opening" (between the sixth and seventh leaves of the quire, or on the twelfth or thirteenth page).

On fol. 182 *b* there is a long note, with an ornament at the top and a coloured border, informing us that the manuscript was writ-

ten at the expense of a lady, whose name seems to have been Theophano, and of her sister. Unfortunately this page is very much stained and torn. ܠܟ ... ܐ ... ܕ ... ܐ ... ܐ ... ܐ

written in a regular Estrangĕlā of the ix^th cent., and contains—

1. A letter of John the monk, ܕܝܘܚ ܪܗܒܐ ܡܢ ܒܝܬ ܐܒܝ ܪܫܝܫܐ. Fol. 103 *a*. See Add. 14,580, no. 2, *h*.

2. A discourse of Nilus, ܡܠܐ ܥܠ ܡܚܫܒܬ ܩܛܝܠܘܬ ܢܣܝܢ. Fol. 106 *b*. See Add. 14,623, no. 14.

3. Letters of Jacob of Batnae, ܐܝܓܪܬ ܝܥܩܘܒ ܕܒܬܢܝ, ܐܚܐ; viz.—

a. Beginning: ܐܝܓܪܬ ܕܝܥܩܘܒ ܕܒܬܢܝ ... ܣܓ. ܐܚܐ ܕܫܠܡ, ܐܡܝܢ. Fol. 128 *b*. See Assemani, Bibl. Or., t. i., p. 304, no. 6.

b. Beginning: ܐܡܪ ܐܚܐ ܡܪ ܠܝ ... ܣܓ. Fol. 135 *a*.

c. Beginning: ... ܐܡܪ ܐܚܐ ... ܣܓ. Fol. 140 *b*.

4. Doctrine of Abraham Nephtarenus, ܡܐܡܪ ܕܐܒܪܗܡ ܢܦܬܪܝ, ܐܚܐ ܫܠܡ, beginning, fol. 141 *b*: ... ܣܓ. So according to a later corrector, on the margin of fol. 141 *b*. In the text, this piece forms part of the third letter of Jacob of Batnae.

5. Writings of Ammonius; viz.—

a. A letter, ܐܓܪܬ ܐܚܐ ܕܝܥܩܘܒ ܕܒܬܢܝ, beginning, fol. 144 *a*: ... ܣܓ. ܐܡܝܢ, ܐܡܝܢ.

b. A discourse, beginning, fol. 148 *a*: ... ܣܓ. ... ܣܓ.

6. A doctrine of the Fathers, ܡܠܦܢܘܬ ܩܕܝܫܐ ܕܐܒܗܬ, beginning, fol. 155 *a*: ... ܣܓ.

7. Writings of Basil; viz.—

a. ܫܐܠܬܐ ܕܐܒܗܬ ܩܕܝܫܐ ܥܠ ܐܝܠܝܢ, beginning, fol. 157 *a*: ... ܣܓ.

b. Letter to Gregory Nyssen, ܐܓܪܬ ܕܝܥܩܘܒ ܕܒܬܢܝ ... ܐܓܪܬ ܕܒܣܝܠ ... ܣܓ. Fol. 158 *b*. See Opera, t. iii., p. 99, ep. ii.

c. Letter to the monks of a convent, ܐܓܪܬ ... ܣܓ. Fol. 167 *a*: ... ܣܓ.

8. Writings of Macarius; viz.—

a. A discourse on the inward passions of the soul: ... ܐܡܝܢ. Fol. 175 *b*. See Add. 12,175, fol. 215 *a*.

b. A discourse to those who draw near to the path of truth: ... ܐܡܝܢ. Fol. 181 *a*. See Add. 12,175, fol. 217 *b*.

c. Twelve letters. See Add. 12,175, fol. 221 *a*, seqq.; viz.—

a. Beginning: ܐܝܟ ܕܐܢܫ ܚܒܝܒ ܠܐ ܡܢ ܥܠܡܐ, ܕܐܢ ܚܟܝܡ ܐܢܬ ܒܥܠ ܡܕܥ ; ܣܘܦ. Fol. 187 *a*.

β. Beginning: ܐܝܟ ܕܐܢ ܐܫܬܟܚ ܒܥܠ ܡܕܥ ܕܐܢ ܒܥܠ ܡܕܥ ܐܢ ܠܐ ; ܣܘܦ. Fol. 189 *b*.

γ. Beginning: ܡܢ ܠܐ ܢܬܒܥܕ ܐܢ ܠܐ ; ܣܘܦ. Fol. 191 *a*.

δ. Beginning: ܐܢ ܐܢ ܚܒܝܒ ; ܣܘܦ. Fol. 192 *a*.

ε. Beginning: ܐܢ ܠܐ ܐܫܬܟܚ ; ܣܘܦ. Fol. 193 *a*.

ϛ. Beginning: ܡܢ ܐܢ ; ܣܘܦ. Fol. 194 *a*.

ζ. Beginning: ܐܢ ; ܣܘܦ. Fol. 195 *b*.

η. Beginning: ; ܣܘܦ. Fol. 197 *a*.

θ. Beginning: ; ܣܘܦ. Fol. 198 *a*.

ι. Beginning: .. Fol. 201 *b*.

ια. Beginning, fol. 202 *a*: ; ܣܘܦ. See Add. 12,175, fol. 211 *a*.

ιβ. Beginning: ; ܣܘܦ. Fol. 214 *a*.

d. On the warfare of Satan with man: ; ܣܘܦ. Beginning, fol. 218 *a*: ; ܣܘܦ.

e. On prayer, ; ܣܘܦ. Beginning, fol. 219 *a*: ; ܣܘܦ.

9. Writings of John the monk; viz.—

a. The letter to Eusebius and Eutropius: ; ܣܘܦ. Fol. 219 *b*. See Add. 17,169, no. 2.

b. Doctrine, in the form of a dialogue between a teacher and his disciple: ; ܣܘܦ. Fol. 241 *b*.

10. The history of Malchus the ascetic, written by John of Asia: , ; ; ;

Fol. 262 *b* seems to contain an index of the contents of the volume, but the writing is very much effaced.

On fol. 103 *a*, there is a note, written over an erasure, stating that this book belonged to the convent of S. Mary Deipara.

[Add. 18,814, foll. 103—262.]

DCCXCVIII.

Vellum, about $8\frac{5}{8}$ in. by 5, consisting of 115 leaves, some of which are slightly stained and torn, especially the first two. The quires, signed with letters, were originally at least 20 in number (fol. 106 *a*, ܟ), but the first seven and the last are lost, whilst ܒ, ܓ, and ܐ are imperfect, leaves being wanting after foll. 7, 76 and 85. The remaining quires have been renumbered by a later hand from ܐ to ܛ. There are from 26 to 35 lines in each page. This volume is written in a good, regular hand, of the earlier part of the ixth cent., and contains—

1. A treatise against the Nestorians, compiled by a Monophysite, of which the first five chapters are either lost or imperfect. The titles of the rest are—

Chap. vi., fol. 12 *b*:

Chap. vii., fol. 15 *a*:

Chap. viii., fol. 16 *b*:

Chap. ix., fol. 18 *b*:

Subscription, fol. 20 *a*:

The authorities cited are—

Addai, or Thaddæus: . Fol. 1 *a*. See Cureton's Ancient Syr. Doc., pp. ܘ, 108, and 192.

Alexander of Alexandria: , and . Fol. 13 *a*.

Ambrose of Milan: , fol. 1 *b*; , fol. 2 *a*; , fol. 14 *a*.

Amphilochius of Iconium: . Fol. 1 *a*.

Anastasius of Antioch: . Foll. 4 *a*, 9 *b*.

Athanasius: , fol. 1 *a*; , foll. 1 *a*, 7 *a*, 8 *a*, 14 *a*; , foll. 6 *a*, 13 *a*; , fol. 6 *b*; , fol. 15 *a*.

Basil: . Foll. 8 *b*, 16 *a*.

Chrysostom: comment. on S. Matthew, fol. 7 *b*; on S. John, foll. 1 *b*, 8 *b*; ܡܐ ܕܡܪ ܝܘܚܢܢ ܫ, ܕܥܠ ܡܐ ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܬܝ, fol. 1 *b*; ܡܐ ܕܡܪ ܝܘܚܢܢ ܕܥܠ ܗܘ ܕܐܡܪ, fol. 14 *a*; ܡܐ ܕܡܪ ܝܘܚܢܢ ܕܥܠ ܡܐ ܕܐܡܪ ܠܗ, fol. 15 *b*; ܡܐ ܕܡܪ ܝܘܚܢܢ, fol. 15 *b*.

Cyril of Alexandria: comment. on 1 Corinthians, fol. 3 *a*; ܡܐ ܕܡܪ ܩܘܪܠܘܣ ܐܠܟܣܢܕܪܝܐ, fol. 2 *b*; ܡܐ ܕܡܪ ܩܘܪܠܘܣ ܐܠܟܣܢܕܪܝܐ ܥܠ ܡܐ ܕܟܬܒ ܠܢ ܫܠܝܚܐ, fol. 2 *b*; ܐܠܟܣܢܕܪܝܐ ܕܥܠ ܡܐ ܕܐܡܪ, fol. 8 *a*; ܐܠܟܣܢܕܪܝܐ ܕܡܪ ܩܘܪܠܘܣ ܐܠܟܣܢܕܪܝܐ ܐܡܪ ܠܗ ܐܠܟܣܢܕܪܝܐ, fol. 14 *a*; ܡܐ ܕܐܡܪ ܠܗ ܐܠܟܣܢܕܪܝܐ ܕܥܠ ܐܠܟܣܢܕܪܝܐ ܐܡܪ ܠܗ ܐܠܟܣܢܕܪܝܐ, fol. 14 *b*.

Cyril of Jerusalem: (sic) ܡܐ ܕܐܡܪ ܩܘܪܠܘܣ ܐܦܣܩܘܦܐ ܕܐܘܪܫܠܡ. Fol. 2 *a*.

Dionysius the Areopagite: ܡܐ ܕܐܡܪ ܕܝܘܢܣܝܘܣ ܐܪܝܘܦܓܝܛܐ ܕܥܠ ܐܬܝܠܗ ܫܡܝܐ. Fol. 12 *b*.

Dionysius of Alexandria: ܡܐ ܐܓܪܬܐ ܕܕܝܘܢܣܝܘܣ ܐܦܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ, and ܡܐ ܕܐܡܪ ܠܗ ܐܠܟܣܢܕܪܝܐ ܐܓܪܬܐ ܕܢܝܩܘܠܐ. Fol. 13 *b*.

Ephraim: ܡܐ ܕܐܦܪܝܡ, fol. 16 *a*; ܡܐ ܕܐܡܪ ܠܗ ܐܦܪܝܡ, fol. 4 *a*; ܐܦܪܝܡ ܡܐ ܕܐܡܪ ܥܠ ܡܐ ܕܐܡܪ, fol. 14 *b*.

Epiphanius: Panarium. Fol. 3 *b*.

Eustathius of Antioch: ܡܐ ܕܐܬܐ ܕܐܢܛܝܘܟܝܐ ܐܡܪ ܠܗ ܐܬܐ. Fol. 13 *a*.

Felix of Rome: ܡܐ ܕܐܬܐ ܕܐܦܝܠܟܣ ܐܦܣܩܘܦܐ ܕܪܘܡܝ ܥܠ ܡܐ ܕܐܡܪ ܠܗ ܐܦܝܠܟܣ. Fol. 13 *b*.

Gelasius of Cæsarea: ܐܓܪܬܐ ܕܓܠܐܣܝܘܣ ܐܦܣܩܘܦܐ ܕܩܣܪܝܐ ܕܦܠܣܛܝܢ. ܡܐ ܕܐܡܪ ܠܗ ܓܠܐܣܝܘܣ ܐܦܣܩܘܦܐ ܕܩܣܪܝܐ. Fol. 8 *a*.

George the monk: ܡܐ ܕܐܡܪ ܠܗ ܓܝܘܪܓܝ ܡܢܚܐ ܕܐܡܪ ܥܠ ܡܐ ܕܐܡܪ ܐܒܓܪ ܠܐܒܓܪ. ܡܐ ܕܐܡܪ ܠܗ ܐܒܓܪ ܠܐܒܓܪ, fol. 5 *a*; ܡܐ ܕܐܡܪ ܠܗ ܐܒܓܪ ܠܐܒܓܪ ܐܬܝ ܠܟ, fol. 5 *b*; ܥܠ ܡܐ ܕܐܡܪ ܠܗ ܐܬܝ, fol. 10 *a*.

Gregory Nazianzen: ܡܐ ܕܐܡܪ ܠܗ ܐܬܐ ܕܥܠ ܐܬ, fol. 3 *a*; ܐܓܪܬܐ ܕܐܡܪ ܠܗ, fol. 16 *a*; ܐܓܪܬܐ ܕܥܠ ܡܐ ܕܐܡܪ ܠܗ, fol. 14 *a*.

Gregory Nyssen: ܥܠ ܡܐ ܕܐܡܪ ܠܗ ܓܪܓܘܪܝ ܐܦܣܩܘܦܐ ܕܢܨܝܣ, fol. 8 *b*; ܡܐ ܕܐܡܪ ܠܗ ܓܪܓܘܪܝ ܐܦܣܩܘܦܐ ܕܢܨܝܣ ܐܡܪ ܠܗ ܓܪܓܘܪܝ, fol. 8 *b*; ܐܓܪܬܐ ܕܥܠ ܡܐ ܕܐܡܪ ܠܗ ܓܪܓܘܪܝ, fol. 14 *a*.

Helenus of Tarsus: ܐܓܪܬܐ ܕܗܠܝܢܘܣ ܐܦܣܩܘܦܐ ܕܛܪܣܘܣ. ܡܐ ܕܐܡܪ ܠܗ ܗܠܝܢܘܣ ܐܦܣܩܘܦܐ ܕܛܪܣܘܣ ܐܡܪ ܠܗ ܠܐ ܐܬܝ ܠܥܠ ܡܐ ܕܐܡܪ ܠܗ ܐܠܐ ܐܢ ܐܡܪ ܠܟ ..., fol. 8 *a*; ܐܓܪܬܐ ܕܥܠ ܡܐ ܕܐܡܪ ܠܗ ܗܠܝܢܘܣ, fol. 15 *b*.

Heraclius the emperor: ܡܐ ܕܐܡܪ ܠܗ ܗܪܩܠܝ ܡܠܟܐ ܕܪܘܡܝ ܐܓܪܬܐ ܕܗܪܩܠܝ ܡܠܟܐ ܕܪܘܡܝ ܐܠܐ ܐܢ ܐܡܪ ܠܟ ..., fol. 9 *b*.

Ignatius: epistle to the Ephesians, fol. 6 *b*; to the Romans, fol. 15 *a*. See Cureton's Corpus Ignatianum, pp. 219, 359.

Isaac of Antioch: ܡܐ ܕܐܡܪ ܠܗ ܐܒܓܪ ܐܦܣܩܘܦܐ ܕܐܢܛܝܘܟܝܐ ܥܠ ܡܐ ܕܐܡܪ ܠܗ ..., fol. 5 *a*; ܐܓܪܬܐ ܕܐܡܪ ܠܗ ܐܒܓܪ ܠܐܒܓܪ, fol. 14 *b*; ܐܓܪܬܐ ܕܥܠ ܡܐ ܕܐܡܪ ܠܗ ܐܒܓܪ, fol. 16 *a*.

Jacob of Batnae: ܡܐ ܕܐܡܪ ܠܗ ܐܒܓܪ ܐܦܣܩܘܦܐ ܕܒܛܢܝ ܕܣܪܘܓ ..., fol. 4 *b*; ܡܐ ܕܐܡܪ ܠܗ ܐܒܓܪ ܐܦܣܩܘܦܐ ܕܒܛܢܝ ..., fol. 4 *b*; ܐܓܪܬܐ ܕܐܡܪ ܠܗ ܐܒܓܪ ..., fol. 14 *b*; without title, foll. 7 *b*, 16 *b*.

Julius of Rome: ... Fol. 8 *a*.

Justinian the emperor: ..., fol. 3 *a*; ..., fol. 15 *a*; ..., fol. 16 *b*.

Mennas of Constantinople: ... Foll. 3 *b*, 9 *b*.

Simeon Stylites junior, or Thaumastorites: ... Fol. 9 *a*.

Vigilius of Rome: ... Fol. 9 *b*.

2. Hortatory discourse on Christian character and duties, ..., in 18 chapters, preceded by a prayer, ..., fol. 20 *a*. The several chapters are: ..., fol. 22 *a*; ..., fol. 24 *a*; ..., fol. 26 *a*; ..., fol. 28 *a*; ..., fol. 29 *b*; ..., fol. 31 *a*; ..., fol. 31 *b*; ..., fol. 31 *b*; ..., fol. 32 *b*; ..., fol. 34 *a*; ..., fol. 34 *b*; ..., fol. 35 *a*; ..., fol. 36 *b*; ..., fol. 38 *a*; ..., fol. 39 *b*; ..., fol. 41 *a*; ..., fol. 42 *a*; ..., fol. 44 *a*. Subscription, fol. 45 *a*: ... The authors cited are, Basil, Chrysostom, Ephraim, Gregory Nazianzen, Gregory Nyssen, Ignatius (fol. 42 *a*; see Cureton's Corpus Ignatianum, pp. 219, 359), Isaac of Antioch, and Jacob of Batnae.

3. Story of a Woman of Jerusalem, ..., beginning, fol. 45 *b*: ... Fol. 47 *a*. See Add. 12,172, fol. 48 *b*. It is here left unfinished, the subscription being: ...

4. Story of Andronicus and his wife Athanasia: ... Fol. 47 *a*. See Add. 12,172, fol. 48 *b*. It is here left unfinished, the subscription being: ...

5. A sermon on the holy Cross, ..., beginning, fol. 48 *a*: ...

ܠܡܠܟ . ܡܬܡܫܟ ܟܬܒܐ ܕܝܘܚܢܢ ܕܦܡ
ܕܗܘ ܐܝܬ ܒܗ ܕܡܬܐ ܠܡܠܟ .
ܦ .

6. Five hortatory discourses of John Chrysostom; viz.—

a. ܟܬܒ ܚܕ ܡܢ ܟܬܒܐ ܕܝܘܚܢܢ, beginning, fol. 57 *b*: ܐܡ : ܡܢ ܕܝܢ
ܐܡ : ܟܕ ܟܠܟ ܐܡ : ܟܠܡ ܕܢ
ܐܡ : ܟܬܒ ܕܒܝܫ : ܐܡ ܡܫܬܘܕ ܐܡ : ܟܬܒ ܕܒܝ
ܠܟܠ ܫܡܥ ܐܡ : ܟܬܒ ܟܠܡ ܡܢ
ܡܢ ܠܐ ܫܡܥ : ܟܠܡ, ܟܠܟ : ܐܡ ܠܐ ܕ
ܟܬܒ ܟܬܒܐ ܐܡ : ܟܬ ܕܐ ܟܠ ܟܠ
ܟܠ ܟܬ : ܟܠ ܕܐ ܐܡ ܕܟ ܟܬ ܟܠ
ܦ . ܦ .

b. ܟܬܒܐ ܕܫܠܝܚ, beginning, fol. 67 *a*: ܕ : ܟܬܒ ܐܦ ܠܡܠ
ܟܠ ܐܢܫ ܠܡܠ ܟܬܒ ܐܢ
ܐܢ ܐܡ . ܐܦ ܟ ܕ . ܐܢ
ܦ . ܟܬ .

c. ܡܐ ܟܬܒ ܡܢ ܟܬ ܟܬܒܐ ܕ
ܟܬ ܡܫܬܘܕ ܟܬܒ ܕ ܟܬܒ ܕ, beginning,
fol. 74 *a*: ,ܐܡ ܟ ܕ ܟ ܟܠ
: ܟ ܐܢ ܟܬ ܟ ܟ ܟ
ܟ ܟ . ܟ ܟ . Imperfect.

d. ܕ ܠ ܟ ܟ ܟ ܟ ,ܟ ܠ ܟ ,ܟ ,
beginning, fol. 78 *b*: ܟ : ܕ ܟ ܟ ܟ
: ,ܟ ,ܟ ,ܟ ,ܟ
ܟ . ܟ . ܟ ܟ .

e. ܡܐ ܟܬܒ ܟ ܟ ܟ ܕ
ܟ ܡܫܬܘܕ ܟܬܒ ܕ, beginning, fol. 85 *a*: ,ܟ ,ܟ
ܟ ܟ ,ܟ ,ܟ ,ܟ
ܟ . ܟ ,ܟ ,ܟ ,ܟ
ܟ ,ܟ ,ܟ ,ܟ ,ܟ
ܦ . ܟ . Imperfect.

7. Select sayings of Xystus, bishop of Rome, ܡܠܬܐ ܕܒܚܝܪ ܡܢ ܟܬܒ ܟ ܟ ܟ ܟ. Fol. 92 *b*. See de Lagarde's Anal. Syr., pp. 1—10.

8. Extracts from a metaphysico-theological work, treating of the affinity of created natures for one another, of the soul, and of its union with the body.

a. ܟ ܟ ܟ . ,ܟ ,ܟ ,ܟ
. ,ܟ ,ܟ ,ܟ ,ܟ

DCCXCIX.

Vellum, about 7¼ in. by 5, consisting of 31 leaves (Add. 17,168, foll. 154—184). The quires, three in number, are now signed with letters from ـه to ـكه. There are from 20 to 26 lines in each page. This manuscript is written in a neat, regular hand of the ix[th] cent., and contains—

1. Letter of Jacob of Edessa to the priest Simeon the stylite. The rubric, which is almost wholly effaced, seems to run as follows: ܐܓܪܬܐ ܕܝܥܩܘܒ ܡܢ ܐܘܪܗܝ ܠܫܡܥܘܢ ܩܠܝܣܝܐ . . . . . Beginning, fol. 154 *a*: ܠܡܪܝ ܫܡܥܘܢ ܩܠܝܣܝܐ : ܐܡܪ ܠܝ ܐܢܐ ܥܒܕܟ ܝܥܩܘܒ . ܫ, ܕܐܓܪܬܐ ܡܢ ܐܘܪܗܝ ÷ ܠܡܪܝ ܫܡܥܘܢ ܩܠܝܣܝܐ : ܐܝܟ ܫܡܥ ܐܠܗܐ ܠܒܪ ܐܢܫܐ : ܫܠܡ ܠܟ ܒܪܝ ܕܐܠܗܐ ܐܢܐ ܚܒܝܒ ܠܟ . ܐܦ ܐܝܟ ܕܐܢܫ ܐܢܐ ܡܫܬܘܕܥ ܠܟ : ܒܟܠ ܡܕܡ ܕܐܢܐ ܐܡܪ ܠܟ . ܫܡܥ ܡܕܡ ܕܐܢܐ ܐܫܬܡܥ ܡܢ ܦܘܡܟ . ܐܠܐ ܐܦ ܐܢܐ ܐܫܬܡܥ ܡܢ ܦܘܡ ܐܠܗܐ ܕܚܝ ܠܥܠܡܝܢ .

2. Letter of John the monk to Eusebius and Eutropius: ܐܓܪܬܐ ܕܝܘܚܢܢ ܒܪ ܐܦ ܕܐܬܐ ܡܢ ܡܨܪ ܠܓܠܝ ܠܬܠܡܝ ܫܪܝ ܠܐܘܣܒܝܘܣ ܘܐܘܛܪܘܦܝܘܣ . Fol. 162 *a*. See Add. 17,169, no. 2.

On foll. 181 *b* and 182, there are several extracts, in a more recent handwriting; viz.—

a. On the descent of our Lord from the tribes of Judah and Levi; beginning, fol. 181 *b*: ـه . ـه ـه ـه

volume is written in a neat, regular hand of the ix[th] cent., and contains—

1. A list of Greek writers,* chiefly philosophers, imperfect at the beginning, fol. 1 *a*: .... ܫܠܡ ܕܡܢ ܗܪܟܐ ܀
ܣܩܪܛܝܣ ܘ ܦܠܛܘܢ ܘ ܐܪܝܣܛܘܛܠܝܣ ܘ
ܣܩܘܪܝܣ ܘ ܐܦܝܩܘܪܘܣ ܘ ܦܘܠܡܘܢ ܘ
ܣܩܠܘܢ ܘ ܬܐܘܦܪܣܛܘܣ ܘ ܗܪܩܠܝܛܘܣ ܘ
ܦܪܡܢܝܕܝܣ ܘ ܐܢܦܝܩܠܘܣ ܘ ܣܘܩܘܪܐܛܝܣ ܘ
ܦܝܬܓܘܪܘܣ ܘ ܕܝܘܓܢܝܣ ܘ ܙܢܘ .

2. ܐܬܐ ܕܬܐܡܐ, of the sign of the twins, Minos and Rhadamanthus. Fol. 1 *a*.

3. Some account of Secundus (ܣܩܘܢܕܘܣ, Σεκοῦνδος), "the silent philosopher," and his interview with the emperor Hadrian. Fol. 1 *a*. Very imperfect. Subscription, fol. 2 *a*: ܫܠܡ ܣܩܘܢܕܘܣ : ܦܝܠܘܣܘܦܐ ܫܬܘܩܐ. See Opuscula Græcorum veterum sententiosa et moralia, ed. J. C. Orelli, t. i., p. 208, and Sachau's Inedita Syriaca, p. ܥܗ.

4. Isocrates, : ܐܝܣܘܩܪܛܝܣ ܪܗܛܘܪܐ : ܡܠܦܢܐ : ܡܠܟܐ ܕܪܚܡܬܐ ܠܡܠܟܘܬܐ, the discourse addressed to Demonicus, beginning, fol. 2 *a*: ܣܓܝܐܐ ܡܫܟܚܝܢ ܐܘ ܕܡܘܢܝܩܐ : ܡܫܟܚܝܢ ܕܦܪܫܝܢ ܬܪܥܝܬܗܘܢ ܕܡܝܬܪܐ ܠܘܬ ܡܢ ܕܒܝܫܐ ܒܢܝܐ . ܘܡܛܠ ܗܢܐ ܦܪܝܫܘܬܐ ܐܝܬ ܠܗܘܢ ܒܫܢܝܐ ܕܢܦܫ ܠܘܬ ܚܕ. See Add. 14,658, fol. 155 *a*.

5. A short account of the various Greek translations of the Old Testament, and of the labours of Origen: ܫܪܒܐ ܕܥܠ ܢܣܚܐ : ܡܛܠ ܡܦܩܢܘܬܐ : ܕܡܢ ܝܘܢܝܐ ܠܣܘܪܝܝܐ : ܘܕܐܪܝܓܢܐ ܐܬܬܚܕܘ : ܡܢ ܠܥܒܪܝܐ ܠܝܘܢܝܐ . Fol. 4 *b*. See Add. 14,601, no. 14.

Several Greek words are written on the margins.

6. Extracts from the sixth book of the Ecclesiastical History of Eusebius; viz.—

a. Chap. 16, concerning Origen: ܫܪܒܐ ܕܐܪܝܓܢܐ : ܡܛܠ ܡܦܩܢܘܬܐ ܕܟܬܒܐ ܩܕܝܫܐ ܕܒܝܬ ܐܠܗܐ . ܡܢ ܐܘܣܒܝܘܣ ܩܣܪܝܐ . ܡܢ ܡܐܡܪܐ ܗܘ ܕܫܬ ܕܐܟܠܣܝܣܛܝܩܝ . ܕܐܦܢܐ ܡܬܪܓܡ ܡܢ ܗܘ ܐܪܝܓܢܝܣ ܥܠ ܟܬܒܐ ܩܕܝܫܐ . Fol. 5 *a*.

b. Chap. 17, concerning Symmachus: ܡܢ ܗܘ ܕܥܠ ܣܘܡܟܘܣ ܗܘ ܕܦܫܩ ܟܬܒܐ ܀ Fol. 5 *a*.

c. Chap. 25, concerning the Scriptural Canon of Origen: ܡܢ ܗܘ ܕܥܠ ܟܬܒܐ ܕܐܬܐܡܪ ܕܩܒܠ ܐܪܝܓܢܝܣ ܠܟܬܒܐ ܕܒܝܬ ܐܠܗܐ ܕܒܢܝ ܡܠܝܐ . Fol. 5 *b*.

7. The treatise of Epiphanius of Cyprus on Weights and Measures: ܕܩܕܝܫܐ ܐܦܝܦܢܝܘܣ : ܐܦܝܣܩܘܦܐ ܕܩܘܦܪܘܣ ܡܛܠ ܡܬܩܠܐ ܘܡܫܘܚܬܐ ܀ ܘܡܛܠ ܡܢܝܢܐ : ܘܡܛܠ ܡܫܘܚܬܐ ܐܚܪܢܝܬܐ : ܘܡܛܠ ܣܦܪܐ ܐܠܗܝܐ ܀ It is preceded by a short section, explaining the occasion of the composition of the work, fol. 6 *a*, ܗܘܐ ܕܝܢ ܗܢܐ ܟܕ : ܐܝܬܐ ܠܗ ܟܬܒܐ ܗܢܐ ܘܡܢܗ ܕܐܦܝܦܢܝܘܣ : ܡܩܕܡܘܬܐ ܗܘܬ : ܕܥܠ ܡܬܩܠܐ ܘܡܫܘܚܬܐ ܕܟܬܒܐ ܐܠܗܝܐ; and by a brief summary of the contents of those portions which more especially relate to weights (ܦܘܢܕܐ ܕܢܡܘܣܐ ܕܥܠ ܕܝܠܗ ܕܡܫܘܚܬܐ ܘܡܬܩܠܐ, fol. 6 *a*) and measures (ܕܥܠ ܡܫܘܚܬܐ ܕܐܝܟܢܐ, fol. 6 *b*). The treatise itself commences on fol. 7 *a*, after the rubric ܥܠ ܦܘܢܕܐ, but the text differs in many respects, even in arrangement, from the Greek original. We find here, fol. 9 *a*, the same list of the names of the seventy-two

* On this and some of the following pieces see Dr. Sachau's article in the *Hermes* for 1869, Ueber die Reste der syrischen Uebersetzungen etc., p. 71.

translators as in Add. 14,601, no. 15, *a*. After mentioning the Hebrew alphabet of 22 letters (compare Opera, ed. Petavius, t. ii., p. 180 A), there is interpolated, fol. 13 *b*, a curious table of alphabets, regarding which see Land in the Zeitschrift der Deutschen Morgenländischen Gesellschaft, Bd. xxii., p. 549. At the end of the treatise, there are sections on the names of places in Scripture, ܟܬܒܐ ܕܫܡܗܬ ܐܬܪ̈ܐ ܕܒܟ̈ܬܒ̈ܐ ܩܕ̈ܫ̈ܐ, fol. 20 *a*, and on the names of the quarters of the heavens and of the stars, ܟܬܒ ܫܡ̈ܗ ܕܪ̈ܘܚ̈ܐ ܕܫ̈ܡ̈ܝܐ ܘܕ̈ܟ̈ܘ̈ܟܒ̈ܐ, fol. 21 *a*. The margins of this part of the manuscript are crowded with Greek words. Subscription, fol. 22 *a*: ܫܠܡ ܟܬܒܐ ܕܐܝܣ̈ܛ̈ܘܣ ܐܦ̈ܝ̈ܣ̈ܩ̈ܘ̈ܦ̈ܐ ܕܐ̈ܦ̈ܣ̈ܐ ܕܐ̈ܣ̈ܛ̈ܪ̈ܘ̈ܢ̈ܘ̈ܡ̈ܝ̈ܐ ܕܐ̈ܣ̈ܛ̈ܪ̈ܘ̈ܠ̈ܘ̈ܓ̈ܝ̈ܐ ܕܐ̈ܣ̈ܛ̈ܪ̈ܘ̈ܢ̈ܘ̈ܡ̈ܝ̈ܐ ܕܐ̈ܦ̈ܝ̈ܣ̈ܛ̈ܘ̈ܠ̈ܐ ܕܐ̈ܦ̈ܝ̈ܣ̈ܛ̈ܘ̈ܠ̈ܐ ܕܒ̈ܪ̈ܝ̈ܫ̈ܝ̈ܬ̈ ܕܐ̈ܦ̈ܝ̈ܣ̈ܛ̈ܘ̈ܠ̈ܐ ܕܐ̈ܦ̈ܝ̈ܣ̈ܛ̈ܘ̈ܠ̈ܐ ܕܒ̈ܪ̈ܝ̈ܫ̈ܝ̈ܬ̈

by 'Ebēd-Yeshūa' as ܟܬܒܐ ܕܚܠ ܐܦܪܝܡ ܕܡܕܝܢܚܐ; see Assemani, Bibl. Or., t. iii., p. 193. It is imperfect.

12. A geographical treatise, imperfect at the beginning and in the middle. Fol. 28 *a*. In Add. 17,202, fol. 187 *b*, we find an older copy of the same work, entitled ܣܟܪܝܦܘܣ ܕܥܠܡܐ (*σκάριφος τῆς οἰκουμένης*), "delineation of the habitable world," said to have been composed for Ptolemy Philomêtor. Subscription, fol. 29 *b*: ... It has been edited by Dr. Land, in his Anecdota Syriaca, t. iii., pp. 327—40; see also the preface, p. xxiii.

13. A treatise on the tenth chapter of Genesis, by David of Beth-rabban (see Assemani, Bibl. Or., t. iii., p. 254): ... Beginning, fol. 29 *b*: ... It is imperfect at the end, breaking off in the middle of a section on the names of the wives of the patriarchs, ...

[Add. 14,620.]

DCCCI.

Vellum, about 8 in. by 5½, consisting of 154 leaves, a few of which are slightly stained and torn, especially foll. 1, 136, and 154. The quires are 16 in number, of which the first two and the last two are without signatures. The remainder are signed with letters from ܐ (fol. 28 *b*) to ܟܐ (fol. 127 *a*), but arithmetical figures have been subsequently added on foll. 29 *a* (ܟ) and 39 *a* (ܟ,). The volume is imperfect at the beginning, and leaves are wanting after foll. 8 and 136. The number of lines in each page varies from 20 to 32. The first portion of this volume (foll. 1—19 *a*) is written in a good hand of the ix[th] cent.; and the remainder in a neat, cursive character, of about the same date; with the exception of foll. 137—154, which are palimpsest of the xii[th] cent. (see below). The contents are—

1. Selections from the writings of Evagrius; viz.—

a. First discourse, ...; imperfect at the beginning. Fol. 1 *a*. See Add. 14,578, no. 41.

b. Second discourse, ..., beginning: ... Fol. 2 *a*. See Add. 14,578, no. 42.

c. Third discourse, ..., beginning, fol. 5 *a*: ...

d. Heads of counsel and admonition, ..., beginning, fol. 6 *a*: ... Imperfect.

e. ... Fol. 12 *b*. See Add. 14,578, no. 10.

f. Another extract, beginning, fol. 18 *a*: ... See Add. 14,578, no. 18.

g. A short extract, beginning, fol. 19 *a*: ...

Subscription, fol. 19 *a*: ...

On fol. 19 *b* we have the new title: ...

h. ... Fol. 19 *b*. This is the discourse addressed to Eulogius. See Add. 14,578, no. 3.

i. ..., comprising ... and ... Fol. 35 *b*. See Add. 14,578, no. 2.

j. ... Fol. 39 *b*. See Add. 14,578, no. 9. Subscription, fol. 43 *b*: ...

k. ..., beginning, fol. 43 *b*: ...

l. On the things that happen in dreams, ...; beginning, fol. 45 *a*: ...

m. ... Fol. 53 *a*. See Add. 14,578, no. 13.

n. ... Fol. 54 *a*. See Add. 14,578, no. 25.

o. ... Fol. 55 *b*. See Add. 14,578, no. 16.

p. ... Fol. 57 *b*. See Add. 14,578, no. 5.

2. The first discourse of Xystus, bishop of Rome: ... Fol. 64 *a*.

3. Extracts from several Fathers; viz.—

a. Philoxenus of Mabūg, on humility, ...; and on repentance, ... Fol. 70 *a*.

b. John Chrysostom, from the treatise on the priesthood, ... Fol. 71 *a*.

c. Isaiah of Scete, ... Fol. 71 *a*.

d. Cyril of Alexandria, ... Fol. 71 *a*.

e. Philoxenus of Mabūg, on prayer, ..., beginning, fol. 71 *b*: ...

f. Jacob of Batnae, from the discourse on Joshua: ... Fol. 72 *a*.

4. Writings of John the monk; viz.—

a. An extract entitled ..., beginning, fol. 72 *a*: ...

ܕܒ ܐܠܗܐ ܕܠܐ ܒܝ ܚܕ : ܐܡܪ ܠܗ ܐܦܪܝܡ ܠܡܐ ܐܬܐ ܐܢܬ ܗܟܝܠ ܕܐܢܐ ܐܡܪ ܠܟ ܕܠܐ ܐܬܐ ܐܢܐ ܠܘܬ ܐܢܬ. ܐܡܪ ܠܗ ܐܦܪܝܡ ܐܝܟ ܐܡܪ ܠܟ ܐܢܐ ܕܠܐ ܐܬܐ ܐܢܐ ܠܘܬ ܐܢܬ ܐܠܐ ܐܢ ܐܬܐ ܐܢܬ ܠܝ ܐܦ ܐܢܐ ܐܬܐ ܠܟ

on the Spiritual Law, ... Fol. 143 *a*.

12. A letter of Philoxenus of Mabûg to a disciple, ... Beginning, fol. 147 *a*: ...

13. Extracts from "the Lives of the Egyptian Fathers," ..., beginning, fol. 151 *a*: ...

As mentioned above, the last two quires, foll. 137—154, are palimpsest. The underlying text is most plainly legible on foll. 138 *a*, 143 *b*, and 149 *a*. They seem originally to have formed part of the first portion of this manuscript, which is now imperfect at the beginning.

[Add. 18,817.]

DCCCII.

Fourteen vellum leaves, about 9⅛ in. by 6¼, the first of which is slightly stained and torn (Add. 17,218, foll. 70—83). The quires are signed with letters (fol. 70, ...; fol. 72, ...). Several leaves are wanting after fol. 70. Each page is divided into two columns, of from 26 to 31 lines. The writing is good and regular, of the ix^th^ cent. The contents are—

1. Two discourses of Xystus of Rome; viz.—

a. The first discourse; very imperfect. Fol. 70 *a*.

b. The second discourse: ... Imperfect. Fol. 70 *a*.

2. Two discourses of John the monk; viz.—

a. On purity of Soul, ... Beginning, fol. 79 *a*: ...

b. On the New World, ... Beginning, fol. 83 *a*: ... Imperfect.

[Add. 17,218, foll. 70—83.]

DCCCIII.

Vellum, about 10 in. by 6⅞, consisting of 150 leaves, some of which are much stained and torn, especially foll. 41, 101, 119, 120, 131, 136, 138, 143, and 150. The quires, signed with letters, were at least 20 in number, but of these the first is lost, and most of those after ... are very imperfect. Leaves are wanting after foll. 119, 120, 130, 137, 140, 142, and 144. Each page is divided into two columns, of from 21 to 29 lines. This volume is written in a good, regular hand of the ix^th^ or x^th^ cent., and contains—

I. A metrical discourse of Ephraim, ..., beginning, fol. 26 *b*: ...

II. Metrical discourses of Jacob of Batnae; viz.—

1. ܡܐܡܪܐ ܕܝܥܩܘܒ ܡܢ ܒܬܢܝ ܥܠ ܣܒܪܬܐ ܕܡܪܝܡ ܒܬܘܠܬܐ, encomium on the blessed Virgin Mary. Fol. 1 *a*. Imperfect at the beginning. See Assemani, Bibl. Or., t. i., p. 310, no. 21, serm. i.; and Abbeloos, de Vita et Scriptis S. Jacobi Sarugensis, p. 202.

2. ܡܐܡܪ ܕܝܥܩܘܒ ܡܢ ܒܬܢܝ . ܗܘ ܕܡܬܩܪܐ ܒܟܬܒܐ ܡܐܡܪ ܥܠ ܬܐܘܦܢܝܐ, or, as it is called in the subscription, ܡܐܡܪ ܕܝܥܩܘܒ ܡܢ ܒܬܢܝ ܥܠ ܬܐܘܦܢܝܐ ܘܥܠ ܡܥܡܘܕܝܬܐ ܕܡܪܢ, on the Epiphany and the Baptism of our Lord by S. John. Fol.12 *a*. See Assemani, p. 312, no. 28.

3. ܡܐܡܪ ܕܝܥܩܘܒ ܡܢ ܒܬܢܝ ܥܠ ܡܥܡܕܢܐ ܕܝܘܚܢܢ ܡܥܡܕܢܐ, encomium on S. John the Baptist. Fol. 37 *b*. See Assemani, p. 312, no. 35.

4. ܡܐܡܪ ܕܝܥܩܘܒ ܡܢ ܒܬܢܝ ܥܠ ܫܡܥܘܢ ܙܩܝܫܐ ܘܥܠ ܝܠܕܘܬܐ ܕܡܪܢ, on S. Simeon the Aged and the Birth of our Lord. Fol. 49 *a*. See Assemani, p. 312, no. 37.

5. ܡܐܡܪ ܕܝܥܩܘܒ ܡܢ ܒܬܢܝ . ܗܘ ܕܡܬܩܪܐ ܒܟܬܒܐ ܡܐܡܪ ܥܠ ܨܘܡܐ ܪܒܐ, on Lent. Fol. 59 *a*. See Assemani, p. 315, no. 69, serm. i.

6. ܡܐܡܪ ܕܝܥܩܘܒ ܡܢ ܒܬܢܝ . ܗܘ ܕܡܬܩܪܐ ܒܟܬܒܐ ܡܐܡܪ ܕܝܘܣܦ ܕܐܬܓܠܐ ܠܐܚܘܗܝ, on Joseph revealing himself to his brethren, beginning, fol. 68 *b*: ܫܒܚ ܠܡܢ ܕܐܬܓܠܝ ܠܥܠܡ ܥܠ ܐܚܘܗܝ ܠܒܢܝ ܐܡܗ ܘܐܒܘܗܝ ܘܐܚܘܗܝ ܘܐܚܬܗ ܘܟܠ ܡܢ ܕܒܝܬܗ ܘܡܢ ܕܒܝܬ ܐܒܘܗܝ ܘܐܚܘܗܝ ܘܐܚܬܗ ܘܟܠ ܡܢ ܕܒܝܬ

quires, signed with letters, were originally 13 in number, but of these the first, tenth, and eleventh are entirely lost, and four leaves are missing after fol. 54. There are from 17 to 29 lines in each page. This volume is written in a regular, Nestorian hand, of the ixth or xth cent., and contains—

1. The life of Eugenius; imperfect at the beginning. See Add. 12,174, no. 41. Subscription, fol. 48 *a*: ܗܕܐ ܣܝܡܬܐ ܕܐܘܓܢܝܘܣ ܒܪ ܦܝܠܩܘܣ ܕܐܬܝ ܡܢ ܐܪܥܐ ܕܡܨܪ̈ܝܢ ܠܐܬܪ ܕܩܪ̈ܝܬ ܒܗ ܫܡܗ ܕܐܠܦ ܫܢ̈ܝܢ ܘܬܠ̈ܬ ܡ̈ܐܐ ܘܬܫܥ ܣ̈ܥܪ̈ܐ ܘܫܬ̈ܐ ܘܬ̈ܪ̈ܝܢ ܫ̈ܢ̈ܝ ܕܡܠܟ̈ܘܬܗ ܕܐܠܦ ܫܢ̈ܝܢ ܘܬ̈ܪ̈ܝܢ ܫ̈ܢ̈ܝ ܕܡܠܟ̈ܘܬ ܐܘܓܘܣܛܘܣ ܒܪ ܛܝܛܘܣ ܘܫܢ̈ܝ ܕܡܠܟ̈ܘܬ ܐܘܓܢܝܘܣ ܒܪ ܦܝܠܩܘܣ ܘܫ

The colophon on fol. 93 *a* gives the name of the scribe, Ṣalībā. ... (sic) ... ; and another note, on the same page, mentions that the book belonged to the convent of S. Mary Deipara: ...

A note on fol. 76 *b* records the name of one Yeshūa': ... ; and another note, on the same page, mentions that the book belonged to the convent of S. Mary Deipara: ...

A note of later date on fol. 76 *a* records the names of Daniel, Domitius of Māridīn, and Yeshūa'. ... (sic) ...

[Add. 14,653.]

9. A consolatory discourse for the Dead, ..., beginning, fol. 90 *a*: ...

10. The prayer of the martyr Thaumasius (?), ..., used for healing the sick. Beginning, fol. 92 *b*: ...

DCCCV.

Thirteen vellum leaves, about $7\frac{7}{8}$ in. by $5\frac{1}{2}$, nearly all more or less stained and torn (Add. 17,215, foll. 9—21), belonging to a neatly written, apparently Nestorian, manuscript of the ixth or xth cent. There are from 30 to 36 lines in each page. The contents are—

1. Philosophical and theological disquisitions, partly in the form of a dialogue, the interlocutors being distinguished as ܐ (ܐܡ, fol. 9 *b*, line 5; ܐܡ, fol. 11 *a*, line 4) and ܣ. Some of the rubrics are effaced, but others are still legible; e.g. ܡܠܬܐ ܕܐܬܒܪ ܐܠܗܐ, whether God became incarnate, fol. 9 *b*; effaced heading, fol. 11 *a*; ܥܠ ܢܦܫܐ, on the soul, fol. 13 *b* (see Add. 14,535, no. 8, *b*); [ܥ]ܠ ܕܢܦܫܐ ܕܐܝܬ ܒܗ ܡܠܬ ܚܝܐ, fol. 14 *a*; ܥܠ ܫܘܬܦܐ ܕܢܦܫܐ ܥܡ ܓܫܡܐ, on the union of the soul with the body, fol. 15 *a* (see Add. 14,535, no. 8, *d*); ܥܠ ܕܢܦܫܐ ܡܬܥܒܕܐ ܐܘ ܡܬܒܪܝܐ, that the soul is made, or created, fol. 16 *a*; imperfect rubric, ending with the word ܕܢܦܫ, fol. 16 *a*, at the foot; ܥ[ܠ ܕܢܦܫ] ܐ ܕܢܦܫ ܡܬܒܪܝܐ, fol. 16 *b* (see Add. 14,535, no. 8, *c*).

2. Extracts from Cyril of Alexandria, fol. 17 *a*; Theophilus the Persian, ܬܐܘܦܝܠܘܣ ܦܪܣܝܐ (see Assemani, Bibl. Or., t. iii., pars 1, p. 42), fol. 17 *a*; and Ephraim, ܠܡܪܝ ܐܦܪܝܡ, fol. 17 *b*.

3. Four leaves, without rubrics, treating of the terms ܐܝܢ, ܡܐ, ܡܢܐ, and especially ܡܕܡ. Foll. 18—21.

[Add. 17,215, foll. 9—21.]

DCCCVI.

Vellum, about $6\frac{3}{8}$ in. by $4\frac{3}{4}$, consisting of 276 leaves, some of which are much stained and torn, especially foll. 1, 2, 8, 261, and 266. The quires, signed with letters, were originally at least 26 in number, but of these the first two and the last are lost. The remainder consist mostly of ten or twelve leaves; but ܒ has no less than 27, and ܣ no less than 22. The number of lines in each page varies from 19 to 26. This volume is written in a good, regular hand of the ixth or xth cent., and contains—

1. Copious extracts from a work entitled ܟܬܒܐ ܕܡܕܪܓ̈ܐ ܟܬܒ, "the Book of Steps" or "the Ladder" (κλῖμαξ). See Add. 12,160, fol. 153 *a*; 14,612, no. 20; 14,621, no. 4; 17,193, fol. 3 *a*; and Assemani, Bibl. Or., t. i., p. 568, no xix., "liber graduum." The writer of the prefatory notice, fol. 1 *a*, states that the name of the author was unknown, but that tradition reported him to have been one of the younger disciples of the Apostles, and that he wrote in Syriac: ܒܟ ܚܕ ܟܬܒ ܡܕܪܓ̈ܐ ܕܥܒܕ ܠܗ ܫܡ ܠܐ ܝܕܥ̈ ܐܢܫ ܐܠܐ ܒܐܠܗܐ ܕܝܕ̈ܥ ܠܗ ܗܘ ܒܠܚܘܕܘܗܝ ܕܫܠܝܚ̈ܐ ܕܐܬ ܒܗ ܒܫܘܪ̈ܝ ܐܝܟ ܕܐܫܬܡܥ ܠܢ ܡܢ ܐܒ̈ܗܬܐ ܩ̈ܕܡܝܐ ܕܗܘ ܓܒܪ

a. ... ..., of the tree of the knowledge of good and evil. Fol. 2 *a.*

b. ... ..., on the second law that God gave to Adam. Fol. 9 *a.*

c. ... ..., from the discourse on the desire of sexual union, showing how it arose in Adam. Fol. 12 *a.*

d. ... ..., on the profit that we have, when we endure evils, whilst we perform good actions; and on fasting and humiliation of the body and the soul. Fol. 21 *b.*

e. ... ..., from the discourse on corporeal and spiritual worship. Fol. 26 *a.*

f. ... ..., from the discourse on the herbs for the sick. Fol. 33 *b.*

g. ... ..., from the discourse on the milk of babes. Fol. 36 *b.*

h. ... ..., discourse on him who gives all that he possesses to feed the poor. Fol. 40 *b.*

i. ... ..., discourse on the hearing of the Scriptures. Fol. 43 *b.*

j. ... ..., discourse on the service of the Church, secret and public. Fol. 47 *b.*

k. ... ..., from the discourse on righteous conduct. Fol. 53 *b.*

l. ... ..., discourse on tears in prayer. Fol. 55 *a.*

m. ... ..., discourse on the distinction of the way of perfection. Fol. 58 *b.* See Add. 12,160, fol. 153 *a.*

n. ... ..., discourse showing how a man may rise above even the great commandments. Fol. 79 *a.*

o. ... ..., discourse on repentance. Fol. 85 *b.*

p. ... ..., discourse on the soul of man, showing that it is not the blood. Fol. 91 *a.*

q. ... ..., on the subduing of the flesh. Fol. 96 *a.*

r. ... ..., from the discourse on the commandments of belief and of love of the solitaries. Fol. 106 *a.*

Subscription, fol. 106 *b*, ...

2. Extract from the discourse of Gregory the monk concerning the brethren who dwell in cells, ... Beginning: ...

ܐܝܟ ܕܐܬܐ ܕܡܫܝܚܐ ܘܠܡܐ ܕܐܬ ܒܗ ܒܚܛܝܬܐ ܕܐܢ ܕܐܢܫ ܡܫܟܚ ܠܗ ܕܥܒܕ ܛܒ̈ܐ ܘܠܐ ܚܛܐ. Fol. 107 *a*. See Assemani, Bibl. Or., t. i., p. 173, no. 8.

3. Short extracts from Basil, ܡܐܡ̈ܪ̈ܐ ܕܒܣܝܠ ܥܠ ܕܚܠ̈ܐ ܘܥܠ ܡܠ̈ܐ. Fol. 115 *a*.

4. Extracts from the books of Isaiah (ch. lix. 1—4, 7—9, 10—15), Micah (ch. vi. 6—8), and Zechariah (ch. vii. 9, 10, ch. viii. 16, 17), according to the Pĕshiṭṭā version. Fol. 117 *a*.

5. Extracts from a work of Ephraim, entitled ܡܐܡ̈ܪ̈ܐ ܕܣܒ̈ܐ, "the Book of Sentences or Maxims." Beginning, fol. 118 *a*: ܐܡ̈ܪ ܐܦܪܝܡ ܕܣܒ ܒܥܠ ܡ̈ܐ ܕܐܢ ܐܢ̈ܫ

Nazianzen on love of the poor, ܡܐܡܪܐ ܕܡܪ ܓܪܓܘܪ ܥܠ ܚܘܒܐ ܕܡܣܟܝܢܐ ; Fol. 161 *a*.

12. Extracts from the commentary of Philoxenus of Mabūg on the Gospel of S. Matthew, ܡܢ ܦܘܫܩܐ ܕܡܪ ܦܝܠܘܟܣܝܢܘܣ ܕܡܒܘܓ ; Fol. 162 *a*.

13. Two letters of Macarius; viz.—

a. Beginning: ܐܓܪܬܐ ܕܡܪ ܡܩܐܪ ܠܐ ܒܥܝܬ ܡܠܟܐ ; Fol. 173 *a*.

b. Beginning: ܡܠܟܐ ܕܒܥܐ ܠܡ ܐ ܕܡܪ ܡܩܐܪ ܥܠ ܫܠܡܐ ܕܒܢܝ ܐܢܫܐ . Fol. 174 *a*.

14. Extract from a discourse of Evagrius, ܡܐܡܪܐ ܕܡܪ ܐܘܓܪܝܣ ܕܡܪ ܐܦܘܩܐ , ; Fol. 176 *a*.

15. Additional extracts from the work of Ephraim entitled "the Book of Sentences or Maxims" (see above, no. 5), ܡܢ ܣܦܪ ܡܐܡܪܐ ܕܐܦܪܝܡ . Beginning, fol. 177 *a*: ܠܐ ܫܒܩ ܠܗ ܒܪ ܐܢܫ . ܠܐ ܬܗܘܐ ܠܗ ܚܕ ܕܢܬܪ ܠܗ ܠܐ ܬܗܘܐ ܠܗ ܚܕ ܕܢܬܪ ܠܗ . ܠܐ ܬܗܘܐ ܠܗ ܚܕ ܕܢܬܪ ܠܗ . ; Fol. 177 *b*.

16. Discourse of Isaac of Antioch, entitled ܡܠܬܐ ܕܥܠ ܒܥܝܬ ܣܠܝܚܐ ܕܡܢ ܩܕܡ ܡܪܢ ܐܬܘܕܝ , a prayer to be used in asking forgiveness. Beginning, fol. 178 *b*: ܠ ܐܡܪ ܠ ܐ ܐܝܟ ܕܐ ܡܢ ܩܕܡ ܡܪܢ ܐܬܘܕܝ . ; See Assemani, Bibl. Or., t. i., p. 222, no. 17.

17. Extract from the commentary of John Chrysostom on the first Epistle to the Corinthians, hom. xlii., ܡܐܡܪܐ ܕܡܪ ܝܘܚܢܢ ܦܘܡܐ ܕܗܘ ܡܠܬܐ ܕ ; Fol. 180 *b*.

18. Two discourses of Ephraim, entitled ܥܠ ܣܒܪ ܝܘܬ ܥܠ , on the Mercy of the Most High, in the form of dialogues between Ephraim and a disciple. Fol. 182 *b*. See Overbeck, S. Ephraemi Syri etc. Opera Selecta, pp. xv. and 105.

19. A short extract from the Lives of the Egyptian Fathers, ܡܢ ܣܦܪ ܐܒܗܬ . Fol. 186 *b*.

20. Short extracts from the writings of Gregory Nazianzen, ܡܢ ܟܬܒܐ ܕܥܠ ܓܪܓܘܪ ܓܪܓܘܪ ; viz.—

a. From his homilies. Fol. 187 *a*.

b. From his poems, ܡܢ ܫܘܒܚܐ ܕܒܫ . Fol. 188 *a*.

21. Short extracts from the commentaries of John Chrysostom on the Epistles of S. Paul, ܡܢ ܦܘܫܩܐ ܕܡܪ ܝܘܚܢܢ ܦܘܡܐ ܕܥܠ ܠܘܩܐ . Fol. 190 *b*.

22. Short extracts from the commentary of Cyril on the Gospel of S. Luke, ܡܢ ܦܘܫܩܐ ܕܡܪ ܩܘܪܝܠܘܣ ܥܠ ܠܘܩܐ . Fol. 196 *a*.

23. Short extracts from the writings of Severus, ܡܢ ܟܬܒܐ ܕܥܠ ܣܐܘܝܪܘܣ ; viz.—

a. From his sermons, ܡܢ ܡܐܡܪܐ ܕܣܐܘܝܪܘܣ . Fol. 197 *a*.

b. From his hypomnestica, ܡܢ ܗܘ ܕܐܬܬܟܪ ܒܗ . Fol. 203 *a*.

c. From his letters, ܡܢ ܐܓܪܬܐ ܕ . Fol. 203 *b*.

24. Short extracts from discourses of Jacob of Batnae, ܡܢ ܦܘܫܩܐ ܕܡܪ ܝܥܩܘܒ ܕܒܪ ܥܕܝ . Fol. 204 *a*.

25. Extracts from Xystus of Rome, ܡܢ ܡܬܠܗ ܕܩܕܝܫ ܣܘܛܘܣ ܐܦܝܣܩܘܦܐ ܕܪܘܡܝ . Fol. 206 *a*.

26. Extract from Dionysius the Areopagite, on prayer, ܡܢ ܦܘܫܩܐ ܕܡܪ ܕܝܘܢܘܣܝܘܣ ܠܗ ܠܡܠܦܢܐ ܥܠ ܨܠܘܬܐ . ܐܡܪ ܠܗ . Fol. 207 *a*.

27. Extracts from a prose homily of Jacob of Batnae, ܡܢ ܡܐܡܪ ܚܕ ܕܪ ܝܥܩܘܒ ܕܒܪ ܥܕܝ , beginning, fol. 207 *b*: ܐܡܪ ܠܗ ܚܕ ܕܪ ܠܐ ܐܫܟܚ ܠܗ ܚܕ ܕܪ ܠܐ ܐܫܟܚ ܠܗ ܚܕ ܕܪ ܠܐ ܐܫܟܚ ܠܗ . ; ∴ ܐܡܪ ܠܗ ܚܕ ܕܪ ܠܐ ܐܫܟܚ ܠܗ .

28. Extract from an anonymous work, ... beginning, fol. 208 *a*: ... .

29. Writings of Nilus; viz.—

a. Letter to Philotheus: ... Beginning, fol. 209 *a*: ... See Add. 17,183, fol. 86 *a*.

b. Letter to certain monks: ... Beginning, fol. 229 *a*: ...

c. Discourse on virtue and on the true forsaking of the world, addressed to his friend Theosebius: ... Beginning, fol. 234 *b*: ... See Add. 17,183, fol. 69 *b*.

d. Discourse, hortatory and treating of the seven evil passions, ... Beginning, fol. 258 *a*: ... Imperfect. See Add. 17,183, fol. 78 *a*.

Fol. 129 is Greek palimpsest. The characters are neat, slanting uncials of about the viii[th] cent., and the capital letters were ornamented with green paint.

[Add. 14,613.]

DCCCVII.

Vellum, about 7¾ in. by 5⅛, consisting of 9 leaves (Add. 14,631, foll. 45—53), of which the first and last are much stained and torn. There are from 29 to 39 lines in each page. The writing is good and regular, partly Estrangĕlā, partly current, of the ix[th] or x[th] cent. The contents are—

1. Part of a prayer. Fol. 45 *a*.

2. Questions addressed by the priest Sergius to John bar Cyriacus, bishop of Tellā, with the replies of the latter. These are also called the Canons of John of Tellā. Title, fol. 45 *a*: ܫܐܠܬܐ ܕܥܒܕ ܟܗܢܐ ܣܪܓܝܣ ܠܝܘܚܢܢ ܒܪ ܩܘܪܝܩܘܣ ܐܦܣܩܘܦܐ ܕܬܠܐ . ܘܬܫܒܘܬܗ ܕܝܘܚܢܢ ܗܘ ܐܦܣܩܘܦܐ ܕܬܠܐ ܠܣܪܓܝܣ ܟܗܢܐ . Subscription, fol. 49 *a*: ܫܠܡ ܫܐܠܬܐ ܕܝܘܚܢܢ ܐܦܣܩܘܦܐ ܕܬܠܐ . See Lamy, Dissert. de Syrorum fide et disciplina in re Eucharistica, p. 62.

3. Questions addressed by the priest Addai to Jacob of Edessa, with the replies of the latter: : ,ܫܐܠܬܐ ܕܥܒܕ ܟܗܢܐ ܐܕܝ ,ܠܝܥܩܘܒ ܐܦܣܩܘܦܐ ,ܕ ܫܐܠܬܐ ܕܥܒܕ ܟܗܢܐ . Fol. 49 *a*. See de Lagarde, Reliquiæ juris ecclesiast. antiquiss., p. ٥٥, l. 19; and Lamy, Dissert. de Syr. fide etc., p. 98.

4. A calendar of Saints' days, ...[ܫ]ܢܬܐ ܕܫܡܫܐ ܕܒܢܝ ܥܡܐ ܩܕܝܫܐ ܕܟܢܫܬܐ ܕܟܬܒ ܒܝܕ ܐܒܪ ܕܟܬܒ ܒܝܕ ܐܒܪ ܕܟܬܒ . . . . . ܕܟܬܒ ܒܝܕ ܐܒܪ ܕܟܬܒ . Imperfect. Fol. 52 *b*.

Fol. 53 *b* was also covered with writing by the same hand, but this leaf is so much mutilated, that it is impossible to say what the subject was.

Fol. 45 is palimpsest. The more ancient text is Coptic, written in double columns, in uncial characters of about the vii[th] cent. Perhaps the leaf belonged to the palimpsest that appears in Add. 17,183.

[Add. 14,631, foll. 45—53.]

DCCCVIII.

Vellum, about 9½ in. by 6¼, consisting of 190 leaves, of which foll. 1, 3, 8, and 190 are slightly stained and torn. The quires, signed with letters, are 19 in number. Each page is divided into two columns, of from 27 to 34 lines. This volume is written in a good, regular Estrangĕlā, inclining to the cursive character; is dated A. Gr. 1224, A.D. 913; and contains—

1. Selections from the works of Evagrius, ܡܐܟܪ ܕܒܪ ܦܐܛܐ ܐܒܓܪܝܣ ܕܦܢܝ; viz.—

a. The discourse addressed to Eulogius, beginning, fol. 2 *b*: ܡܠܦ ܕܒܬܪ ܐܢܫ ܩܕܡ ܐܘܠܓܝܣ ܐܚܝܗ ܕܩܕܫ ... ܐܓ . See Add. 14,578, no. 3.

b. The collection of maxims entitled "the Doctrine of Evagrius," ܟܬܒܐ ܕܡܠܦܢ ܠܗ ܐܒܓܪܝܣ ܕܒܪ ܦܐܛܐ ܕܐܒܓܪܝܣ ܕܫܪܝ, in 149 sections. Fol. 20 *a*. It corresponds in nearly every point with Add. 14,578, no. 2.

c. ܟܬܒ ܗܠ ... ܕܐܒܓܪܝܣ. Fol. 31 *b*. See Add. 14,578, no. 43.

d. ... ܕܐܒܓܪܝܣ ܗܠ. Fol. 33 *a*. See Add. 14,578, no. 9.

e. ... ܗܠ ܫܥܬܐ ܕܒܬ ... ܗܠ ܫܥܬܐ ܕܡܠܦ ܒܬܪ ...

. ... Fol. 37 *a*. See Add. 14,578, no. 6.

f. ... Fol. 47 *b*. See Add. 14,578, no. 7.

g. ... Fol. 49 *a*. See Add. 14,578, no. 8.

h. ... Fol. 49 *a*. See Add. 14,578, no. 34.

i. ... Fol. 49 *a*. See Add. 14,578, no. 35. To this are appended various sentences, beginning: ...

j. ... Fol. 50 *a*. See Add. 14,578, no. 32.

k. ... Fol. 52 *a*. See Add. 14,578, no. 33.

l. ... Fol. 53 *b*. The tract no. 13 in Add. 14,578 serves as an introduction.

m. ... Fol. 60 *a*. See Add. 14,578, no. 23.

n. On the passions, ..., beginning, fol. 60 *b*: ...

Subscription, fol. 63 *a*: ...

2. Extracts from the writings of Macarius, ..., beginning, fol. 63 *a*: ...

3. Extract from the writings of Isaiah, abbat of Scete, ...

... Fol. 66 *a*. See Add. 14,575, no. 5.

4. Extracts from the writings of Gregory Nazianzen; viz.—

a. ..., beginning, fol. 66 *b*: ...

b. Of the four kinds of love (...), viz. divine, angelic, human, and animal, ..., beginning, fol. 67 *a*: ...

5. Extracts from the writings of John Chrysostom, ...; viz.—

a. On the beginning of Lent, ..., commencing, fol. 67 *a*: ...

b. On the resurrection, ..., beginning, fol. 70 *a*: ... The passage is not, however, from the commentary on the second Epistle to the Corinthians, but from the fifth homily on Lazarus, Opera, t. i., beginning with the words, p. 935, *ἠκούσατε τοίνυν τοῦ Παύλου σήμερον βοῶντος καὶ λέγοντος*.

c. On the mercy of God, and the advantage of giving alms to the poor, ..., beginning, fol. 74 *a*: ...

ܡܢ ܟܦܪ ܡܪܘܢ ܕܡܢ ܟܦܪ ܫܝܦ̈ܐ ܕܒ̈ܢܝ ܣ̈ܝܦ̈ܝ (?), ܕܥܠ ܚܪܢ. ܐܝܬ ܒܗ ܐܦ ܗܢ ܟܬܒܐ ܕܒܝܕ ܐܚܪ̈ܢ ܕܟܬܝܒ ܒܫ̈ܢ ܐ̈ܠܦ ܘ̈ܪܒ̈ܥ ܡ̈ܐܐ ܘ̈ܥܣ̈ܪܝܢ ܘ̈ܬܪ̈ܬܝܢ ܕܠ̈ܐ ܫ̈ܠܡ ܒ̈ܗ ܐ̈ܠܦ ܘ̈ܬܫ̈ܥ ܡ̈ܐܐ ܘ̈ܬ̈ܫܥ̈ܝܢ ܘ̈ܬ̈ܪ̈ܬܝܢ ܕ̈ܠ̈ܐ ܫ̈ܠܡ ܒ̈ܗ ܐ̈ܠܦ ܘ̈ܬ̈ܫܥ̈ܝܢ ܘ̈ܬ̈ܫ̈ܥ ܡ̈ܐܐ ܘ̈ܬ̈ܫ̈ܥ̈ܝܢ ܘ̈ܬ̈ܪ̈ܬܝܢ ܕ̈ܠ̈ܐ ܫ̈ܠܡ ܒ̈ܗ ܐ̈ܠܦ

the Laura of Teleda, and janitor of the Greek convent of S. John the Baptist (at Ḥarrān ?), states that the purchase took place in the year 1254, A.D. 943. ...

On fol. 1 *b* there is a rude drawing of an antelope, and below it a note, written by a priest named John, stating that the book belonged to the deacon Joseph bar David Summāḳā, of the place called ... (بُوقَة near Antioch ?). ...

[Add. 14,579.]

DCCCIX.

Two small fragments from a vellum manuscript of the xth cent., containing Questions and Answers of Basil and Gregory (Nazianzen). See Add. 12,171, fol. 65.

[Add. 17,217, foll. 57, 58.]

DCCCX.

Vellum about $7\frac{7}{8}$ in. by 6, consisting of 27 leaves, some of which are much stained and torn, especially foll. 1, 11, 12, and 15—17. The quires are signed with letters, but only two of them are complete, ... and ... A later hand has marked them with Greek letters, $\overline{\Theta}$ and $\overline{\text{IZ}}$. Leaves are wanting at the beginning and end, as well as after foll. 10, 11, 12, 14, 15, and 25. There are from 19 to 23 lines in each page. This manuscript is written in a good, regular hand of the xth cent., and contains—

1. Anecdotes of the Egyptian Fathers from the work of Palladius; imperfect. Fol. 1 *a*.

2. Metrical discourses of Ephraim; viz.—

a. A fragment, ending with the words .... Fol. 13 *a*.

b. A funeral discourse on strangers, ..., beginning: ... Imperfect. Fol. 13 *b*.

3. Metrical discourses of Jacob of Batnae; viz.—

a. A funeral discourse, ..., beginning: ... Fol. 15 *b*. See Assemani, Bibl. Or., t. i., p. 313, no. 44, serm. iv. Only the first two or three lines remain.

b. On S. Matthew's Gospel, ch. xiii. 44, ... (sic). See Assemani, p. 320, no. 109. Imperfect at the beginning. Fol. 16 *a*.

c. On the love of money, ... See Assemani, p. 320, no. 114. Imperfect at the end. Fol. 19 *b*.

d. A fragment from the conclusion of a discourse on the End of the World and the last Judgment. Fol. 26 *a*.

c. An extract from the discourse on the Rich Man and Lazarus, ܡܐܡܪ ܕܥܠ ܥܕܝ ܒܥܐ ܠܥܕܝ ܕܥܠ ܥܕܝ ܠܥܕܝ. Imperfect. Fol. 27 *a*.

[Add. 14,630, foll. 1—27.]

DCCCXI.

Vellum, about $6\frac{5}{8}$ in. by $5\frac{1}{8}$, consisting of 83 leaves, some of which are much stained and torn, especially foll. 1—5, 18, 54, and 56. The quires, signed with letters, were originally 18 in number, but the first nine are lost, and the next two are imperfect, leaves being wanting after foll. 6 and 14. There are from 16 to 24 lines in each page. This manuscript is written by two scribes, the first portion, foll. 1—60, being in a good, regular character of the xth cent.; the other, foll. 61—83, in a less elegant hand, of perhaps nearly the same date. The contents are—

1. A discourse in heptasyllabic metre on the Acts of S. Andrew the Apostle, ܡܐܡܪ ܥܠ ; probably that ascribed to Ephraim. See Assemani, Bibl. Or., t. i., p. 148. Imperfect at the beginning. Fol. 1 *a*.

2. A discourse on expatriation, ascribed to Jacob of Batnae, ܡܐܡܪ ܕܥܠ ܓܠܘܬܐ ܕܥܠ ܐܦܪܝܡ. Beginning, fol. 4 *a*: ܥܠ ܡܐ ܕܐܢ ܐܝܬ ܒܟ ܚܟܡܬܐ ܕܬܫܬܘܠ ܒܓܠܘܬܐ ܕܐܢ ܠܐ ܐܝܬ ܒܟ ܚܟܡܬܐ ܕܬܫܬܘܠ ܒܓܠܘܬܐ. Imperfect at the end.

3. A funeral discourse on Strangers, ܥܠ ܓܠܝܐ, by Ephraim; very imperfect. Fol. 7 *a*. See Add. 14,630, fol. 13 *b*.

4. The life of Macarius the Great, written by his disciple Serapion: ܬܫܥܝܬܐ ܕܐܒܐ ܡܩܪܝ ܕܐܬܝܠܦ ܠܗ ܡܢ ܬܠܡܝܕܗ ܣܪܦܝܘܢ. Fol. 7 *b*. See Add. 14,732, fol. 54 *b*.

5. A prayer, beginning, fol. 60 *b*: ✣ ܠܡܪܝ ܝܫܘܥ ܡܫܝܚܐ ܒܪ ܐܠܗܐ ܚܝܐ ܕܒܪ ܡܢ ܒܬܘܠܬܐ. ... ܐܡܝܢ.

6. The history of Martinianus: ܬܫܥܝܬܐ ܕܡܪܛܝܢܝܐܢܘܣ ... Fol. 61 *a*. See Add. 14,645, no. 15.

7. An extract from the history of Maximus and Domitius: ܡܢ ܬܫܥܝܬܐ ܕܡܟܣܝܡܘܣ ... Fol. 82 *a*. See Add. 14,732, fol. 74 *b*. Imperfect at the end.

[Add. 14,656.]

DCCCXII.

Vellum, about $8\frac{3}{8}$ in. by $6\frac{3}{4}$, consisting of 187 leaves, some of which are much stained and torn, especially foll. 1—10, 59, 167, 168, 183, and 184. The quires, 19 in number, are signed with letters from ܐ to ܗ, and by a later hand from ܐ to ܟ. From fol. 128 *b* to fol. 160 *a* the pages are divided into two columns. There are from 22 to 36 lines in each page. This manuscript, which is palimpsest throughout (see below), is written in a good, regular character of the xth cent., and contains—

1. Writings of John Chrysostom; viz.—

a. On the glory of the Anchoret, ... Beginning, fol. 1 *a*: ... See Opera, t. i., p. 647, "contra Anomœos hom. x."

b. ... beginning: ... Fol. 8 *a*. See Opera, t. i.,

p. 150, "ad Demetrium monachum de Compunctione."

c. Epistle to the bishop Cyrius (Cyriacus), . ܩܕܝܫܐ ܩܘܪܝܣ ܐܦܣܩܘܦܐ ܕܐܬܪܐ ܕܐܠܟܣܢܕܪܝܐ, beginning: ܡܠܦܢ . ܡܢ ܟܠ ܕܒܪ ܐܢܫ ܕܢܬܟܠ ܒܗ ܒܫ ܐܠܗܐ ܕܒܟܠ ܥܕܢܐ. Fol. 23 *b*. See Opera, t. iii., p. 804. The Syriac text is considerably amplified and expanded.

d. On repentance, reproving one who had fallen from his vow, ܡܐܡܪ ܕܐܠ ܡܢ ܢܕܪ ܠܗ ܡܢ ܕܢܦܠ ܒܟܦܪ. Beginning, fol. 29 *a*: ܡܠܬܢ . ܗܘ ܕܡ ܒܫ ܠܐ ܒܥܐ ܒܟ ܟܦܪ ܐܢ ܐܢ ܠ ܟܦ . ܐܡܪ ܐܠܗܐ ܕܐܒܪܗܡ ܠܐ ܒܥ ܐܢ ܐܢ ܠ ܟܦ ܐܢ ܐܢ ܠ ܟܦ ܐܢ ܐܢ ܠ ܟܦ

a. ܡܐܡܪܐ ܕܥܠ ܡܫܬܐ ܕܒܬܘܠܐ ܕܐܡܪ ܐܢܐ ܒܬܘܠܬܐ ܐܝܟ ܐܒܐ ܠܒܪ, beginning, fol. 94 *b*: : ܐܡܪ ܡܪܝ ܫܡܥܘܢ ܟܐܦܐ ܠܐ ܒܟܠ ܙܒܢ ܐܝܬ ܠܢ ܡܠܐ ܕܢܫܬܟܚ ܠܟ ܡܢ ܕܠܐ ܢܫܬܟܚ ܠܟ : ܐܡܪ ܠܗ ܫܡܥܘܢ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܐܝ ܠܐ ܐܡܪ ܠܟ ܐܢܐ

c. Beginning: ... Fol. 118 *b*.

d. ..., beginning: ... Fol. 119 *a*.

e. Beginning: ... Fol. 120 *a*.

f. Beginning: ... Fol. 120 *b*.

11. Dialogue between a disciple and his teacher, ..., beginning, fol. 121 *b*: ...

12. Profitable discourse of a monk named Chilon (*Χίλων* or *Χείλων*), ...; subscription, ... Beginning, fol. 123 *a*: ...

13. A letter of John the monk on tranquillity, ..., beginning: ... Fol. 126 *b*. See Add. 17,179, no. 1, *g*.

14. A short extract from Basil, ..., without title, beginning, fol. 127 *b*: ...

15. An extract from the first homily on the Beatitudes by Gregory Nyssen, ... (sic) ..., beginning, fol. 128 *a*: ... See Opera, t. i., p. 768 D, *εἶτα οὐκ ἐρυθριᾷς ὁ γήϊνος ἀνδριάς, ὁ μετ' ὀλίγον κόνις, κ.τ.λ.*, as far as p. 769 C, *ὡς τὸ τῆς νεότητος ὄναρ ὁμοῦ τε φαινόμενον καὶ εὐθὺς παριπτάμενον.*

16. Part of the writings of Isaiah of Scete. See Add. 14,575, nos. 1—11.

a. ... Fol. 128 *b*.

b. ... Fol. 130 *b*.

c. ... Fol. 132 *a*.

d. ... Fol. 133 *b*.

e. ... Fol. 133 *b*.

f. ... Fol. 134 *b*.

g. ... Fol. 139 *a*.

h. ... Fol. 154 *b*.

i. ... Fol. 156 *a*.

j. ... Fol. 157 *a*.

k. ... Of this tract the scribe has copied nothing but the title. Fol. 160 *a*.

17. Selections from the writings of Evagrius; viz.—

a. ...

ܒܘܠܛܘܣ. Fol. 160 *a*. See Add. 14,578, no. 13.

b. ܡܐܡܪܐ ܕܒܣܝܡ. Fol. 160 *b*. See Add. 14,578, no. 15.

c. ܕܥܠ ܡܪܬܢܘܬܐ. Fol. 161 *a*. See Add. 14,578, no. 16.

18. Extracts from a discourse of Nilus, concerning those who wish to embrace the monastic life, ܕܢܝܠܘܣ ܡܐܡܪܐ ܥܠ ܐܝܠܝܢ ܕܡܬܪܥܝܢ ܠܐܣܟܝܡܐ ܕܕܝܪܝܘܬܐ. Beginning, fol. 162 *a*: ܐܝܠܝܢ ܗܟܝܠ ܕܪܚܡܝܢ ܕܢܠܒܫܘܢܝܗܝ، ܠܐܣܟܝܡܐ ܗܢܐ: ܘܠܡܬܕܒܪܘ ܠܕܘܒܪܐ ܕܫܢܝܐ ܕܕܝܪܝܘܬܐ. ܢܬܒܠܠ ܠܗܘܢ ܡܕܡ ܠܡܬܕܒܪܘ ܟܡܐ ܕܗܘ ܡܕܝܢ ܦܪܘ ܢܦܫܗܘܢ ܘܡܪܘܚ ܡܢ ܬܘܫܒܚܬܐ ܕܡܕܝܢܬܐ: ܘܗܘܘ ܠܟܠ ܡܢ ܡܪܕܐ ܕܥܠܡܐ. ܘܫ̄.

19. Extracts from the Lives of the Egyptian Fathers, ܬܘ[ܒ ܡܫܟܠܐ] ܡܬܘܪܝܐ ܕܡܨܪܝܐ. Fol. 167 *b*.

20. Discourse of John Chrysostom on Ps. l. (li.) 1, ܡܐܡܪܐ ܕܡܪܝ ܝܘܚܢܢ ܥܠ ܗ̇ܝ ܕܚܘܣ ܥܠܝ ܐܠܗܐ ܐܝܟ ܛܝܒܘܬܟ. Fol. 168 *a*. See Opera, t. v., p. 708.

21. Letters of Julius of Rome on the Incarnation of our Lord, ܐܓܪܬܐ ܕܝܘܠܝܘܣ ܐܦܝܣܩܘܦܐ ܕܪܗܘܡܐ ܥܠ ܡܬܒܣܪܢܘܬܗ ܕܡܪܢ.

a. The first letter, beginning, fol. 176 *b*: ܠܐ ܐܝܟ ܚܢܦܐ ܦܓܪܐ ܡܪܝܐ ܘܦܘܪܫܢܐ ܕܡܪܢ ܢܣܒ ܡܫܝܚܐ. ܒܡܠܬܐ ܕܠܘ ܒܪ ܐܝܬܘܬܐ ܐܝܬܘܗܝ. ܘܫ̄. See de Lagarde, Analect. Syr., p. 74; Mai, Scriptorum Vett. Nova Collectio, t. vii., p. 168, ep. 3; and de Lagarde, Titi Bostreni quæ ex opera contra Manichæos etc., p. 122.

b. The second letter, ܐܓܪܬܐ ܕܬܪܬܝܢ, beginning, fol. 177 *b*: ܒܡܠܬܗ ܕܐܠܗܐ ܟܕ ܡܗܝܡܢܝܢ: ܘܗܘ ܠܝ ܕܢܬܬܐܬ ܢܠܒܫ. ܘܫ̄.

c. The third letter, ܐܓܪܬܐ ܕܬܠܬ, beginning, fol. 177 *b*: ܐܢܫ ܚܕ ܬܪܝ ܠܝ ܐܘܪܠܝܘܣ ܐܚܝ.. ܕܡܟܣ ܠܗܘܢ ܐܠܗܐ ܕܐܬܓܒܝ ܠܟܠܗܘܢ. ܘܫ̄.

22. Selections from the Lives of the Egyptian Fathers, ܬܫܥܝܬܐ ܕܡܨܪܝܐ. ܘܠܘ ܦܪܘܫܝܬܐ ܫܦܝܪܐ ܡܢܬܪܬܘܬܗܘܢ ܐܝܟ ܐܠܐ ܕܐܝܠܝܢ ܕܡܫܠܡܢܘܬܐ ܘܟܠ ܦܘܪܫܢ ܡܟܝܠ ܕܐܬܪ ܘܬܚܢܬܪ ܐܢ ܢܪܟܐ. Beginning, fol. 178 *b*: ܡܢ ܐܠܝܬܐ ܕܡ ܐܢܬܘܢ ܕܡ ܐܢܫ: ܕܢܬܚܙܐ ܬܘܒ ܐܦ ܬܫܥܝܬܐ ܕܥܠ ܕܘܒܪܐ ܕܐܝܠܝܢ ܕܐܚܪܢܐ ܘܢܦܠܘ. ܐܝܟ ܕܠܘܚܕܝܐ ܕܗܘܢ ܕܒܥܠܝܢ ܒܟܬܒܐ ܗܢܐ. ܘܫ̄. The several rubrics are: ܡܛܠ ܢܓܝܪܘܬ ܪܘܚܐ, of longanimity, fol. 181 *b*; ܕܥܠ ܦܘܠܘܣ ܦܫܝܛܐ, of Paul the simple, fol. 184 *b*; ܥܠ ܘܠܢܣ ܦܠܣܛܝܢܝܐ, of Valens of Palestine, fol. 186 *b*; and ܥܠ ܗܪܘܢ ܕܐܠܟܣܢܕܪܝܐ, of Hero of Alexandria, fol. 187 *a*.

As mentioned above, this volume is palimpsest throughout. The more ancient text is that of a Coptic manuscript, written in uncial characters, of about the vii[th] cent. Each page is divided into two columns of 25 lines. The initial letters of verses are larger than the rest, and there are numerous ornamental figures, principally of birds. This once handsome volume contained several books of the Old Testament in the Sahidic dialect. Thus, on fol. 42 *b*, which has been left partially blank by the later scribe, we find Esther, ch. iv. 3—8; on fol. 60 *a*, part of Judges, ch. i. 13, 15; on fol. 108 *a*, which has been left wholly blank by the later scribe, Judges, ch. ix. 31—36; on fol. 116 *a* and *b*, part of Judges, ch. ix. 18, 20, 23, 25; on fol. 163 *a* and *b*, part of Ruth, ch. iii. 14, 16, and ch. iv. 1; and on fol. 164 *b*, part of Ruth, ch. iv. 13, 16.

[Add. 17,183.]

DCCCXIII.

Vellum, about 11⅜ in. by 7⅜, consisting of 96 leaves, a few of which are much stained and soiled, especially foll. 1, 2, 34, and 96. The quires, signed with letters, were originally at least 12 in number, but the last is now lost, and the first and tenth are imperfect, one leaf being missing at the beginning, and another after fol. 81. Each page is divided into two columns, of from 40 to 50 lines. This volume is written, perhaps by two scribes (foll. 1—39 and 40—96), in a good, regular character of about the xth cent. It contains—

Selections from the writings of several Fathers. Title, fol. 1 *b*: ܟܬܒ ܫܠ ܡܠ ܩܕܝܫܐ ܐܒܗܬ ܕܥܠܡ ܡܪ ܝܥܩܘܒ ܡܦܪܫܢܐ ܕܐܢܛܝܟ ܘܐܚܪܢܐ ܕܡܢ ܩܕܡ ܐܝܟ ܕܟܬܒ ܠܢ ܒܫܡܥܐ ܕܐܠܗܐ.

1. Various short extracts; viz.—

a. From Isaac of Antioch, ܡܢ ܡܐܡܪ̈ܐ ܕܡܪ ܝܥܩܘܒ ܕܐܢܛܝܟ. Fol. 1 *b*.

b. Two short extracts entitled ܡܐܡܪ̈ܐ (sic) ܡܫܠܡ̈ܢ. Fol. 1 *b*. The first begins: ܥܩܪ ܐܢܐ ܐܠܐ ܥܩܪ ܡܢ ܟܠ ܥܩܪ ܕܥܩܪ ܠܐ ܥܩܪ ܐܢ ܡܫܬܟܚ ܡܢ ܡܫܟܚ ܡܐ, ܡܫܟܚ ܠܐ ܠܡܥܩܪ ܐܠܐ ܡ̄ܐ. ܡܢ ܥܩܪ ܐܠܐ ܡܐ ܥܩܪ ܐܠܐ ܡ̄ܐ ܠܐ ܡܬܡܢ ܠܐ ܡ̄ܐ. The second: ܡܐ ܕܐܡܪ ܡܪ ܝܥܩܘܒ ܐܡܐ ܕܐܬ ܒܗ ܡܫܝܚܐ ܡܐ ܕܐܡܪ ܠܝ. ܡܫܝܚܐ ܐܝܬ ܒܝ ܡܫܝܚܐ ܐܝܬ ܒܝ ܡܐ ܕܐܡܪ ܠܝ ܡܫܝܚܐ ܡܢ ܡܫܝܚܐ ܐܝܬ ܒܝ ܡ̄ܐ. ܡܫܝܚܐ.

c. Two extracts from Philoxenus of Mabūg on prayer, ܡܐܡܪ̈ܐ ܕܡܪ ܦܝܠܘܟܣܝܢܘܣ ܕܡܒܘܓ. Fol. 1 *b*.

d. Two extracts from John Chrysostom, ܡܢ ܡܐܡܪ̈ܐ ܕܡܪ ܝܘܚܢܢ ܦܡ ܕܗܒ. Fol. 2 *a*.

e. From Macarius, ܡܐܡܪ̈ ܕܡܪ̈ܐ, beginning, fol. 2 *b*: ܐܡܪ ܠܝ ܡܪ ܡܫܝܚܐ ܡܢ ܟܬܒ̈ܐ ܩܕܝܫ̈ܐ ܕܥܠ ܟܠ ܡܕ̈ܒܪ̈ܐ ܕܐ̈ܢܫ ܒܠ ܡ̄ܐ.

f. From Basil on Psalm i., ܡܢ ܡܐܡܪ̈ܐ ܕܡܪ̈ܐ ܕܒܣܝܠ. Fol. 2 *b*.

g. From Isaac of Antioch, beginning, fol. 3 *a*: ܐܡܪ ܠܝ ܡܪ ܝܥܩܘܒ ܐܡܐ ܕܐܢܛܝܟ ܐܠ ܟܠ ܡܕ̈ܒܪ̈ܐ ܕܐ̈ܢܫ ܒܠ ܡ̄ܐ.

2. Extracts from the writings of Evagrius; viz.—

a. (sic) ܡܐܡܪ ܕܡܪ ܐܘܓܪܝܣ ܕܐܡܪ ܠܗ ܡܪ ܐܒܒܐ ܕܒܫܠ̈ܡ̈ܐ. Fol. 3 *a*. See Add. 14,578, no. 13.

b. ܡܫܠܡ̈ܢܐ ܕܡܪ̈ܐ. Fol. 3 *b*. See Add. 14,578, no. 41.

c. ܡܫܠܡ̈ܢ, beginning, fol. 5 *a*: ܐܢܫ̈ܐ ܕܒܥܠ ܡ̈ܐ ܕܡܬܚܙ̈ܐ, ܕܡܬܚܙ̈ܐ ܒܥ̈ܠ ܡ̈ܐ ܕܡܬܚܙ̈ܐ. ܡܫܠ ܕܡܬܚܙ̈ܐ ܒܥ̈ܠ ܡ̈ܐ ܕܡܬܚܙ̈ܐ. ܡ̄ܐ.

d. On the subduing of the flesh, ܡܐܡܪ ܕܥܠ ܟܦܘ ܒܣܪܐ, beginning, fol. 9 *a*: ܒܣܪܐ, ܡ̈ܐ ܕܠ ܟܦܘ ܒܣܪܐ. ܡܬܟܦܝ ܒܣܪܐ ܒܣܪ ܒܣܪ ܕܡܬܟܦܝ ܡ̈ܐ ܟܦܘ ܒܣܪ ܒܣܪ ܒܣܪ

ginity and Repentance, ܕܚܠܦܘܬ ܥܠ ܕܒܬܘܠܘܬܐ ܘܕܬܘܒܬܐ . Fol. 15 *a*.

6. Discourses of Evagrius; viz.—

a. To Eulogius, (sic) ܡܐܡܪܐ ܕܐܘܓܪܝܣ ܠܐܘܠܘܓܝܣ (sic) . ܫܓܝܐ ܗܘ ܕܐܡܪ ܒܫܠܡ . Fol. 25 *a*. See Add. 14,578, no. 3.

b. ܡܐܡܪ ܚܕ ܕܐܘܓܪܝܣ ܠܐܘܠܘܓܝܣ ܐܚܪ ܕܒܬܘܠܘܬܐ. Fol. 35 *a*. See Add. 14,578, no. 42.

7. Discourse of John the monk on S. Matthew, ch. v. 3, ܥܠ ܕ, ܐܡܪ ܝܘ ܠܬܠܡܝܕ ܕܝܘ ܡܫܝܚܐ . Fol. 36 *b*.

8. Extract from John Chrysostom on the Epistle to the Ephesians, ch. vi. 10, 11, beginning, fol. 43 *a*: ܐܝܟ ܐܡܪ ܐܢܫ . ܠܡܥܒܕ . ܠܚܫܘܟ . ܠܚܢܦܐ . ܠܐܚܕ . ܠܫܠܝܚܘ . ܠܐܚܕ . ܠܐܚܢܦ . ܠܥܒܕ . ܠܐܚܕ . ܠܐܚܢܦ : ܐܡܪ ܐܢܫ ܡܢ ܐܚܪ ܠܡܐ ܬܫܬܟܚ ܒܗ ܒܬܘܠܘܬܐ ܕܐܚܪܢܐ . Fol. 43 *b*.

9. Writings of John the monk; viz.—

a. ܡܐܡܪ ܚܕ ܕܒܬܘܠܘܬܐ, beginning, fol. 44 *b*: ܒܫܡܐ ܕܐܒ ܘܕܒܪ ܘܪܘܚܐ ܩܕܝܫܐ, ܚܕ ܐܠܗܐ . Fol. 47 *a*.

b. ܡܐܡܪ ܐܚܪ, beginning, fol. 47 *a*: ܡܐܡܪ ܚܕ . ܐܡܪ ܠܝ ܐܚܕ ܡܢ ܐܚܝܗܝ ܕܒܬܘܠܘܬܐ ܕܐܡܪ ܠܗ ܐܝܟ ܡܐ ܐܬܐ ܠܟ . ܐܡܪ ܠܗ ܐܝܟ ܐܢ ܐܬܐ ܠܝ ܐܚܕ ܡܢ ܐܚܝܟ ܕܒܬܘܠܘܬܐ ܕ

ܫܘܒܚܐ ܕܐܠܗܐ ܕܐܒܐ ܘܒܪܗ ܘܪܘܚܐ ܩܕܝܫܐ . ܠܥܠܡ ܥ . ܐܡܝܢ .

k. ܡܐܡܪܐ ܕܡܫܝܚܐ ܕܐܬܝ ܒܥܢܢܐ . Fol. 55 *b*.

l. Letter to Hesychius, ܠܡܪ ܐܒܝ (sic) ܐܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ ܠܗܣܘܟܝܘܣ ܬܠܡܝܕܗ ܕܡܪ ܩܘܪܝܠܘܣ ܐܦܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ . Fol. 61 *b*.

m. Definitions (ܡܬܠܐ ܕܦܫܩܐ) of the terms ܐܠܗܐ, ܐܠܗܘܬܐ, ܐܠܗܝܐ, ܐܠܗܝܘܬܐ, ܐܠܗܝܬ, ܐܒ, ܐܒܐ, ܐܠܗܝܐ, ܐܢܫܐ ܕܐܦܣܩܘܦܐ, ܐܢܫ, ܐܠܗܝܐ ܐܠܗܝܐ, ܐܒܐ, and ܐܠܗܐ . Fol. 65 *b*.

n. Another extract beginning, fol. 67 *a*: ܐܡܝܢ ܐܠܗܐ ܐܒܐ ܒܪܝܐ . ܟܬܒ ܠܗ, ܕܐܦܣܩܘܦܐ . ܥ .

o. The first few lines of a letter, beginning, fol. 67 *a*: ܐܠܗܐ ܐܠܗ ܐܠܗ ܐܒ ܐܠܗ ܥ : ܐܠܗ ܐܠܗܐ . Left unfinished.

10. Extracts from Evagrius; viz.—

a. Beginning, fol. 67 *a*: ܐܡܝܢ ܐܠܗ ܐܠܗ ܐܒ ܐܠܗ ܐܠ ܐܠܗ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐ . ܐ . ܐ .

b. Three short extracts. Fol. 67 *b*.

11. Canticle of Ephraim, ܐܠܗ ܐܠ ܐܠ ܐܠ ܐ, beginning, fol. 67 *b*: ܐܠ ܐ, ܐ ܐ ܐ ܐ, ܐ ܐ ܐ ܐ

On the margin of fol. 1 *a* there is recorded the name of one Simeon, [illegible] .[illegible]

There are very rude drawings of men and animals on foll. 59 *b* (a shepherd and a lamb, AMNOYC), 63 *b*, 68 *b*, and 72 *b* (a peacock); and some Coptic writing on fol. 76 *b*.

[Add. 14,611.]

DCCCXIV.

Paper, about 12¼ in. by 6⅞, consisting of 95 leaves, some of which are much stained and torn, especially foll. 1—28 and 95. The quires, composed of from 14 to 18 leaves, are 6 in number, and signed with letters. Each page is divided into two columns, of from 33 to 46 lines. This manuscript is written, apparently by two persons, in a good, cursive character of the xth cent. It contains—

1. A collection of Festal Homilies by several authors; viz.—

a. On the Annunciation of Zacharias, by John Chrysostom. Title mutilated. Beginning, fol. 2 *b*: [illegible] See Add. 14,515, no. 1.

b. On the Annunciation of the Virgin, by Gregory Thaumaturgus: [illegible] Fol. 4 *b*. See Gregorii, Macarii et Basilii Opera, ed. Par. 1622, p. 9, in Annunc. sanctiss. Dei genitr. virg. Mariæ sermo i.

c. On the Nativity of our Lord, by Severus of Antioch. Title and commencement mutilated. Fol. 7 *a*.

d. A homily on the Nativity, without title, mutilated at the beginning. Fol. 9 *a*. [illegible]

e. On the Nativity, by John Chrysostom. Fol. 14 *a*. Title mutilated. See Opera, t. vi., p. 459.

f. On the Nativity, and for the Commemoration of S. Stephen, by Severus, being hom. epithron. vii. Title and beginning mutilated. Fol. 17 *b*.

g. On the Nativity, by Severus, being hom. epithron. xxxvi. Beginning, fol. 20 *a*: [illegible]

h. On the Nativity, by Erechtheus, bishop of Antioch in Pisidia: [illegible] Beginning, fol. 23 *b*: [illegible]

i. On the Parable of the Vineyard, by Jacob of Batnae: [illegible] Fol. 25 *a*. See Assemani, Bibl. Or., t. i., p. 322, no. 137.

j. On the red heifer (Num. xix. 2), by Jacob of Batnae: [illegible] Fol. 29 *a*. See Assemani, Bibl. Or., t. i., p. 323, no. 157.

k. On the blessed Virgin Mary, by Severus: [illegible] Beginning, fol. 31 *b*: [illegible]

l. On the Rich Man and Lazarus, by Cyril of Alexandria, being hom. cxi. on the Gospel of S. Luke: ... Fol. 34 *b*.

m. On the Ascension, by John Chrysostom: Beginning, fol. 37 *a*: ...

n. On Pentecost, by Severus: Beginning, fol. 38 *a*: ...

o. On Love of the Poor, by Gregory Nazianzen, ... Fol. 41 *a*. See Opera, t. i., p. 257.

p. On the Baptism of our Lord, by Gregory Nazianzen: ... Fol. 53 *a*. See Opera, t. i., p. 697.

2. Services for Passion Week: ...

Monday. Fol. 69 *a*.
Tuesday. Fol. 75 *a*.
Wednesday. Fol. 81 *a*.
Thursday. Fol. 88 *a*. The Order of Washing, ..., imperfect, fol. 95 *b*.

A note on fol. 1 *a*, now much mutilated, states that the book belonged to the convent of S. Mary Deipara.

[Add. 14,725, foll. 1—95.]

DCCCXV.

Paper, about 12 in. by 7, consisting of 86 leaves, the first nine of which are more or less torn, but especially fol. 1. The quires, signed with letters, are 8 in number. There are from 31 to 44 lines in each page. This manuscript is written in a fine, regular, current hand of the xth cent., and contains—

1. A letter, imperfect at the beginning, fol. 1 *b*, in which Christianity (...) is defined to be "likeness to the Divine nature," ... (fol. 2 *b*).

2. A letter of Jacob of Batnae to the Christians in the city of Najrān (نَجْران in Southern Arabia): ... Fol. 4 *a*. See Add. 14,587, no. 15.

3. A letter of Jacob of Batnae to Mār Sīmai: ... Fol. 7 *b*. See Add. 14,587, no. 31.

4. A letter of Gregory Nazianzen to Nectarius: ... Fol. 9 *a*. See Opera, t. ii., p. 166, ep. ccii.

5. A letter of Philoxenus of Mabūg to a convert from Judaism: ...

ܐܚܝܢ ܕܐܬܚܙܝ ܠܗ ܒܚܠܡܐ ܕܠܠܝܐ ܘܐܡܪ ܠܗ ܐܢ ܐܝܬ ܐܢܐ ܒܗ ܐܝܬ ܠܟ ܡܕܡ ܕܬܫܐܠ ܠܝ ܘܐܡܪ ܠܗ ܐܝܬ ܠܝ ܡܕܡ ܕܐܫܐܠ ܠܟ ܐܡܪ ܠܗ ܐܝ ܗܘ ܕܐܡܪ ܠܟ ܕܐܢܐ ܐܝܬ ܒ

b. On Virginity, ܡܐܡܪܐ ܕܒܬܘܠܝܬܐ ܕܐܡܪ ܐܦ ܗܠܝܢ ܕܒܥܠ ܒܬܘܠܝܬܐ ܗܘ, consisting of an introduction, ܡܐܡܪ ܩܕܡܝܐ ܕܒܬܘܠܝܬܐ, and 23 chapters (ܟܕ ܦܨܩ̈ܐ ܕܡܠܦܢ ܒܗ ܫܡܫ ܒܪ ܩܠܝ). Fol. 30 *a*. See Opera, t. iii., p. 111.

10. Short extracts from Athanasius, Gregory Nazianzen, Cyril, and Ephraim, regarding the Incarnation of God the Word, fol. 58 *b*: ܡܐܡܪ ܩܕܡܝܐ ܕܐܬܐ ܕܐܬܡܪ ܒܫܡ ܐܒܗ ܩܕܝܫ

fol. 62 *b* seqq., disc. vii. against Felicissimus, fol. 66 *b*, and letter to Apion the patrician (ܐܦܝܘܢ ܐܓܪܝ), fol. 67 *a*.

12. A treatise on the Holy Chrism by Antonius (Rhetor) the Tagritan, of the family of Beth-Gūrgīn or Gūrgān (?): ܣܢܛ ... Beginning, fol. 72 *a*: ... The principal authorities referred to are: Abbā, ..., the disciple of Ephraim, foll. 75 *a*, 81 *a*; Athanasius, foll. 77 *a*, 78 *a*; Cyril, foll. 72 *b*, 73 *b*, 74 *b*, 77 *b*, 78 *a*, 81 *a* and *b*; Daniel of Ṣalach, ..., foll. 77 *b*, 78 *a*; Dionysius the Areopagite, fol. 83 *a*; Ephraim, foll. 74 *a*, 76 *b*, 81 *a* and *b*; Epiphanius, fol. 82 *b*; Gregory Nazianzen, foll. 73 *b*, 77 *a*; Gregory Nyssen, fol. 78 *b*; Hippolytus, ..., fol. 78 *b*; and Josephus, ..., fol. 82 *b*. Subscription, fol. 85 *a*: ...

13. A discourse of John Chrysostom, delivered in the Σέκρετον, in reply to the question of Heraclitus, whether, in calling each Person of the Trinity God, we do not speak of three Gods: ... Beginning, fol. 85 *b*: ...

[Add. 14,726, foll. 1—86.]

DCCCXVI.

Nine vellum leaves, about 8 in. by 6, forming a single quire, signed ܠ (Add. 14,522, foll. 37—45). The writing is good and regular, of the xth cent., with from 21 to 25 lines in each page. They contain—

Demonstrations from the Holy Fathers, ...

1. Extracts from Philoxenus of Mabūg; viz.—

a. On humility, ... Fol. 37 *a*.

b. On repentance, ... Fol. 37 *a*.

c. From the 13th discourse on the Christian character, ... Fol. 38 *b*.

d. Extract beginning: ... Fol. 38 *b*.

2. Extract from Severus of Antioch, beginning: ... Fol. 38 *b*.

3. Two extracts from Philoxenus, on prayer, ... Fol. 39 *a*.

4. Letters of Macarius; viz.—

a. Beginning: ... Fol. 40 *a*.

b. Beginning: ... Fol. 43 *a*.

c. Beginning: ... Fol. 44 *b*. Imperfect.

[Add. 14,522, foll. 37—45.]

DCCCXVII.

Vellum, about 6⅞ in. by 5, consisting of 79 leaves, many of which are much stained and torn, especially foll. 1—19, 50, 78, and 79. The quires, signed with letters, were originally at least ten in number, of which the first and last are wanting, and the second has lost its first leaf. There are from 22 to 30 lines in each page. This manuscript is written by two hands (foll. 1—49 and 50—79), in a good regular character of the xth cent., and contains—

1. Extracts from the Lives of the Egyptian Fathers; imperfect at the beginning. Fol. 1 *a*.

2. Numerous selections and extracts from the works of Isaiah of Scete. Fol. 8 *a*.

3. Discourses of Abraham Nephtarenus, ; viz.—

a. , beginning, fol. 31 *b*: . See Assemani, Bibl. Or., t. i., p. 464, no. 1.

b. , beginning, fol. 34 *a*: . See Assemani, no. 2.

c. , beginning, fol. 37 *a*: . See Assemani, no. 3.

4. Discourses of John the monk, ; viz.—

a. On the End of the World, and how the mind should suffer in repentance and should despise the world: . Beginning, fol. 38 *a*: .

b. , beginning, fol. 44 *b*: .

5. Prose homily of Jacob of Batnae on the Nativity, . Fol. 47 *b*. See Assemani, Bibl. Or., t. i., p. 304, no. 8, and Zingerle, Sechs Homilien des heiligen Jacob von Sarug, p. 1.

6. Discourse of John Chrysostom on Virginity and Repentance, , beginning, fol. 50 *b*: .

7. Discourse of Theophilus of Alexandria on the separation of the soul from the body, , beginning, fol. 68 *a*: .

8. Extracts with the title , "demonstrations from the holy Fathers"; viz.—

a. Philoxenus of Mabūg on humility, . Fol. 69 *a*.

b. Philoxenus on repentance, . Fol. 69 *a*.

c. From the thirteenth discourse of Philoxenus, . Fol. 70 *a*.

d. Another extract from Philoxenus, beginning, fol. 70 *a*: .

e. Extract from Severus of Antioch, beginning, fol. 70 *a*: .

f. Two extracts from Philoxenus on prayer, ܡܐܡܪ ܥܠ ܨܠܘܬܐ. Fol. 70 *b*.

9. Three letters of Macarius, ܬܠܬ ܐܓܪܬ̈ܐ ܕܡܩܪܝ; viz.—

a. Beginning: ܐܚܝ ܫܠܡ ܠܟ ܒܪܝ. Fol. 71 *a*.

b. Beginning: ܐܚܝ ܥܠ ܕܫܐܠܬ ܠܝ ܥܠ ܡܕܡ ܕܐܡܪ ܠܟ (sic) ... ܡܐ. Fol. 73 *a*.

c. Beginning: ܐܚܝ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡ ... ܡܐ. Fol. 74 *a*.

See above, no. DCCCXVI.

10. Extract from a discourse of Ephraim, on the warfare with Satan, ܡܐܡܪ ܕܡܪ ܐܦܪܝܡ ... ܥܠ ܡܕܡ ܕܐܬܐ, beginning, fol. 75 *b*: ... ܡܐ. Imperfect at the end.

[Add. 14,614, foll. 1—79.]

DCCCXVIII.

Vellum, about $10\frac{3}{8}$ in. by $7\frac{1}{4}$, consisting of 23 leaves, most of which are more or less stained and torn. Foll. 1, 18, 21, and 22, are mutilated, one half of each being lost.

These leaves are all that remain of a Greek Evangelistarium, belonging apparently to the viith or viiith cent. It is written in uncial characters, of the Egyptian type, with large initial letters. Of the rubrics some traces are still visible, e.g. foll. 1 *b*, 7 *b*, 11 *a*, 12 *a*, and 19 *a* and *b*. A few of the initials have also been coloured red, e.g. foll. 15 *b* and 17 *b*. The text is most distinctly legible on the upper half of foll. 19 and 20, which served as fly-leaves to the manuscript in its later form.

About the end of the xth cent., these leaves were destroyed by a Syrian monk, who folded them so as to form a volume, at present consisting of 42 leaves, or five quires, signed partly with letters and partly with arithmetical figures, of which the first is now incomplete. The contents are—

1. An ascetic discourse, imperfect both at the beginning and end. Fol. 1 *a*.

2. Extracts from the Lives of the Egyptian Fathers; imperfect at the beginning. Fol. 6 *a*. On fol. 10 *a* there is the rubric ܡܐܡܪ ܕܚܒܐ, "of love;" and on fol. 11 *a*, ܡܐܡܪ ܕܫܒܝ ܚܙܘܬܐ, "of the seers of visions."

3. Selections from the writings of Macarius the Great; viz.—

a. A letter, ܐܓܪܬ̈ܐ ܕܡܩܪܝ ... ܣܓ, beginning, fol. 21 *b*: ... ܡܐ.

b. A letter, ܐܓܪܬ̈ܐ ܕܡܩܪܝ ..., beginning, fol. 22 *b*: ܐܚܝ ܫܠܡ ܠܟ ܒܪܝ.

c. A letter, ܐܓܪܬ̈ܐ ܕܡܩܪܝ ..., beginning, fol. 24 *b*: ... ܐ.

d. Extract beginning, fol. 24 *b*: ... ܡ.

e. On prayer, ܐܓܪܬ̈ܐ ܕܡܩܪܝ ..., beginning, fol. 25 *a*: ... ܡ.

4. An extract entitled ... ܕܡܫܬܟܚ, "Doctrine of the holy Fathers," beginning, fol. 25 *b*: ... ܠܥܠܡ.

5. An extract from Basil, entitled ..., beginning, fol. 27 *a*: ... .

6. Selections from the writings of Evagrius; viz.—

a. ... . Fol. 28 *a*. See Add. 14,578, no. 10.

b. ... . Fol. 32 *b*. See Add. 14,578, no. 13.

c. ... . Fol. 33 *a*. See Add. 14,578, no. 15.

d. An extract beginning, fol. 33 *b*: ... .

e. ... . Fol. 34 *b*. See Add. 14,578, no. 18.

f. ... . Fol. 35 *b*. See Add. 14,578, no. 17.

g. ... . Fol. 36 *a*. See Add. 14,578, no. 16.

7. A letter of Jacob of Batnae, ..., beginning, fol. 37 *b*: ... . Imperfect. See Assemani, Bibl. Or., t. i., p. 304, no. 6.

On foll. 40 *b* and 41, a later hand has written a Sedrā for the Dead, ..., beginning: ... .

[Add. 14,637.]

DCCCXIX.

Vellum, about 9¾ in. by 6½, consisting of 178 leaves (Add. 12,163, foll. 127—304), or 18 quires, signed with letters. In reality, however, it is made up of two distinct manuscripts, the one comprising foll. 127—224, the other foll. 225—304. The former seems to have been transcribed by at least two persons (foll. 128 *b*—197 and foll. 198—224). Both are written in current hands of the xth or xith cent. The contents are—

1. Discourse of John Chrysostom on virginity and repentance, ... Fol. 128 *b*. See Opera, ed. Savil., t. vii., p. 641. The real author is John the Cappadocian, surnamed ὁ Νηστευτής or "the Faster."

2. Works of Marcus the monk, ...; viz.—

a. On the spiritual law (here without title). Fol. 151 *b*. See Gallandii Bibl. Vett. Patrum, t. viii., p. 3.

b. ... . Fol. 163 *b*. See Gallandii Bibl., t. viii., p. 13. Subscription, fol. 175 *a*: ... .

c. ... . Fol. 175 *a*. See Gallandii Bibl., t. viii., p. 87.

d. Parænetic discourse, ... Fol. 177 *b*. This is generally ascribed to Macarius the Egyptian; see Gallandii Bibl., t. vii., p. 22, hom. v.

e. ... . Fol. 187 *a*. See Gallandii Bibl., t. viii., p. 36.

f. ... . Fol. 206 *b*. See Gallandii Bibl., t. viii., p. 28.

g. ...

ܫܢܝܐ ܕܫܘܫܢܐ ܕܒܪ ܐܘܣܒܝܘܣ ܘܐܘܛܪܘܦܝܘܣ. Fol. 215 *b*. See Gallandii Bibl., t. viii., p. 73.

3. The third discourse of John the monk, in the form of a dialogue with Eusebius and Eutropius. Fol. 225 *a*. See Add. 17,169, fol. 62 *a*. Here it is entitled merely ܡܐܡܪܐ ܕܝܘܚܢܢ ܣܒܐ.

4. Two short extracts from the works of Macarius, the one entitled ܡܐܡܪ ܕܡܩܪܝ ܥܠ ܡܫܬܐ ܕܩܘܕܫܐ, beginning, fol. 234 *b*: ܐܡܪ ܠܝ ܐܒܐ ܡܐ ܕܐܝܬ ܒܗ ... ; the other entitled ܡܐܡܪ ܕܡܩܪܝ ܥܠ ܡܫܬܐ ܕܩܘܕܫܐ, beginning, fol. 235 *a*: ܡܐܡܪ ܕܡܩܪܝ ܥܠ ܡܫܬܐ ܕܩܘܕܫܐ ... .

5. The fourth discourse of John the monk, in the form of a dialogue with Eusebius and Eutropius. Fol. 235 *b*. See Add. 17,169, fol. 76 *a*.

6. Selections from the writings of Gregory the monk (see Add. 17,201, foll. 26—32, above, p. 465, no. DLXXXI.), ... ; viz.—

a. ... beginning, fol. 240 *b*: ... .

b. ... (*κατάστασις*) ..., beginning, fol. 240 *b*: ... .

c. ..., beginning, fol. 241 *a*: ... .

d. ..., beginning, fol. 241 *b*: ... .

e. ..., beginning, fol. 241 *b*: ... .

f. ... beginning, fol. 247 *b*: ... .

g. ... Fol. 254 *a*. See Assemani, Bibl. Or., t. i., p. 173, no. 8.

h. ... Fol. 262 *a*. See Assemani, p. 173, no. 7.

i. ... Fol. 280 *b*. See Assemani, p. 173, no. 9.

7. An extract from John the monk, ... (sic) ..., beginning, fol. 303 *b*: ... Imperfect. See Add. 12,167, fol. 203 *a*.

On the fly-leaf and the first page of the

manuscript, foll. 127 *b* and 128 *a*, are written by later hands—

a. An extract from Isaiah of Scete, ܐܓ ܐܒܒܐ, beginning: ,ܡܐܡܪ ܐܒܒܐ ܐܢ ܠܐ ܠܡܐ ... ܕܒܠܐ ܠܡܬܚܙܐ ܠܡܬܚܙܐ : ܡܓ .

b. ܐܓ ܡܐܡܪ ܡܢ ܫܠܝܐ ,ܫܠܐ ܡܚܫܒܐ ܡܢ ܫܠܝܐ ܡܐܡܪ, short extracts from Xystus, Basil, Ephraim, Jacob of Batnae, Cyril of Alexandria, Chrysostom, the book of Ecclesiasticus, the New Testament, and Severus of Antioch.

On fol. 140 *a*, at the foot, a reader named Bar-ṣaumā has written: ܐܡܝܢ ܒܪ ܨܘܡܐ ܕܟܬܒ ܐܓܪܐ ܗܕܐ ܠܢܦܫܗ ܘܠܒܝܬ ܐܒܘܗܝ .

On fol. 204 *a* the scribe of the second portion of the volume, foll. 198—224, has written: ܐܡܝܢ ܘܒܟܠ ܠܒܐ ܨܠܝ ܒܥܕ ܚܛܗ ܠܝ ܡܪܝ ܐܡܝܢ .

The writer of the third part, foll. 225—304, has recorded his name, Sergius of Amid, on fol. 235 *a*: ܐܡܝܢ : ܫܠܡ ܠܟ ܡܪܝ ... ܣܪܓܝ ... ܡܚܬܡ ... ܐܡܝܢ (sic) : ... ܐܡܝܢ ,ܡܐܡܪ ... ܐܡܝܢ : ... ܐܡܝܢ (?) ... ܐܡܝܢ ... ܐܡܝܢ . And again on fol. 247 *b*, (sic) ... ܐܡܝܢ .

On fol. 127 *a* we read that the book belonged to the priest Ḥakīm, who gave it in a present to the convent of S. Mary Deipara. ... ,ܡܐܡܪ ... ܕܝܪܐ ... ...

ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲁⲓ ⲛⲉⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲓⲁⲥ ⲡⲓⲥⲕⲏⲧⲏⲥ . ⲙ̅ⲍ̅ .

γ. Other short extracts, including several from the tract commencing ⲡⲁⲓⲱⲧ ⲉⲧⲃⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ . Fol. 48 *b*.

b. Isaiah of Scete, ⲡⲓⲁⲥⲁⲓⲁⲥ ⲡⲓⲥⲕⲏⲧⲏⲥ .

a. Extracts from the discourse beginning ⲙⲡⲣⲱⲙⲓ ⲛⲧⲉ ⲡⲉⲛⲧⲁⲩⲙⲟⲩ ⲉⲣⲟⲟⲩ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ . Fol. 49 *b*.

β. The short passage on humility, beginning ⲡⲁⲁⲥⲓⲛⲓ ⲙⲡⲉⲛⲣⲱⲙⲓ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ . Fol. 50 *b*.

γ. The tract entitled ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧⲃⲉ ⲡⲓⲥⲙⲁ ⲙ̀ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲙ̀ⲡⲓⲁⲣⲭⲏⲅⲟⲥ ⲙ̀ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ . Fol. 51 *a*.

δ. Other short extracts. Fol. 52 *b*.

c. Marcus the monk, ⲡⲓⲙⲁⲣⲕⲟⲥ ⲡⲓⲙⲟⲛⲁⲭⲟⲥ .

a. Extracts from the first discourse on the spiritual law, ⲙ̅ⲍ̅ ⲛⲓⲗⲟⲅⲟⲥ ⲙ̀ⲡⲛⲁⲧⲓⲕⲟⲛ . Fol. 55 *a*.

β. Extracts from the second discourse, ⲙ̅ⲏ̅ ⲛⲓⲗⲟⲅⲟⲥ ⲙ̀ⲡⲛⲁⲧⲓⲕⲟⲛ . Fol. 57 *b*.

d. Extracts from Palladius' Lives of the Egyptian Fathers, ⲛⲓⲃⲓⲟⲥ ⲙ̀ⲡⲁⲧⲏⲣ ⲛ̀ⲁⲓⲅⲩⲡⲧⲟⲥ . Fol. 58 *b*.

Subscription, fol. 59 *b*: ⲉⲗⲗⲁⲃⲓ ⲥⲁⲙⲟⲩⲏⲗ ⲡⲓⲉⲣⲙⲏⲛⲉⲩⲧⲏⲥ ⲙ̀ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲙ̅ⲍ̅ .

[Add. 14,466, foll. 43—59.]

DCCCXXI.

Eleven vellum leaves, all more or less stained and torn, but apparently belonging to the same Coptic manuscript (Add. 14,665, foll. 10—20). Foll. 17—19 are the best preserved, and measure about 11 in. by 8¾. The text is written in two columns, of from 33 to 39 lines, in a fine, regular character, probably of the vi^th^ or vii^th^ cent. The dialect is the Sahidic or that of Upper Egypt (الصعيد).

Fol. 19 contains Genesis, ch. xxiv. 52—ch. xxv. 6; fol. 17, Numbers, ch. xviii. 17—ch. xix. 4; and fol. 18, Numbers, ch. xxii. 18—36. Foll. 10—16 are so mutilated, and the ancient writing is so much obliterated, that it is difficult to say, without employing chemical reagents, what portions of Scripture they comprise. Fol. 20 is made up of eight disconnected fragments, merely put together in order to preserve them.

These leaves were folded so as to form a volume measuring about 8¾ in. by 5½, the Syriac text of which is written in a good, regular hand of the xth or xi^th^ cent. The contents are—

1. The martyrdom of Peter of Alexandria: ⲡⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲙ̀ⲡⲓⲁⲅⲓⲟⲥ ⲡⲁⲡⲁ ⲡⲉⲧⲣⲟⲥ ⲡⲁⲣⲭⲏⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̀ⲁⲗⲉⲝⲁⲛⲇⲣⲓⲁ ⲙ̀ⲡⲟⲗⲓⲥ . Foll. 18, upper half, *a* and *b*, 10 *b* and *a*. See Add, 14,641, fol. 140 *b*.

2. A discourse of Jacob of Batnae on the End of the World and the Coming of the Antichrist, ⲡⲁⲓ ⲥⲙⲟⲩ ⲛ̀ⲧⲉ ⲓⲁⲕⲱⲃ [ⲙ̀ⲡⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ] ⲛ̀ⲧⲉ ⲡⲉⲛⲧⲁⲩⲙⲟⲩ ⲉⲣⲟⲟⲩ [ⲙ̀ⲡⲓⲁⲛⲧⲓⲭⲣⲓⲥⲧⲟⲥ] ⲙ̀ⲡⲉⲓⲛⲓ ⲙ̀ⲡⲉⲓⲛⲓ . Foll. 14, 15, 17, and 16. See Assemani, Bibl. Or., t. i., p. 314, no. 56, serm. iv. The fragments foll. 11 and 12 are also from a discourse of Jacob of Batnae.

3. A small portion of a discourse of Eusebius of Emesa on Lent: ⲡⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲙ̀ⲡⲓⲁⲅⲓⲟⲥ ⲉⲩⲥⲉⲃⲓⲟⲥ ⲡⲉⲙⲥⲁ ⲙ̀ⲡⲓⲥⲟⲩⲱ ⲛ̀ⲧⲉ ⲡⲓⲥⲟⲩⲱ . Fol. 16 *b*.

4. An extract from Isaiah of Scete. Foll. 18, lower half, and 19. See Add. 14,575, no. 13.

5. A fragment containing proœmia, ⲡⲓⲗⲟⲅⲟⲥ ⲙ̀ⲡⲛⲁⲧⲓⲕⲟⲛ , ⲡⲓⲥⲱⲙⲁ , ⲡⲓⲛⲟⲩⲥ ⲙ̀ⲡⲓⲥⲱⲙⲁ , and prayers, ⲛⲓⲉⲩⲭⲏ ⲙ̀ⲡⲓⲁⲅⲓⲟⲛ . Fol. 13.

[Add. 14,665, foll. 10—20.]

DCCCXXII.

Vellum, about $8\frac{7}{8}$ in. by $5\frac{1}{8}$, consisting of 92 leaves, some of which are slightly stained and soiled. The quires, signed with letters, are 9 in number; and there are from 30 to 42 lines in each page. This manuscript is written in a good, current hand of the xth or xith cent., and contains—

1. Copious extracts from Philoxenus of Mabūg; viz.—

a. From the discourses on Christian life and character.

α. The ninth discourse, fol. 1 *b*: ܡܡܪܐ ܕܐܦܠܘܢ ܕܡܒܘܓ ܥܠ ܚܝܐ ܕܡܫܝܚܝܐ : ܘܥܠ ܡܕܡ ܕܐܝܬ ܒܗ ܚܝܐ ܘܡܘܬܐ (sic) ܒܟܠ ܡܕܡ ܕܐܝܬ ܒܗ ܚܝܐ ܘܡܘܬܐ : ܘܥܠ ܡܕܡ ܕܐܝܬ ܒܗ ܚܝܐ ܘܡܘܬܐ ܘܥ

6. A letter of Jacob of Batnae, ... (sic) ... Beginning, fol. 58 *b*: ... It ends on fol. 62 *a*.

7. Extracts from madrāshē of Ephraim, ... Foll. 60 *a* and 61 *a*. As these pieces interrupt the text of no. 6, the scribe has written at the foot of fol. 59 *b* the words ...; and again at the foot of fol. 60 *b*, ...; thus directing the reader's attention to the fact that he must in each case pass over one page.

8. Extract from a metrical discourse of Ephraim, ..., beginning, fol. 62 *b*: ...

9. Metrical discourses of Jacob of Batnae; viz.—

a. On the Divine Love, ... Fol. 63 *a*. See Assemani, Bibl. Or., t. i., p. 316, no. 84.

b. On the Prodigal Son, ... Fol. 66 *b*. See Assemani, p. 317, no. 97, serm. ii.

10. Madrāshē of Ephraim, ... Fol. 71 *b*.

11. Selections from Isaiah of Scete. See Add. 14,575, nos. 7—11.

a. ... (sic) ..., to his disciple Peter. Fol. 73 *a*.

b. ... (sic) ... (sic) .... Fol. 83 *b*.

c. ... Fol. 84 *a*.

d. ... Fol. 84 *b*.

e. ... Fol. 86 *b*.

12. Metrical discourses of Ephraim; viz.—

a. In time of pestilence, ..., beginning, fol. 89 *a*: ... It ends on fol. 90 *a*.

b. For a deceased priest, ... (sic) ..., beginning, fol. 90 *a*: ... It ends on fol. 91 *a*.

13. A funeral sermon of Jacob of Batnae on Strangers, ... (sic) .... Fol. 91 *a*. See Assemani, Bibl. Or., t. i., p. 313, no. 44, serm. vii.

14. A metrical discourse of Ephraim, on the city of Nicomedia, and on the Resurrection and Free-will: ... Beginning, fol. 91 *b*: ... It ends on fol. 95 *a*.

15. On fol. 1 *a* there are written eight

hortatory sentences, arranged alphabetically from ܐ to ܬ, beginning: ܐܝܟ ܕܢ ܐܢ ܐܡܪ ܠܟ ܠܟ ܠܟ ܠܟ

beginning, fol. 12 *b*: ... Imperfect at the end.

2. A letter, regarding the Unity of the Divine Nature in the three Persons of the Godhead; imperfect at the beginning. Fol. 20 *a*.

3. Selections from the writings of Evagrius; viz.—

a. The six Centuries, ... Fol. 23 *a*.

b. Selections from the letters to Melania, ... Fol. 60 *a*.

c. ..., beginning, fol. 64 *b*: ...

d. Another extract, beginning, fol. 68 *a*: ...

The extracts *c* and *d* are in reality the second and third discourses of Abraham Nephtarenus. See Add. 14,614, foll. 34 *a*, 37 *a*.

4. A letter or treatise of Basil, entitled ..., on virtue, beginning, fol. 69 *b*: ...

5. An extract entitled "on prayer, from the doctrine of the solitaries," ..., beginning, fol. 74 *b*: ...

6. Select sayings of the teachers and holy Fathers, ... Fol. 77 *a*. These are short extracts, chiefly from discourses of Gregory Nazianzen, foll. 77 *a* and *b*, 79 *a*.

7. Extracts from the letters of Ammonius, ...; imperfect at the end. Fol. 80 *b*.

8. Selections and extracts from the writings of Isaiah, abbat of Scete. Fol. 82 *a*.

9. Letter of Elias, patriarch of Antioch (see Assemani, Bibl. Or., t. ii., pp. 95 and 337), to the people of the village of Rūḥīn,* ... Beginning, fol. 89 *b*: ... Imperfect.

This volume is palimpsest throughout.

* According to Yāḳūt in the Mu'jam al-buldān, رُوحِين is a village on Mount Lebanon, near Aleppo, قرية في جبل لبنان قريبة من حلب.

The more ancient text is that of a Syriac Sacerdotal, written in a good Estrangĕlā of the viiith cent. It commences with the Anaphora of S. James, ܩܘܕܫܐ ܕܥܕܬܐ ܕܫܠܝܚ ܐܝܩܘܒ ܐܚܘܗܝ ܕܐܠܗܐ . ܐܡܝܢ, fol. 1 *b*. The titles of several sedras and prayers are also legible, e.g. on foll. 23 *b*, 64 *a*, 66 *b*, and 69 *b*.

Foll. 1 and 2 *a* are covered with rude drawings of beasts, birds and fish; and on fol. 1 *b* there is also a very coarsely drawn figure of a saint.

[Add. 14,615.]

DCCCXXV.

Vellum, about 16¼ in. by 11¾, consisting of 355 leaves, some of which are much stained and torn (e.g. foll. 11, 15, 346, 347 and 355), whilst others have been more or less mutilated by the cutting away of the once broad margins (e.g. foll. 18, 19, 22—38, 298, 323—327, and 350—352). The quires, signed with letters, were originally 41 in number; but of these the first three and the ninth are lost, and the fourth, fifth, sixth, and seventh, are very imperfect, leaves being wanting after foll. 8, 10, 11, 12, 18, 22, and 28. Each page is divided into two columns, of from 30 to 34 lines. This manuscript is written in a clear and regular, though rather stiff hand. Greek vowels have been subsequently added here and there (ᵛ, ˆ, =, ᵒ, ᵒᵛ). It is dated A. Gr. 1326, A.D. 1015, and contains—

Festal and other Discourses for the whole year, originally 113 in number, of which the first four are now lost.

1. On the Nativity of our Lord, by John Chrysostom, ܡܐܡܪ ܕܝܘܚܢܢ ܦܡܐ ܕܕܗܒܐ, ܐܡܝܢ. Fol. 1 *a*. Imperfect. See Opera, t. x., p. 986, commencing with the words *εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ, ἥτις καλεῖται Βηθλεὲμ.*

2. On the Nativity of our Lord, by Cyril of Alexandria, being the second homily on the Gospel of S. Luke: ܡܐܡܪ ܕܩܘܪܝܠܘܣ ܐܦ ܩܕܡܝܐ ܕܐܠܟܣܢܕܪܝܐ . ܥܠ ܒܣܘܪܬܐ ܕܐܝܢ ܥܒܕ ܒܫܪܝܪܐ ܡܪܢ ܥܡ ܥܠܡܐ . ܐܡܝܢ . Fol. 2 *b*. See Dr. Payne Smith's edit., p. *5, and his translation, part i., p. 12.

3. On the Nativity of our Lord, by Jacob of Batnae: ܡܐܡܪ ܕܝܥܩܘܒ ܐܦ ܕܒܬܢܝܐ . ܥܠ ܒܣܘܪܬܐ ܕܝܠܕܘܬ ܡܪܢ ܥܡ ܥܠܡܐ . Imperfect. Fol. 5 *a*. See Assemani, Bibl. Or., t. i., p. 309, no 11.

4. Part of a discourse on the blessed Virgin Mary and the Incarnation; imperfect at the beginning and end. Fol. 9 *a*.

5. On the blessed Virgin Mary, by Jacob of Batnae: ܡܐܡܪ ܕܝܥܩܘܒ ܐܦ ܕܒܬܢܝܐ ܥܠ ܬܘܠܕܬܐ ܕܡܪܝܡ ܒܬܘܠܬܐ. Imperfect at the beginning and in the middle. Fol. 11 *a*. See Assemani, Bibl. Or., t. i., p. 310, no. 21, and Abbeloos, De Vita et Scriptis S. Jacobi, p. 202.

6. On the Massacre of the Innocents, by Severus of Antioch: . ܡܐܡܪ ܕܣܘܝܪܘܣ ܐܦ ܐܢܛܝܘܟܝܐ ܥܠ ܩܛܠܐ ܕܛܠܝܐ ܕܒܝܬ ܠܚܡ ܒܐܪܥܐ ܕܝܗܘܕܐ . Fol. 13 *b*.

7. On the Massacre of the Innocents, by Jacob of Batnae: . ܡܐܡܪ ܕܝܥܩܘܒ ܐܦ ܕܒܬܢܝܐ ܥܠ ܩܛܠܐ ܕܛܠܝܐ ܒܝܠܕ ܒܬܠܗܡ . Imperfect. Fol. 15 *a*. See Assemani, Bibl. Or., t. i., p. 309, no. 14, pars altera.

8. On the Epiphany (*τὰ φῶτα*), by Gregory Nazianzen. Imperfect at the beginning and end. Fol. 19 *a*. See Opera, t. i., p. 677.

9. On the Epiphany, by Hippolytus: ܡܐܡܪ ܕܐܝܢ ܕܐܡܪ ܐܦ ܗܝܦܘܠܘܛܘܣ ܩ̈ܗ ܕܬܫܒ .

Imperfect at the beginning. Fol. 23 *a*. See Migne, Patrol. Gr., t. x., col. 852, l. 9, *τί δὲ τοῦ πολυπηγήτου τῶν ἄστρων μουσίου ἀξιαγάστερον ἔργον*; as far as the end of § vii.

10. The eleventh homily of Cyril of Alexandria on the Gospel of S. Luke, on the Epiphany: ܡܐܡܪܐ . ܕܫܪܝܐ ܕܩܘܪܝܠܘܣ ܪܒܐ ܕܐܠܟܣܢܕܪܝܐ ܥܠ ܒܫܘܥܝ ܡܫܝܚܐ ܥܠ ܕܝܘܚܢܢ ܡܥܡܕܢܐ . ܥܠ ܕܒܫܒܐ ܕܬܐܘܦܢܝܐ . ܐܬܐ . Fol. 25 *a*. See Dr. Payne Smith's edition, p. *15, and his translation, part i., p. 43.

11. On the Epiphany, by Jacob of Batnae: ܡܐܡܪܐ . ܕܝܥܩܘܒ ܡܢ ܒܬܢܝܐ ܥܠ ܬܐܘܦܢܝܐ ܕܡܪܢ ܐܬܐ . Imperfect. Fol. 27 *b*. See Assemani, Bibl. Or., t. i., p. 312, no. 28.

12. On the Decollation of S. John the Baptist, by John Chrysostom: ܕܡܢ ܪܒܐ ܐܠܟܣܢܕܪܝܐ . ܡܐܡܪܐ . ܥܠ ܩܛܘܠܗ ܕܡܪܢ ܝܘܚܢܢ ܡܥܡܕܢܐ . Fol. 32 *a*. See Opera, t. viii., p. 658.

13. The tenth homily of Cyril on the Gospel of S. Luke, concerning S. John the Baptist: ܡܐܡܪܐ ܕܡܢ ܩܕܝܫ ܩܘܪܝܠܘܣ ܪܒܐ ܕܐܠܟܣܢܕܪܝܐ . ܥܠ ܝܘܚܢܢ ܡܥܡܕܢܐ ܥܠ ܒܫܘܥܝ ܡܫܝܚܐ . Fol. 35 *a*. See Payne Smith's edition, p. *11, and his translation, part i., p. 37.

14. Encomium on S. John the Baptist, by Jacob of Batnae. Imperfect. Fol. 37 *a*. See Assemani, Bibl. Or., t. i., p. 312, no. 35.

The next two discourses (the nineteenth and twentieth) are wanting, owing to the loss of the quire ל.

15. On the Presentation of our Lord in the Temple, by Jacob of Batnae: ܕܡܢ ܡܐܡܪܐ ܕܝܥܩܘܒ ܡܢ ܒܬܢܝܐ . ܥܠ ܗܝܟܠܗ ܕܡܪܢ . Imperfect at the beginning. Fol. 39 *a*. See Assemani, Bibl. Or., t. i., p. 312, no. 37.

16. The first discourse of Basil on Lent: ܡܐܡܪܐ ܚܕ ܕܡܪܝ ܒܣܝܠܝܣ ܩܣܛܪܐ ܥܠ ܨܘܡܐ ܪܒܐ . ܕܐܡܪ ܒܗ ܐܝܟ ܕܐܬܐ ܡܫܝܚܐ ܠܡܥܡܕ ܥܠ ܝܘܚܢܢ . ܘܥܠ ܡܐ ܕܐܬܐ ܠܡܫܬܕܝܘ ܒܗ ܒܝܘܡ ܥܡܕܗ . Fol. 42 *a*. See Opera, t. ii., p. 1.

17. On the holy fast of Lent and on love of the poor, by Jacob of Batnae: ܡܠܐ ܕܝܥܩܘܒ ܡܢ ܒܬܢܝܐ ܥܠ ܨܘܡܐ ܪܒܐ ܕܡܪܢ . ܐܬܐ . ܥܠ ܕܐܡܪ ܒܗ ܕܐܝܟ ܕܐܬܐ ܡܫܝܚܐ ܠܡܥܡܕ ܥܠ ܝܘܚܢܢ ܡܥܡܕܢܐ ܘܥܠ ܕܐܡܪ ܒܗ ܕܐܝܟ ܕܐܬܐ ܡܫܝܚܐ ܠܡܫܬܕܝܘ ܥܠ ܡܫܬܐ . Fol. 48 *a*. See Assemani, Bibl. Or., t. i., p. 315, no. 69, serm. i.

18. On Lent, by John Chrysostom: ܥܠ ܨܘܡܐ ܪܒܐ . ܐܬܐ ܕܡܪܢ ܝܘܚܢܢ ܡܥܡܕܢܐ ܘܥܠ ܕܐܡܪ ܒܗ ܕܐܝܟ ܕܐܬܐ ܡܫܝܚܐ ܠܡܥܡܕ ܥܠ ܝܘܚܢܢ ܡܥܡܕܢܐ, marg. ܐܬܐ ܕܡܪܢ ܐܬܐ ܡܫܝܚܐ ܠܡܥܡܕ ܥܠ ܝܘܚܢܢ ܡܥܡܕܢܐ . Fol. 53 *a*. See Opera, t. iv., p. 3.

19. On Lent, by Jacob of Batnae. Marg. ܐܬܐ ܕܡܪܢ ܐܬܐ ܡܫܝܚܐ ܠܡܥܡܕ ܥܠ ܝܘܚܢܢ ܡܥܡܕܢܐ . Fol. 57 *a*. See Assemani, Bibl. Or., t. i., p. 315, no. 69, serm. ii.

20. On Lent, by Basil. Marg. ܐܬܐ ܕܡܪܢ ܐܬܐ ܡܫܝܚܐ . Fol. 61 *a*. See Opera, t. ii., p. 14.

21. On Lent, by Jacob of Batnae. Marg. ܐܬܐ ܕܡܪܢ ܐܬܐ ܡܫܝܚܐ . ܐܬܐ ܕܡܪܢ ܐܬܐ ܡܫܝܚܐ ܠܡܫܬܕܝܘ ܥܠ ܡܫܬܐ . Fol. 65 *a*. See Assemani, Bibl. Or., t. i., p. 315, no. 69, serm. iii.

22. On Lent, by John Chrysostom, ܡܐܡܪܐ ܚܕ ܕܡܪܝ ܝܘܚܢܢ ܡܥܡܕܢܐ ܥܠ ܨܘܡܐ ܪܒܐ . ܐܬܐ ܕܡܪܢ ܐܬܐ ܡܫܝܚܐ ܠܡܥܡܕ ܥܠ ܝܘܚܢܢ ܡܥܡܕܢܐ, marg. ܐܬܐ ܕܡܪܢ ܐܬܐ ܡܫܝܚܐ ܠܡܫܬܕܝܘ ܥܠ ܡܫܬܐ, beginning, fol. 68 *b*: ܘܐܝ ܐܝܟ ܕܐܡܪ ܒܗ ܡܪܝ ܝܘܚܢܢ ܡܥܡܕܢܐ ܠܬܠܡܝܕܘܗܝ . ܐܝ ܐܝܟ ܕܐܬܐ ܒܗ ܡܫܝܚܐ ܠܡܥܡܕ ܥܠ ܝܘܚܢܢ ܡܥܡܕܢܐ ܘܐܡܪ ܠܗܘܢ ܕܐܬܐ ܒܗ ܠܡܫܬܕܝܘ ܥܠ ܡܫܬܐ . ܐܬܐ . ܐܬܐ .

23. On the King who made a marriage-feast for his son (S. Matthew, ch. xxii. 1—14), by Jacob of Batnae: ... Marg. ... Fol. 71 *b*. See Assemani, Bibl. Or., t. i., p. 322, no. 138.

24. On the Prodigal Son, by John Chrysostom, ... Marg. ... Fol. 76 *a*. See Opera, t. viii., pp. 650—653, as far as *καὶ ὁ μόνος ἀναμάρτητος οὐρανόθεν ἑαυτὸν πρὸς τὴν φιλανθρωπίαν ἐπέκλινε.*

25. On Love, by Jacob of Batnae: ... Marg. ... Fol. 78 *a*. See Assemani, Bibl. Or., t. i., p. 316, no. 84.

26. On the Prodigal Son, by John Chrysostom, being the continuation of no. 24 (see Opera, t. viii., p. 653, from the words *Τίς εἰδέ ποτε ἁμαρτωλὸν ὑπὸ Θεοῦ κολακευόμενον;* to p. 656, *ἵνα κηρύξῃ τὸν ὑπερβάλλοντα πλοῦτον τῆς χρηστότητος τοῦ Πατρὸς αὐτοῦ*). Marg. ... Fol. 82 *b*.

27. On Repentance, by Jacob of Batnae, ..., marg. ... Fol. 84 *b*. See Assemani, Bibl. Or., t. i., p. 316, no. 79, serm. iii.

28. On the Prodigal Son, by John Chrysostom, being the conclusion of no. 26 (see Opera, t. viii., p. 656, from the words *Ὁ γὰρ πατὴρ αὐτοῦ, φησὶν, ἐξελθὼν παρεκάλει αὐτόν* to the end. Marg. ... Fol. 88 *b*.

29. On Repentance, by Jacob of Batnae, ..., marg. ... Fol. 90 *a*. See Assemani, Bibl. Or., t. i., p. 316, no. 79, serm. iv.

30. On Lent and on Repentance, by John Chrysostom, ..., marg. ..., beginning, fol. 93 *b*: ...

31. On the Beatitudes (S. Matthew, ch. v. 1—12), by Jacob of Batnae, ..., marg. ..., beginning, fol. 96 *a*: ...

32. Prose homily, ..., by Jacob of Batnae, ..., marg. ..., beginning, fol. 98 *b*: ...

33. Metrical discourse of Jacob of Batnae on Pride, ..., marg. ... Fol. 100 *a*. See Assemani, Bibl. Or., t. i., p. 316, no. 86.

34. On the parable of the Ten Virgins, by John Chrysostom, ܡܐܡܪܐ ܕܝܘܚܢܢ ܦܘܡܐ ܕܗܘ ܥܠ ܡܬܠܐ ܕܥܫܪ ܒܬܘܠܬܐ, marg. ܡܐܡܪ ܥܠ ܥܫܪ ܒܬܘܠܬܐ ܕܝܘܚܢܢ ܦܘܡܐ. Fol. 102 *b*. See Opera, t. viii., p. 666.

35. On the Forty Martyrs, by Jacob of Batnae, ܡܐܡܪ ܥܠ ܐܪܒܥܝܢ ܕܝܥܩܘܒ. Fol. 105 *b*. See Assemani, Bibl. Or., t. i., p. 319, no. 106.

36. On Psalm xxxviii. (xxxix.) 11, by John Chrysostom: ܡܐܡܪ ܥܠ ܡܐ ܕܐܡܪ ܕܘܝܕ ܒܡܙܡܘܪ ܠ ܐܬܝܬ ܐܢܐ ܘܡܠܠ ܒܝ ܒܟܠ ܫܥܐ. ܐܬܐ ܠܝ ܠܡܐ ܐܡܪ ܠܝ ܒܟܠ ܫܥܐ. Beginning, fol. 109 *b*: ܡܫܬܠ ܐܢܫ ܠܡܠܟ ܕܐܬܐ ܠܡܫܐܠ ܡܢܗ ܡܠܬܐ ܕܐܝܬ ܠܗ ܒܢ. Margin, ܡܐܡܪ ܕܝܘܚܢܢ ܦܘܡܐ ܕܗܘ ܥܠ ܡ.

37. On the female Sinner who anointed our Lord, by Jacob of Batnae, ܡܐܡܪ ܥܠ ܐܬܬܐ ܕܫܚܬܐ ܡܪܝܡ, ܥܠ ܫ, marg. ܡܐܡܪ ܥܠ ܐܬܬܐ ܕܫܚܬܐ ܡܪܝܡ. Fol. 114 *a*. See Assemani, Bibl. Or., t. i., p. 324, no. 161.

38. Sermon for the middle of Lent, by John Chrysostom, ܡܐܡܪ ܒܬܘܟ ܨܘܡܐ ܕܝܘܚܢܢ ܦܘܡܐ, marg. ܡܐܡܪ ܒܡܨܥ ܨܘܡܐ ܕܝܘܚܢܢ ܦܘܡܐ, beginning, fol. 120 *a*: ܡܫܒܚ ܐܢܐ ܠܐܠܗܐ ܕܐܫܪܐ ܠܝ ܒܡܨܥ ܨܘܡܐ ܕܝܘܚܢܢ ܦܘܡܐ; ܠܡܢܐ ܠ ܐܫܪܐ ܠܝ.

39. On S. Matthew, ch. viii. 20, by Jacob of Batnae, beginning, fol. 121 *b*: ܐܝ ܠܝ, ܐܝ ܠܝ ܠܡܢ ܐܡܪ ܗܕܐ ܡܠܬܐ ܠܡܬܟܣܝ. ܠ ܐܬܐ ܐܢܐ ܠܡܫܟܚ ܒܟ ܡܕܡ. Marg. ܡܐܡܪ ܥܠ ܐܬܬܐ ܕܝܘܚܢܢ ܦܘܡܐ. See Assemani, Bibl. Or., t. i., p. 321, no. 121.

40. On Psalm c., by John Chrysostom, beginning, fol. 125 *b*: ܠܐܠܗܐ, ܚܣܕܐ ܘܕܝܢܐ ܐܫܝܪ ܠܟ ܡܪܝ: ܐܝܟ ܐܢܐ ܐܫܪܐ ܒܒܝܬ ܐܠܗܝ, ܒܒܝܬ ܡܠܟܐ ܕܫܡܝܐ. ܒܥܝ, ܠܡܢܐ ܠܝ ܠܡܬܐ ܕܫܡܝܐ ܠܡܬܐ ܕܐܪܥܐ ܠܡܬܐ ܕܫܡܝܐ. Marg. ܡܐܡܪ ܕܝܘܚܢܢ ܦܘܡܐ ܕܗܘ ܥܠ ܕܥܒܕ ܐܝܟ ܕܐܡܪ ܕܘܝܕ ܒܡܙܡܘܪ.

41. Against quitting the Church during the celebration of the holy Eucharist, by Jacob of Batnae: ܡܐܡܪ ܥܠ ܫ, ܕܐܡ ܐܢܫ ܠܐ ܢܫܒܩ ܡܢ ܒܝܬ ܟܢܫܬܐ ܒܥܕܡ ܕܩܪܒܢܐ ܩܕܝܫܐ ܡܬܩܪܒ. Marg. ܡܐܡܪ ܥܠ ܕܐܢܫ ܠܐ ܢܫܒܩ ܡܢ ܒܝܬ ܟܢܫܬܐ ܕܝܘܚܢܢ ܦܘܡܐ. Fol. 127 *b*. See Assemani, Bibl. Or., t. i., p. 326, no. 178, serm. ii.

42. On Zacchæus the publican, by John Chrysostom, ܡܐܡܪ ܥܠ ܙܟܝ ܒܪ ܚܣܝ. Marg. ܡܐܡܪ (sic) ܕܙܟܝ ܒܪ ܚܣܝ ܕܝܘܚܢܢ ܦܘܡܐ. Fol. 132 *a*. See Opera, t. x., p. 989.

43. On S. Mark, ch. x. 17, by Jacob of Batnae. Marg. ܡܐܡܪ ܕܡܪܩܘܣ ܫܠܝܚܐ ܕܝܥܩܘܒ ܦܘܡܐ. Fol. 134 *a*. See Assemani, Bibl. Or., t. i., p. 319, no. 104.

44. Extract from hom. v. on the Epistle of S. Paul to the Romans, by John Chrysostom (Opera, t. ix., p. 512, from *Ἕκαστος τοίνυν εἰς τὸ ἑαυτοῦ συνειδὸς ἐλθών*, to the end). Marg. ܡܐܡܪ ܕܝܘܚܢܢ ܦܘܡܐ ܕܗܘ ܥܠ ܐܓܪܬܐ ܕܫܠܝܚ ܠܘܬ ܪܘܡܝܐ. Fol. 138 *b*.

45. On Repentance, by Jacob of Batnae, ܡܐܡܪ ܥܠ ܬܘܒܬܐ, marg. ܡܐܡܪ ܕܝܥܩܘܒ ܦܘܡܐ ܕܗܘ ܥܠ ܬܘܒܬܐ. Fol. 140 *b*. See Assemani, Bibl. Or., t. i., p. 315, p. 75.

46. Extract from hom. xxxii. on the Gospel of S. Matthew, by John Chrysostom

(Opera, t. vii., p. 420, from *Εἶτα αὐτὸ τοῦτο πάλιν ἐπεξιών φησιν* to the end). Marg. ... Fol. 143 *a*.

47. On Psalm xcvii. (xcvi.) 1, by Jacob of Batnae, ..., beginning, fol. 145 *b*: ... Marg. ...

48. On Lazarus and the Rich Man, by John Chrysostom. Marg. ... Fol. 149 *a*. See Opera, t. viii., p. 756.

49. On S. Mark, ch. viii. 36, by Jacob of Batnae. Marg. ... Fol. 152 *a*. See Assemani, Bibl. Or., t. i., p. 315, no. 77.

50. Extract from hom. x. on the second Epistle of S. Paul to the Corinthians, by John Chrysostom (see Opera, t. x., p. 598, from *Ἀκούσωμεν τοίνυν τῆς Παύλου φωνῆς λεγούσης*, to the end). Marg. ... Fol. 156 *a*.

51. On S. Matthew, ch. xiii. 33, by Jacob of Batnae. Marg. ... Fol. 158 *b*. See Assemani, Bibl. Or., t. i., p 316, no. 78.

52. Prose homily, ..., by Jacob of Batnae, beginning, fol. 162 *a*: ... Marg. ...

53. On the Epistle of S. Paul to the Colossians, ch. iii. 1, 2, by Jacob of Batnae, ..., beginning, fol. 164 *a*: ... Marg. ...

54. On S. Luke, ch. xii. 16, by John Chrysostom, ..., beginning, fol. 168 *a*: ... Marg. ...

55. On the termination of Lent and on Repentance, by John Chrysostom, ..., beginning, fol. 171 *a*: ... Marg. ...

56. On the raising of Lazarus, by Jacob of Batnae: ... Marg. ... Fol. 173 *b*. See Assemani, Bibl. Or., t. i., p. 322, no. 134.

57. Hom. cxxx. on the Gospel of S. Luke, by Cyril of Alexandria. Fol. 177 *b*. See Dr. Payne Smith's edit., p. 358, and his translation, part ii., p. 601.

58. Discourse for Palm Sunday, by John Chrysostom, beginning, fol. 180 *b*: ...

59. Discourse for Palm Sunday, by Jacob

of Batnae. Fol. 184 *b*. See Assemani, Bibl. Or., t. i., p. 322, no. 135.

60. Discourse for Palm Sunday, by Ephraim. Fol. 188 *a*. See Assemani, Bibl. Or., t. i., p. 147, no. 21.

61. Hom. cxxxiv. on the Gospel of S. Luke, by Cyril of Alexandria, beginning with the words ... Fol. 194 *b*. See Dr. Payne Smith's edit., p. 374, line 19; and his translation, part ii., p. 624.

62. Discourse for the Monday in Passion Week, by John Chrysostom; ... Beginning, fol. 197 *a*: ...

63. On Abel and Cain, by Jacob of Batnae: ... Fol. 200 *b*. See Assemani, Bibl. Or., t. i., p. 323, no. 143, serm. i.

64. On the Crucifixion, by Jacob of Batnae: ... Fol. 204 *a*. See Assemani, Bibl. Or., t. i., p. 324, no. 163, serm. i.

65. On S. Matthew, ch. xxvi. 39, by John Chrysostom: ... Fol. 210 *a*. See Opera, t. x., p. 966, from the beginning to p. 971, *ἁμαρτωλῶν ἱλαστήριον, ἀθανασίας ποτήριον.*

66. Hom. cxl. on the Gospel of S. Luke, by Cyril of Alexandria, ... Fol. 213 *b*. See Dr. Payne Smith's edit., p. 396; and his translation, part ii., p. 655.

67. On the brazen Serpent, by Jacob of Batnae. Marg. ... Fol. 215 *b*. See Assemani, Bibl. Or., t. i., p. 324, no. 160.

68. Extract from the second sermon on the Crucifixion, by Jacob of Batnae: ... Fol. 218 *a*. See Assemani, Bibl. Or., t. i., p. 324, no. 163.

69. On the Passion of the Redeemer, by John Chrysostom, ..., beginning, fol. 224 *a*: ...

70. Hom. cxlvi. on the Gospel of S. Luke, by Cyril of Alexandria. Fol. 226 *b*. See Dr. Payne Smith's edit., p. 418; and his translation, part ii., p. 683.

71. On Jephthah and his Daughter, by Jacob of Batnae: ... Fol. 228 *b*. See Assemani, Bibl. Or., t. i., p. 321, no. 125.

72. Extract from the third sermon on the Crucifixion, by Jacob of Batnae: ... Fol. 234 *a*. See Assemani, Bibl. Or., t. i., p. 324, no. 163.

73. On the treachery of Judas and the Lord's Supper, by John Chrysostom: ... Fol. 240 *a*. See Opera, t. ii., p. 444.

74. Hom. cxli. on the Gospel of S. Luke, by Cyril of Alexandria: ... Fol. 247 *a*. See Dr. Payne Smith's edit., p. 400; and his translation, part ii., p. 659.

75. On the Consecration of the Chrism, by Jacob of Edessa: ...

ܕܡܪܝ ܝܥܩܘܒ ܕܒܛܢܝ . ܫܪܝܪ ܐܢ ܐܝܟ ܕܐܡܪ ܡܪܝ ܝܥܩܘܒ ܕܒܛܢܝ . ܐܡܝܢ . Beginning, fol. 249 *a*: ܐܝܟ ܕܐܡܪ ܡܪܝ ܝܥܩܘܒ ܕܒܛܢܝ : ܒܫܡ ܐܒ ܘܒܪ ܘܪܘܚܐ ܩܕܝܫܐ . ܫܠܡ ܠܟ ܡܪܝ ܡܫܝܚܐ ܕܐܬܝܬ ܠܥܠܡ : ܐܡܪ ܐܢܐ ܥܒܕܟ ܘܒܪ ܐܡܬܟ ܐܬܝ ܠܟ ܡܫܝܚܐ : ܐܡܝܢ . ܣܓ .

76. Fourth sermon on the Crucifixion, by Jacob of Batnae: ܡܐܡܪ ܪܒܥܝ ܕܡܪ ܝܥܩܘܒ ܕܒܛܢܝ . Fol. 251 *b*. See Assemani, Bibl. Or., t. i., p. 324, no. 163.

77. On the Consecration of the Chrism, by John, patriarch of Antioch: ܡܐܡܪ ܚܕ ܕܡܪ ܝܘܚܢܢ ܦܛܪܝܪܟ ܐܢܛܝܟ . ܒܫܡ ܟܠ ܩܕܝܫܐ ܐܝܟ ܕܐܡܪ ܡܪ ܝܘܚܢܢ ܐܢܛܝܟ . Beginning, fol. 258 *b*: ܟܠ ܚܕ ܡܢ ܐܢܫܐ ܕܐܬܐ ܠܗ ܠܡܫܬܐ ܘܠܐ ܫܡܥ ܠܗ ܠܡܫܬܐ . ܗܕܐ ܐܡܪ ܡܪ ܝܘܚܢܢ ܐܢܛܝܟ : ܐܡܝܢ . ܣܓ .

78. On the Consecration of the Chrism, by George, bishop of the Arabs: ܡܐܡܪ ܚܕ ܕܡܪ ܓܝܘܪܓܝ ܐܦܣܩܘܦܐ ܕܥܪܒܝܐ . ܒܫܡ ܟܠ ܩܕܝܫܐ ܐܝܟ ܕܐܡܪ ܡܪ ܓܝܘܪܓܝ ܐܦܣܩܘܦܐ ܕܥܪܒܝܐ , beginning, fol. 262 *b*: ܐܡܝܢ . ܐܝܟ ܕܐܡܪ ܡܪ ܝܘܚܢܢ ܦܡ ܕܗܒܐ ܒܫܡ ܟܠ ܩܕܝܫܐ , ܐܦ ܐܢܐ ܥܒܕ ܚܛܝܬ ܐܡܪ ܠܟ ܡܫܝܚܐ ܕܐܬܝܬ ܠܥܠܡ . ܐܡܪ ܠܟ ܡܫܝܚܐ ܕܐܬܝܬ ܠܥܠܡ ܠܡ ܐܬܝܬ ܠܩܪܝܐ ܨܕܝܩܐ ܐܠܐ ܚܛܝܐ . ܣܓ . Being in dodecasyllabic metre, it is sometimes ascribed to Jacob of Batnae; see Assemani, Bibl. Or., t. i., p. 332.

79. For Good Friday and on Judas the traitor, by Proclus of Constantinople: ܡܐܡܪ ܕܒܨܠܬܐ ܕܝܘܕܐ ܣܟܪܝܛܐ ܘܥܠ ܟܠ ܕܒܥܐ ܒܫܡ ܟܠ ܩܕܝܫܐ ܕܡܪ ܦܪܘܩܠܘܣ ܦܛܪܝܪܟ ܩܣܛܢܛܝܢܘܦܠܝܣ . ܕܐܡܪ . Fol. 266 *a*. See Gallandii Biblioth. Vett. Patrum, t. ix., p. 655.

80. For Good Friday, by John Chrysostom, ܡܐܡܪ ܚܕ ܕܡܪ ܝܘܚܢܢ ܦܡ ܕܗܒܐ ܒܫܡ ܟܠ ܩܕܝܫܐ , beginning, fol. 266 *b*: ܫܒܚ ܠܐܠܗܐ ܕܥܒܕ ܢܣ ܟܠ ܕܒܥܐ ܘܐܬܚܢܢ ܠܗ . ܣܓ .

81. Hom. cxlix. on the Gospel of S. Luke, by Cyril of Alexandria. Fol. 269 *b*. See Dr. Payne Smith's edit., p. 429; and his translation, part ii., p. 698.

82. On the Denial of Simon Peter, by Jacob of Batnae: ܡܐܡܪ ܚܕ ܕܡܪ ܝܥܩܘܒ ܕܒܛܢܝ ܥܠ ܟܦܐ ܕܐܟܕ ܠܗ ܫܡܥܘܢ ܟܐܦܐ . Fol. 271 *b*. See Assemani, Bibl. Or., t. i., p. 325, no. 164, serm. iii.

83. Extract from the fifth sermon on the Crucifixion, by Jacob of Batnae: ܡܢ ܡܐܡܪ ܚܡܝܫܝ ܕܡܪ ܝܥܩܘܒ ܕܒܛܢܝ ܥܠ ܨܠܘܬܐ . Fol. 277 *b*. See Assemani, Bibl. Or., t. i., p. 324, no. 163.

84. Continuation of no. 83: ܡܢ ܡܐܡܪ ܚܡܝܫܝ ܕܡܪ ܝܥܩܘܒ ܕܒܛܢܝ ܥܠ ܨܠܘܬܐ . Fol. 284 *a*.

85. On the Saturday of Annunciation, on Baptism, the Thief on the Cross, etc., by John Chrysostom: ܡܐܡܪ ܚܕ ܕܡܪ ܝܘܚܢܢ . ܒܫܡ ܫ , ܚܕ ܡܢ ܬܠܡܝܕܘܗܝ ܩܕܝܫܝܢ ܕܡܪ ܝܘܚܢܢ ܦܡ ܕܗܒܐ . Beginning, fol. 286 *b*: ܫܒܚ ܠܐܠܗܐ . ܫܒܚ ܠܡܫܝܚܐ . ܫܒܚ ܠܪܘܚܐ ܩܕܝܫܐ . ܣܓ .

86. Extract from the sixth sermon on the Crucifixion, by Jacob of Batnae: ܡܢ ܡܐܡܪ ܫܬܝܬܝ ܕܡܪ ܝܥܩܘܒ ܕܒܛܢܝ . Fol. 290 *b*. See Assemani, Bibl. Or., t. i., p. 324, no. 163.

87. On the Passover, by Gregory Nazianzen: . ܡܐܡܪ ܚܕ ܕܡܪ ܓܝܘܪܓܝ ܥܠ ܦܨܚܐ

. ... Fol. 292 *b*. See Opera, t. i., p. 3.

88. Continuation of no. 86: ... Fol. 294 *a*. At the end is the following subscription: ...

89. Discourse for the Sunday of the Resurrection, by Jacob of Batnae: ... Fol. 297 *a*. See Assemani, Bibl. Or., t. i., p. 326, no. 175, serm. i.

90. Discourse for Monday of the Week of Cessation or Rest, by John Chrysostom, ... beginning, fol. 300 *a*: ...

91. Discourse for Wednesday of the same week, by John Chrysostom, beginning, fol. 301 *b*: ...

92. Discourse for Friday of the same week, by Jacob of Batnae, ..., beginning, fol. 303 *a*: ...

93. Discourse for New (or Low) Sunday (*ἡ καινὴ κυριακή*), by Gregory Nazianzen: ... Fol. 305 *b*. See Opera, t. i., p. 835.

94. For Low Sunday and on S. Thomas, by Jacob of Batnae: ... Fol. 309 *b*. See Assemani, Bibl. Or., t. i., p. 328, no. 182.

95. On the Ascension of our Lord, by John Chrysostom: ... Fol. 314 *b*. See Opera, t. iii., p. 943.

96. On the Ascension, by Jacob of Batnae. Fol. 316 *b*. See Assemani, Bibl. Or., t. i., p. 328, no. 183.

97. On Pentecost, by Gregory Nazianzen: ... Fol. 322 *b*. See Opera, t. i., p. 731.

98. On Pentecost, by Jacob of Batnae: ... Fol. 329 *a*. See Assemani, Bibl. Or., t. i., p. 328, no. 184.

99. On the Decease and Obsequies of the blessed Virgin, by Jacob of Batnae: ... It begins, fol. 333 *b*: ...

100. On the Exaltation of the holy Cross,

by Pantaleon of Byzantium: ܟܬܒܐ ܕܡܪܝ ܦܢܛܠܐܘܢ ܒܪ ܐܘܪܒܠܝܣ ܕܐܬܝ ܡܢ ܐܬܪ ܒܛܠܝܘܣ ܕܐܬܝ ܠܗ ܒܝܬ ܩܘܡܐ ܕܐܬ ܒܗ ܒܫܘܒܚܐ ܕܐܬ ܒܗ ܒܝܬ ܩܘܡܐ ܕܐܬ ܒܗ ܒܫܘܒܚܐ. Fol. 336 *a*. See Cave, Hist. Litterar., vol. ii., Dissert. Prima, p. 15.

101. On the Invention of the holy Cross by the empress Helene, by Jacob of Batnae: ܡܐܡܪܐ ܕܡܪ ܝܥܩܘܒ ܡܢ ܒܬܢܝ ܥܠ ܐܫܟܚܬ ܥܘܕ ܒܗ ܒܝܬ ܩܘܡܐ ܕܐܬ ܒܗ ܒܫܘܒܚܐ. Fol. 337 *b*. See Assemani, Bibl. Or., t. i., p. 328, no. 188.

102. On the holy Martyrs and Confessors, by John Chrysostom: ܡܐܡܪ ܥܠ ܩܕܝܫܐ ܕܐܬ ܒܗ ܒܝܬ ܩܘܡܐ ܕܐܬ ܒܗ ܒܫܘܒܚܐ ܕܐܬ ܒܗ ܒܝܬ ܩܘܡܐ ܕܐܬ ܒܗ ܒܫܘܒܚܐ, beginning, fol. 341 *a*: ܒܫܘܒܚܐ ܕܐܬ ܒܗ ܒܝܬ ܩܘܡܐ ܕܐܬ ܒܗ

On the margin are the words: ... "from the great convent of Mār Gabriel, Mār Samuel and Mār Simeon of Ḳartamīn," which seem to refer to the bishop Athanasius.

A later note, at the foot of the page, informs us that the book belonged to the convent of S. Mary Deipara. It is in the handwriting of one John, the disciple of Rabban Isaiah, from the district of Beth Severīnā.

On fol. 354 *b*, just below the subscription, there is a note, dated A.Gr. 1807, A.D. 1496, stating that one Moses, from Mount Lebanon in the district of Tripolis, read this book, and translated some of the sermons contained in it into Arabic.

On fol. 177 *b*, at the foot of the page, a monk named Thomas, the son of George, has scribbled the following lines: ...

[Add. 12,165.]

DCCCXXVI.

Vellum, about $9\frac{3}{8}$ in. by $6\frac{1}{4}$, consisting of 34 leaves, several of which are much stained and torn, especially foll. 1, 3, 7, 10, 12, 17, 19, 29, 30, and 34. The quires, signed with letters, were once at least 9 in number; but the first three and the last are entirely lost. Leaves are also missing after foll. 10, 18, 29, 31, and 33. There are from 26 to 47 lines in each page. This manuscript is written in an inelegant, current hand of about the xith cent., and contains—

1. Selections from the writings of Abraham Nephtarenus, [...]; viz.—

a. Beginning: ... Fol. 1 *a*. See Assemani, Bibl. Or., t. i., p. 464, no. 1.

b. ..., on exhortation and on prayer, beginning:

Fol. 3 *a*. See Assemani, p. 464, no. 2.

c. , on exhortation, beginning: . Fol. 5 *a*. See Assemani, p. 464, no. 5.

d. Beginning: . Fol. 6 *b*. See Assemani, p. 464, no. 8.

e. Beginning: . Fol. 7 *a*. See Assemani, p. 464, no. 3.

2. An extract from "the Book of Steps," Climax or Ladder, , beginning: . Fol. 7 *b*. See Add. 17,178, no. 13, *b*.

3. Selections from the writings of John the monk, here called (?) .

a. Beginning: [Fol. 10 *a*. See Assemani, Bibl. Or., t. i., p. 432, no. 3.

b. On poverty, , beginning: . Fol. 10 *b*. See Assemani, p. 432, no. 7. Imperfect.

4. Selections from Gregory the monk. See Add. 17,201, foll. 26—32, and Add. 12,163, foll. 240 *b*; viz.—

a. , "on the demon of carelessness or torpor." Imperfect at the beginning. Fol. 11 *a*.

b. , "what are the things opposed to spiritual knowledge, purity, and reason"; beginning, fol. 11 *a*: .

c. , "on the species of demons," beginning, fol. 11 *a*: ; followed by other extracts without titles.

d. Extract from a dialogue, beginning, fol. 18 *a*: . Imperfect.

5. An imperfect extract from Ephraim, in heptasyllabic metre, fol. 19 *a*, ending with the words: .

6. Extracts from the writings of Philoxenus of Mabūg, . See Add. 14,582, no. 10.

a. , on humility, beginning, fol. 20 *a*: .

b. , on repentance, beginning, fol. 20 *a*: .

c. Another extract, beginning, fol. 21 *a*: .

d. , on prayer, beginning, fol. 21 *a*: .

e. Another extract, beginning, fol. 21 *b*: .

7. A madrāshā of Ephraim for the dead,

ܕܡܪܝ ܚܢܢܝܐ ܕܡܠܦ ܥܠ ܡܫܢܚܐ, beginning, fol. 21 *b*: . ܐܡܪ ܐܒܐ ܕܡܫܝܚܐ ܠܐ ܡܫܬܟܚ ܠܗ ܠܥܠܡ ܐܡܝܢ. See Add. 14,582, fol. 182 *b*.

8. The Creed of Severus, ܗܝܡܢܘܬܐ ܕܡܪܝ ܣܘܝܪܘܣ ܐܦ ܗܘ ܕܐܡܪ, beginning: ܒܫܡܗ ܕܐܒ ܘܒܪܗ ܘܪܘܚܐ ܩܕܝܫܐ. Fol. 24 *a*. See Add. 14,582, fol. 187 *a*.

9. A discourse of John Chrysostom on Ps. l. (li.) 1: ܡܐܡܪ ܕܝܘܚܢܢ ܦܡ ܕܗܒ ܠܡܪܢ ܕܐܡܪ ܐܦ ܗܘ ܒܡܙܡܘܪ ܕ ܢ, ܐܝܬ ܠܗ ܒܪܫ ܡܫܝܚܐ ܥܡ ܕܘܝܕ. Imperfect. Fol. 25 *b*.

10. Extracts from the Lives of the Egyptian Fathers, (sic) ܡܐܡܪ ܕܐܒܗ ܩܕܝܫܐ ܕܡܪܝ ܒܐܦܐ ܕܐܡܪ ܡܢ, fol. 32 *a*; including ܡܐܡܪ ܕܐܒ ܐܒܗ ܕܡܪܝ ܒܐܦܐ ܕܐܡܪ ܠܗ ܠܬܠܡܝܕܘܗܝ, fol. 32 *b*, and ܡܐܡܪ ܕܐܒ ܢܬܢܐܝܠ, of Nathaniel, fol. 34 *b*. Imperfect.

[Add. 17,180.]

DCCCXXVII.

Paper, about 8¼ in. by 6⅞, consisting of 162 leaves, many of which are much torn, especially foll. 5—7, 15, 24—27, 36—38, 46—50, 74—81, 94, 95, 115, 122—130, 136—139, 141—150, 161, and 162. The quires are signed with letters, but their number is uncertain, as leaves are wanting both at the beginning and end of the volume, as well as after foll. 2, 4, 6, 24, 25, 26, 36, 37, 38, 46, 47, 48, 56, 72, 74, 78, 79, 95, 96, 114, 115, 121, 122, 123, 124, 125, 137, 138, 139, and 140. Each page has from 20 to 29 lines. This manuscript is written in a good, regular, current hand of about the xith cent., and contains—

I. A treatise of Moses bar Kīphā, bishop of Moṣul and Nineveh, on freewill and predestination, divided into four discourses. It is imperfect at the beginning, and has been left unfinished by the scribe; but the name of the author appears from the marginal notes, e.g., fol. 1 *a*, ܡܐܡܪ ܕ ܡܘܫܐ ܒܪ ܟܐܦܐ, ܐܝܟ (sic) ܡܐܡܪ ܕ[ܡܘ]ܫܐ, and again, fol. 20 *a*, ܡܐܡܪ ܕܡܘܫܐ ܒܪ ܟܐܦܐ ܒܪ ܡܫܝ ܕ.

1. Discourse I.

a. Chap. 1; almost entirely lost. Fol. 1 *a*.

b. Chap. 2, ܡܐܡܪ ܕܡܫܬܡ ܕܝܢ ܕܐܝܬ ܒܗ ܒܪܝܬܐ ܕܐܝܬ ܠܗ ܚܠܦܐ ܠܐ ܐܬܐ. Fol. 1 *a*. Imperfect.

c. Chap. 3, . ܡܐܡܪ ܕܫܬܐ ܕܐܝܬ ܒܗ ܒܪܝܬܐ ܕܐܝܬ ܠܗ ܚܠܦܐ ܕܠܐ ܐܬܐ ܠܗ ܒܪܝ

c. Chap. 3, ܡܫܠܡ ܒܫܡ ܐܠܗܐ ... ܡܢ ܫܘܒ ... ܡܢ ܫܘܒ ... Fol. 8 *a*.

d. Chap. 4, ܐܝܟ ܐܬܝ ܐܠܗܐ ... ܠܡܐ ܫܪܐ ... Fol. 9 *a*.

e. Chap. 5, ܡܫܠܡ ܒܫܡ ܐܠܗܐ ... ...

ܐܚܐ ,ܩ ܚ . ܐܝܟܢܐ ܡ ܐ ,ܩ ܐܚܐ
ܐܚܐ ܒܐܠ ܐܘܣܟ ܐܠܐ ܐܒܐ
ܒܐ ܐܚܐ ܒܐ ܐܝܐ . ܡܐ ܐܘܣܟ
ܐܝܐ ,ܩ .,ܡܒܐ ܐܘܣܟ ܐܠܐ ܩ
. ܐܝܐ ܡܒܐܠܦܐ . ܐܝܐ ܡܝܐ
ܚ ܐܝܐ ܐ ܐܐ ܐܝ ܐܝ
ܒܐ . ,ܡܒܐ ܐܘܣ ,ܩ ܐܠܐ
: ܐ ܐܘܣ ܐ ܐܘܣ ܐܝ

John the Monk: ܐܘܣ ,ܩ ܐܚ ܩ
ܐܝ ܐܠܐ ܡܒܐ, fol. 96 *b*.

John bar Aphtūnāyā: on the character and death of Severus, ܐܚ ܐܒܐ
,ܩ [ܐܝ ,ܐ] ܡܐ ,ܡܒ
ܐ ܐ ܐ, fol. 31 *a*.

Severus of Antioch: foll. 30 *b*, 97 *a*.

Titus of Bostra: ܐ ܐ ܐ
ܐ ܐ, fol. 73 *a*.

II. A selection from the Epistles of Isidore of Pelusium: ܐ ܐ ܐ ܐ
ܐ ܐ ܐ ܐ
ܐ ܐ ܐ ܐ
. ܐ ܐ ܐ ܐ
ܐ ܐ ܐ . ܐ
ܐ ܐ ܐ ܐ
ܐ . Fol. 105 *a*. See Assemani, Bibl. Or., t. iii., pars 1, p. 43. The letters are numbered, but the names of the persons to whom they were addressed are not given. The first letter is Lib. iii., ep. 267 (ed. Paris., 1638), beginning: ܐ ܐ ܐ
. ܐ . ܐ
ܐ . ܐ ܐ ܐ
ܐ ,ܩ ܐ . ܐ
ܐ ܐ ܐ. The manuscript is imperfect in various places, and ends with ep. 262, ܐ ܐ ܐ.

The name of the scribe, as appears from the concluding words of the title of no. II., was Simeon, ܐ.

[Add. 14,731.]

DCCCXXVIII.

A manuscript, about $7\frac{3}{8}$ in. by $4\frac{3}{4}$, consisting of 146 leaves, some of which are much stained and torn, especially foll. 80—82, 91—100, and 130—164. Foll. 63—80 are paper, the rest vellum. The quires, signed with letters, are 18 in number (ܡ, fol. 139 *a*); but the volume is imperfect at the end, and there are lacunæ after foll. 52, 73, 80, 110, and 130. There are from 16 to 26 lines in each page. This manuscript is written in a rather peculiar, angular hand. apparently of the xith or xiith cent., and contains—

1. Extracts from the Lives of the Egyptian Fathers, ܐ ܐ ܐ ܐ ܐ. Fol. 1 *b*.

2. Short extracts from the writings of Isaiah, abbat of Scete, ܐ ܐ ܐ ܐ. Fol. 30 *a*.

3. Short extracts from the writings of Evagrius, ܐ, ܐ ܐ ܐ ܐ. Fol. 46 *a*. Imperfect at the end.

4. Extracts from the Lives of the Egyptian Fathers; imperfect at the beginning. Fol. 53 *a*.

5. Extracts from the Lives of the Egyptian Fathers, ܐ ܐ ܐ ܐ ܐ. Fol. 63 *a*.

6. Sayings of the Sages and Philosophers, ܐ ܐ ܐ, beginning, fol. 70 *a*: ܐ ܐ ܐ ܐ ܐ

ܕܡܠܟܐ ܕܐܦܝܢ ܕܥܒܕ ܒܗ ܠܥܒܕ ܠܡܠܟܐ ÷

7. An extract from Evagrius, ܡܢ ܐܝܓܪܝܘܣ, beginning, fol. 70 *b*: ܠܐ ܬܗܘܐ ܐܢܐ . ܐܡܪ ܠܗ ܡܪܝ ܐܝ ܒ, ܐܡܪ ܠܗ ܡܪܝ ܐܝ ܓ, ܐܡܪ ܠܗ ܡܪܝ ܐܝ ܕ .

8. An extract from John the monk, ܡܢ ܡܐܡܪܗ ܕܝܘܚܢܢ, beginning, fol. 71 *a*: ܐܡܪ ܐܒܐ ܕܐܓܪܐ ܐܢ ܠܐ ܬܗܘܐ ܠܟ .

9. An extract from Xystus, ܡܢ ܣܘܣܛܘܣ, beginning, fol. 71 *a*: ܐܡܪ ܠܗ ܐܒܐ ܐܢ ܠܐ ܬܫܬܘ ܐܢ ܠܐ ܬܫܬܘ ܐܢ ܠܐ ܬܫܬܘ .

10. Another extract from John the monk, ܡܢ ܡܐܡܪܗ ܕܝܘܚܢܢ, beginning, fol. 71 *b*: ܐܡܪ ܐܒܐ ܕܐܓܪܐ ܐܡܪ ܠܗ ܐܒܐ ܐܢ ܠܐ ܬܫܬܘ ܐܢ ܠܐ ܬܫܬܘ ܐܢ ܠܐ ܬܫܬܘ .

11. An extract from Philoxenus of Mabūg, ܡܢ ܐܓܓ ܕܣܝܡܐ, beginning, fol. 72 *a*: ܐܡܪ ܠܗ ܐܒܐ ܐܢ ܠܐ ܬܫܬܘ ܐܢ ܠܐ ܬܫܬܘ ÷

12. A short extract from Isaac of Antioch, ܡܢ ܐܓܓ ܕܐܢܛܝܟ, beginning, fol. 72 *b*: ܐܡܪ ܠܗ ܐܒܐ ܐܢ ܠܐ ܬܫܬܘ .

13. Selections from the book called the Climax or Ladder (see in particular Add. 14,613, no. 1).

a. ܡܢ ܡܐܡܪܗ ܕܝܘܚܢܢ ܕܣܝܡܐ ܕܦܪܫܢܐ ܕܣܘܠܡܐ, beginning, fol. 72 *b*: ܐܡܪ ܠܗ ܐܒܐ ܐܢ ܠܐ ܬܫܬܘ ÷

12. A short extract from Isaac of Antioch, ܡܢ ܐܓܓ ܕܐܢܛܝܟ, beginning, fol. 72 *b*: ܐܡܪ ܠܗ ܐܒܐ ܐܢ ܠܐ ܬܫܬܘ .

13. Selections from the book called the Climax or Ladder (see in particular Add. 14,613, no. 1).

a. ܡܢ ܡܐܡܪܗ ܕܝܘܚܢܢ ܕܣܝܡܐ ܕܦܪܫܢܐ ܕܣܘܠܡܐ, beginning, fol. 72 *b*: ܐܡܪ ܠܗ ܐܒܐ ܐܢ ܠܐ ܬܫܬܘ ÷

b. ܡܢ ܡܐܡܪܗ ܕܝܘܚܢܢ : ܐܡܪ ܠܗ ܐܒܐ ܐܢ ܠܐ ܬܫܬܘ ÷

c. ܡܢ ܡܐܡܪܗ ܕܝܘܚܢܢ ܕܣܝܡܐ ܕܦܪܫܢܐ ܕܣܘܠܡܐ, beginning, fol. 86 *b*: ܐܡܪ ܠܗ ܐܒܐ ܐܢ ܠܐ ܬܫܬܘ ÷

d. ܡܢ ܡܐܡܪܗ ܕܝܘܚܢܢ ܕܣܝܡܐ ܕܦܪܫܢܐ ܕܣܘܠܡܐ, beginning, fol. 87 *b*: ܐܡܪ ܠܗ ܐܒܐ ܐܢ ܠܐ ܬܫܬܘ ÷

e. ܡܢ ܡܐܡܪܗ ܕܝܘܚܢܢ ܕܣܝܡܐ ܕܦܪܫܢܐ ܕܣܘܠܡܐ, beginning, fol. 87 *b*: ܐܡܪ ܠܗ ܐܒܐ ܐܢ ܠܐ ܬܫܬܘ ÷

14. An extract from Macarius, ܡܢ ܡܐܡܪܗ ܕܡܩܐܪܝܘܣ, beginning, fol. 89 *b*: ܐܡܪ ܠܗ ܐܒܐ ܐܢ ܠܐ ܬܫܬܘ ÷

15. Sayings of Philoxenus of Mabūg, of a sage (ܚܟܝܡ), of Xystus, and of Evagrius. Fol. 90 *a*.

16. Selections from the writings of Isaiah of Scete; viz.—

a. ܡܐܡܪ ܠܗ ܐܒܐ ܐܢ ܠܐ ܬܫܬܘ ÷ Fol. 90 *b*. See Add. 14,575, no. 15.

b. ܡܐܡܪ ܠܗ ܐܒܐ ܐܢ ܠܐ ܬܫܬܘ . Fol. 103 *b*. See Add. 14,575, no. 11. Imperfect at the end.

c. ܡܐܡܪ ܠܗ ܐܒܐ ܐܢ ܠܐ ܬܫܬܘ . Fol. 111 *a*. Imperfect at the beginning. See Add. 14,575, no. 12.

d. ... Fol. 118 *b*. See Add. 14,575, no. 7.

e. ... Fol. 141 *b*. See Add. 14,575, no. 8.

f. ... Fol. 144 *a*. See Add. 14,575, no. 9.

g. ... Fol. 146 *a*. Imperfect at the end. See Add. 14,575, no. 10.

[Add. 17,178.]

DCCCXXIX.

Vellum, about 6½ in. by 4⅝, consisting of 53 leaves, many of which are much stained and torn, especially foll. 1—6, 25—30, 37, and 50—53. The quires, signed with letters, were at least twelve in number (ـ, fol. 31 *a*); but the volume is imperfect both at the beginning and end, and leaves are wanting after foll. 1, 3, 5, 6, 24, 25, 27, 28, 30, 37, and 49. There are from 16 to 21 lines in each page. The writing (apparently by two persons) is rather inelegant, and seems to be of the xith or xiith cent. The contents are—

1. Selections from the writings of John the monk, ... ; viz.—

a. Imperfect extracts, without title. Fol. 1 *a*.

b. ..., beginning, fol. 2 *a*: ... .

c. Extract from a dialogue, ... Fol. 2 *b*.

d. ... Fol. 3 *a*.

e. ... Fol. 3 *b*.

f. Extracts from the discourses addressed to Eusebius and Eutropius, ... See Add. 17,172, no. 6, *c*.

a. From the first discourse; very imperfect. Fol. 3 *b*.

β. From the second discourse. Fol. 7 *a*.

γ. From the fourth discourse. Fol. 9 *a*.

g. ..., "from the letter on tranquillity," beginning, fol. 14 *b*: ... .

h. From his doctrine, ... Fol. 18 *b*. See Add. 17,172, no. 6, *f*.

i. ..., beginning, fol. 22 *a*: ... . Imperfect at the end.

2. Selections from another writer or other writers; very imperfect. Fol. 25 *a*. On fol. 30 *a* we find the rubric ..., "from the sixth discourse." This extract begins: ... .

3. Selections from the writings of Isaiah of Scete; viz.—

a. ...; imperfect at the beginning. Fol. 31 *a*. See Add. 14,575, no. 19.

b. ... Fol. 32 *b*. See Add. 14,575, no. 20.

c. ... Fol. 34 *b*. Imperfect. See Add. 14,575, no. 22.

4. Selections from the two discourses of Marcus the monk on the Spiritual Law, ...

a. From the first discourse; imperfect at the beginning. Fol. 38 *a.*

b. From the second discourse. Fol. 40 *a.*

c. Short extracts, severally entitled ܡܠܬܐ. Fol. 47 *b.*

5. Selections from Ephraim, ܡܡܪܐ ܡܢ ܣܓܝ̈ܐ ܕܡܪܝ ; viz.—

a. ܡܪ ܥܠ ܕ ; beginning, fol. 49 *a*: ܐܡܪ ܠܗ ܡܪ ܥܠ ܕ ... This is also ascribed to Isaac of Antioch; see Add. 14,582, no. 9.

b. ܡܪ ܥܠ ܕ. Of this extract there remain only the words ... ܠ ... ܠ. Fol. 49 *b.*

6. Other selections, without name of author; imperfect at the beginning and end. The spaces for the rubrics have been left blank. Fol. 50 *a.*

In writing the rubrics of this manuscript, considerable use has been made of green paint.

[Add. 17,179.]

DCCCXXX.

Vellum, about 5⅞ in. by 4½, consisting of 74 leaves. The quires, signed with letters, were probably nine in number, of which the first and last are wanting. Each page has from 19 to 25 lines. This volume, which is palimpsest throughout (see below), is written in a current hand of the xith or xiith cent., with a few Greek vowels (see, for instance, foll. 11 *b* and 14 *b*). The contents are—

1. Discourses of John Chrysostom; viz.—

a. On the Presentation of our Lord in the Temple and on S. Simeon the Aged; imperfect at the beginning. Fol. 1 *a.*

b. ... ܥܠ ... ... ܥܠ ... ...

same manuscript as Add. 14,451, fol. 88, and Add. 14,452, fol. 58. For example, on fol. 3 *b* we find S. Matthew, ch. xx. 32; on fol. 5 *b*, S. John, ch. xv. 1; on fol. 6 *a*, S. John, ch. xv. 5; on fol. 8 *b*, S. Matthew, ch. iii. 15; on fol. 15 *a*, S. Luke, ch. xxiii. 19; on fol. 15 *b*, S. Luke, ch. xxiii. 29; on foll. 30 *b* and 31 *a*, S. Matthew, ch. xxviii. 12; etc.

3. A few leaves from a manuscript of the viith or viiith cent., of which the contents cannot be stated with certainty. Fol. 35 *b* seems to contain the commencement of a letter: ܟܠܗܘܐ ܕܛܪܣܘܣ ܘܣܘܝܣ ܘܟܠ ܐܬܪ ܕܩܠܝܩܝܐ. ܒܥܝ ܐܢܐ ܠܟܠ ܡܢ ܕܢܬܩܪܒ ܒܗܕܐ ..... ܡܢ ܛܪܣܘܣ ܘܣܘܣ, ".... of Tarsus and Mopsuestia, and the whole country of the Cilicians. I beseech every one who falls in with this .....".

4. Two leaves, foll. 2 and 9, from a manuscript of the Octôêchos of Severus, of about the ixth cent. On fol. 2 *b* we can distinctly discern the numbers $\frac{\text{ܫܘ}}{\text{ܫ}}$, $\frac{\text{ܣܘ}}{\text{ܟ}}$, and $\frac{\text{ܐܘ}}{\text{ܫ}}$.

[Add. 14,589.]

DCCCXXXI.

Vellum, about 5$\frac{5}{8}$ in. by 3$\frac{7}{8}$, consisting of 88 leaves, many of which are much stained and soiled, and a few of them torn, especially foll. 1, 87, and 88. The quires have no signatures, and the first is imperfect, a leaf being wanting at the beginning. The number of lines in each page varies from 10 to 20. This manuscript, which is palimpsest throughout (see below), is written, perhaps by two hands, in an inelegant character of the xith or xiith cent., and contains—

1. An exposition of Ps. vi. by John Chrysostom, imperfect at the beginning. Fol. 1 *a*. See Opera, t. v., p. 664.

2. Extracts from Ephraim; viz.—

a. ܡܐܡܪ ܕܡܪ ܐܦܪܝܡ ܒܣܕܪ ܗܠܟܐ, beginning, fol. 19 *a*: ܫܡܥ ܒܥܘܬܟ ܡܪܝ ܠܡܫܡܥ ܠܝ ܡܪ ܐܦܪܝܡ ܒܣܕܪ ܗܠܟܐ. ܐܝܟ ܡܢ ܕܐܡܪ ܠܐ ܐܫܬܟܚ ܠܟ ... ܡ. ܐܝ ܐܦ ܠܐ ܐܫܬܟܚ ܠܟ ... ܡ.

b. ܡܐܡܪ ܕܡܪ ܐܦܪܝܡ ܒܣܕܪ ܗܠܟܐ, beginning, fol. 29 *a*: ܫܡܥ ܒܥܘܬܟ ܡܪܝ ܠܡܫܡܥ ܠܝ ܐܡܪ ܐܢܐ ܠܟ ܕܐܦ ܐܢ ܐܫܬܟܚ ܠܟ ... ܡ. ܐܝ ܐܦ ܐܢ ܐܫܬܟܚ ܠܟ ... ܡ.

3. An extract from Philoxenus of Mabūg, ܡ. ܡܐܡܪ ܕܡܪ ܐܦܪܝܡ ܒܣܕܪ ܗܠܟܐ ܕܡܪ ܦܝܠܘܟܣܝܢܘܣ. Fol. 30 *b*.

4. Extracts from Jacob of Batnae; viz.—

a. ܡܐܡܪ ܕܡܪ ܝܥܩܘܒ ܡܢ ܒܬܢܝ ܥܒܕܐ, beginning, fol. 33 *a*: ܐܠܐ ܕܐܦ ܐܢ ܐܫܬܟܚ ܠܟ ... ܡ: ܐܝ ܐܦ ܐܢ ܐܫܬܟܚ ܠܟ ... ܡ: ܐܬܐ ܕܡܪ ܝܥܩܘܒ ܡܢ ܒܬܢܝ ܥܒܕܐ. ܡ.

b. ܡܐܡܪ ܕܡܪ ܐܦܪܝܡ ܒܣܕܪ ܗܠܟܐ, beginning, fol. 34 *b*: ܒܟ ܐܡܪ ܐܢܐ ܡܫܬܟܚ ܠܝ ܒܟ ܐܦ ܐܢ ... ܐ ܐܬܐ ܕܡܪ ܐܦܪܝܡ, ܕܐ ܒܟ ܐܦ ܐܢ ܐܫܬܟܚ ܠܟ ... ܡ.

On fol. 36 *b* the scribe has, with good reason, written the words: ܫܒܚ ܠ ܡܫܒ ܐܠܐ ܐܢ ܐܡܪ ܐܢܐ, ܒܟ ܐܢ ܐܡܪ ܐܢܐ. ܐܠ ܬܗܘ ܠܟ ܐܢ ܐܦ ܒܟ ܐܢ ܐܫܬܟܚ ܠܟ ... ܡ ܐܢ ܐܦ ܒܟ ܐܢ ܐܫܬܟܚ ܠܟ ... ܡ ܐܠ ܬܗܘ ܠܟ ܐܢ ܐܦ ܒܟ ܐܢ ܐܫܬܟܚ ܠܟ ... ܡ ܐܠ ܬܗܘ ܠܟ ܐܢ ܐܦ ܒܟ ܐܢ ܐܫܬܟܚ ܠܟ ... ܡ.

5. An alphabetical hymn of Ephraim, entitled, ܡܐܡܪ ܕܡܪ ܐܦܪܝܡ, "of doctrine," beginning, fol. 37 *a*: ܐܠܦ ܒܝܬ ܐܠܦ ܐܡܪ ܐܢܐ ... ∴ (sic) ܐ ... ܐ ... ܐ ... ܐ ... ܐ ... ܐ ... ܐ ... ܐ ... ܐ ... ܐ ... ܐ ... ܐ ... ܐ ... ܐ ... ܐ ... ܐ ... ܐ ... ܐ ... ܐ ...

6. A discourse of Ephraim on the offering of Isaac, ܡܐܡܪ̈ܐ ܕܡܪ ܐܦܪܝܡ ܥܠ ܩܘܪܒܢܗ ܕܐܒܪܗܡ ܐܒܘ ܕܥܡܡܐ ܣܓܝ̈ܐ ܕܐܡܘܪ̈ܝ̈ܐ ܘܕܟܠ ܒܪ̈ܝ̈ܬܐ . ܡܫܬܟܚ ܗܘ ܒܟܠ ܐܬܪ̈ܐ ܘܒܟܠ ܙܒܢ̈ܐ . Beginning, fol. 44 *a*: ܐܝܟ ܕܐܡܪ ܡܪܢ . ܒܪ̈ܝ̈ܫܝܬ ܒܪܐ ܐܠܗܝܡ ܐܬ ܫܡܝܐ ܘܐܬ ܐܪܥܐ .

7. A parænetic discourse of Philoxenus of Mabūg, ܡܐܡܪ ܕܡܪ ܐܦܪܗܛ ܡܦܓܥ̈ܐ, beginning, fol. 54 *a*: ܐܠܗܐ ܕܐܒܗ̈ܝܡ, ܕܥܒܕ ܠܟ ܚܣܕ̈ܐ ܘܠܐ ܫܒܩ ܡܢ ܥܠ ܒܢ̈ܝ ܐܢܫ̈ܐ . ܘܠܐ ܫܒܩ ܡܢ ܥܠ ܒܢ̈ܝ ܐܢܫ̈ܐ .

8. A short extract in the metre of Ephraim, ܡܐܡܪ ܕܡܪ ܐܦܪܝܡ, beginning, fol. 59 *a*: ܡܫܬܡܠ ܐܢܐ ܒܡܠܐ ܕܐܡ̈ܪ̈ܝ̈ܐ ܕܐܡ̈ܪ̈ܝ̈ܐ .

9. An extract from John Chrysostom, ܡܐܡܪ (sic) ܕܡܪ ܝܘܚܢܢ, beginning, fol. 59 *b*: ܐܡ ܡܫܬܡܥ ܐܢ[ܫ] ܕܠܐ ܡܫܬܡܥ ܐܢ[ܫ] ܐܡܪ ܕܐܢ̈ܫ̈ܐ ܕܒ̈ܝ̈ܬ ܐܠ̈ܗ̈ܝ ܐܢ̈ܫ̈ܐ ܕܐܠ̈ܗ̈ܝ ܐܢ̈ܫ̈ܐ .

10. A discourse of John Chrysostom on Ps. xxxviii. (xxxix.) 11, ܡܐܡܪ ܕܡܪ ܝܘܚܢܢ ܦܡ ܕܟܬ̈ܒ̈ܐ ܩܕ̈ܫ̈ܐ ܕܐܡ̈ܪ̈ܝ̈ܐ ܒ̈ܝ̈ܬ ܐܠ̈ܗ̈ܝ ܘܒ̈ܝ̈ܬ ܐܢ̈ܫ̈ܐ (sic) ܐܠ̈ܗ̈ܝ ܘܐܢ̈ܫ̈ܐ . Fol. 63 *a*. See Opera, t. v., p. 685.

11. A short extract, apparently from a metrical discourse of Jacob of Batnae. Fol. 86 *b*.

As mentioned above, this volume is palimpsest throughout, being written on portions of two more ancient manuscripts.

a. Foll. 1—42. A manuscript of the same dimensions, consisting of five quires, the first three of which are signed with letters, written in a small, neat hand of about the ixth cent. It contains canons for various festivals, etc.

b. Foll. 43—87. Fragments of a manuscript of large size, written in a fine Estrangĕlā of about the viith cent. The contents cannot be stated with any degree of certainty, as the text is legible in only a few places.

[Add. 17,206.]

DCCCXXXII.

Paper, about 6½ in. by 4¾, consisting of 115 leaves, the first 30 of which are much torn. The quires, signed with letters, were originally 20 in number, but of these the first eight are now entirely lost. Leaves are also wanting after foll. 29 and 44. There are from 18 to 25 lines in each page. This manuscript is written in a small, current hand, and dated A. Gr. 1483-4, A.D. 1172-3. It contains—

1. Selections from the writings of John Sābā, of which the first four pages are almost completely torn away.

a. Imperfect discourse. Fol. 4 *a*.

b. On subjection, ܡܫܥܒܕܘܬܐ; mutilated at the beginning. Fol. 8 *a*.

c. A letter, ܐܓܪܬܐ, mutilated at the beginning. Fol. 13 *a*. It is evidently identical with ep. 40 in Assemani, Bibl. Or., t. i., p. 443.

d. A letter, beginning: ܫܠܡ ܠܟ ܐܚܝ ܒܪ ܐܢܐ ܒܟܠ ܚܒܐ ܕܐܠ̈ܗ̈ܝ ܢ̈ܫ̈ܐ . Fol. 14 *a*. See Assemani, p. 443, ep. 41.

e. A letter, mutilated at the beginning, commencing with the words ܠܡܪ ܫܡܥ . Fol. 14 *b*. See Assemani, p. 444, ep. 42.

f. A letter, mutilated at the beginning. Fol. 15 *a*. See Assemani, p. 444, ep. 43.

g. On the remembrance and contemplation of God, ܡܐܡܪ ܕܥܠ ܕܚܫܒܢ̈ܐ ܕܐܠܗܐ, beginning, fol. 18 *a*: ܡܐܡܪ ܕܥܠ ܐܢ

ܐܡ ܢܕ ܐ . ܠ ܡܚܬ ܠܡ ܡܒܪ ܐ ܕ . ܡ ܡܚܬ ܐ . See Assemani, p. 441, no. 29.

h. The letters of John Sābā, ܡܒܪ ܐ ܕ ܐ ܡ ܐ ; viz.—

a. ܐ ܐ ܐ ܡ ܠ ܡ , "to a great Father," beginning, fol. 22 *a*: ܐ ܡ ܐ ܡ ܐ ܡ

ܡܕ . ܠ ܐܡܪ . Fol. 39 *a*. See Assem., p. 442, ep. 18.

s. Beginning: ܐܝܡܬ ,ܡܠܟ ܕܫܡ ܠ ܡܬܡ . Fol. 41 *a*. See Assem., p. 442, ep. 19.

t. Beginning: ܡܢ ,ܡܪܐ ܐܒܐ ܕܟ ܕܫܡ ܡܫܬܒܚ ܐܠܗܐ ܥܡ ܟܠ ܚܝܠ . ܐܡܝܢ ܡܕ . ܠܥܠܡ ܐܡܝܢ . Fol. 41 *b*. See Assem., p. 442, ep. 20.

v. Beginning: ܟܠ ܡܢ ܕܐܡܪ ܠܐ ܢܗܘܐ ܠܗ ܐܠܗ . ܡܕ . ܐܠܐ ܐܠܗܐ ܕܐܒܗ ܕܟܠ ܚܝܠ . Fol. 41 *b*. See Assem., p. 442, ep. 21.

f. Beginning: ܐܠܗܐ . ܠ ܐܬܟܢܝ ܕܐ ܡܢ ܕܐܡܪ ܠܗ ܟܠ ܚܕ . ܡܕ . ܠ ܡܫܬܟܚ ܐܠܗܐ . Fol. 42 *a*. See Assem., p. 442, ep. 22.

x. Beginning: ܡܫܬܟܚ ܐܠܗܐ ܕܟ ܐܠܗ ܐܠܗ . ܡܕ . ܠ ܐܫܬܟܚ ܠ ܐܠܗ ܐܠܐ ܐܠܗ . Fol. 43 *b*. See Assem., p. 443, ep. 23.

y. Beginning: ܐܠܗܐ ܠ ܐܠܗ ܐܠܗ ܐܠܗ ܐܠܗ ܐܠܗ ܐܠܗ . Fol. 44 *a*. See Assem., p. 443, ep. 24.

w. Beginning: ܐܠܗܐ ܕ ܐܠܗ ܐܠܗ ܐܠܗ . ܡܕ . ܐܠܗ ܐܠܗ ܐܠܗ . Fol. 44 *a*. See Assem., p. 443, ep. 25.

aa. Beginning: ܐܠܗ ܐܠܗ ܐܠܗ ܐܠܗ ܐܠܗ ܐܠܗ ܐܠܗ ܐܠܗ ܐܠܗ . Fol. 44 *b*.

ββ. Beginning: ܐܠܗ ܐܠܗ ܐܠܗ ܐܠܗ ܐܠܗ ܐܠܗ ܐܠܗ ܐܠܗ . Fol. 44 *b*. See Assem., p. 443, ep. 26.

Letters 28 and 29 are wanting.

γγ. Letter 30 is imperfect at the beginning. Fol. 45 *a*.

δδ. Beginning: ܐܠܗܐ ܐܠܗ ܐܠ ܐܠܗ ܐܠ ܐܠ ܐܠ

vv. ܡ̄ ܡܐܡܪܐ ܕܒܬܘܒܬܐ ܥܠ ܡܫܬܝܢܘܬܐ, on repentance, beginning, fol. 56 *a*: ܫܪܝܪ ܡܐܡܪܐ ܕܒܬܘܒܬܐ ܫܪܝܪ . ܫܪ ܐܝܟ ܕܫܪܝܪ ܠܡܫܬܝܢܘܬܐ ܕܒܬܘܒܬܐ, ܘܒܗܝ ܡܫܬܟܚ ܡ̄ . ܫܠܝܛ.

ξξ. Beginning: ܐܠܐ ܕܒܬܘܒܬܐ ܐܦ ܟܝ ܐܝܬ ܠܢ ܐܦ ܟܬܝܒ ܡܕ̈ ܕܐ . ܥܠ . Fol. 61 *b*. See Assem., p. 443, ep. 39.

oo. ܕܒܬܘܒܬܐ . ܥܠ ܡܫܬܝܢܘܬܐ ܕܒܬܘܒܬܐ ܕܐ ܡܐܡܪ ܕܒܬܘܒܬܐ . ܕܒܬܘܒܬܐ, on the effects of grace in those that labour; beginning, fol. 62 *a*: ܟܠ ܡ ܕܒ ܕܐ ܐܝܟ . ܕܒܬܘܒܬܐ ܕܐ ܥܠ . ܒܢ ܕܒܬܘܒܬܐ ܕܐ ܐܝܟ ܕܐ ܕܐ ܐܝܟ ܕܐ ܕܒܬܘܒܬܐ ܕܐ ܐܝܟ ܕܐ ܕܐ ܐܝܟ ܕܐ ܕܒܬܘܒܬܐ. See Assem., p. 444, epp. 44—47.

ππ. ܡ̄ ܐܝܟ ܕܐ ܐܝܟ ܕܐ ܥܠ ܡܫܬܝܢܘܬܐ ܕܒܬܘܒܬܐ ܕܐ ܡܐܡܪ ܕܐ ܕܒܬܘܒܬܐ ܕܐ ܕܐ ܕ

ܡܐܡܪ ܕܡܫܟܚ ܒܗ ܕܡܚܒܐ. Beginning, fol. 88 *a*: ܡܚܝܐ ܐܢܐ ܠܟ ܒܪ ܐܢܫ ܕܥܒܕ ܛܠܡ. ܕܫܠܝܛ ܒܟܠ ܫܘܠܛܢ ܕܥܠ ܟܠ ܡܠܟܘܬ ܒܢܝ ܐܢܫ. ܕܒܪ ܐܢܫ ܐܢܐ ܗܘ ܕܐܬܐ ܒܥܢܢܐ ܕܥܠ ܟܠ ܒܢܝ ܐܢܫ. ܕܐܬܝ ܒܥܢܢܐ ܕܥܠ ܟܠ ܒܢܝ ܐܢܫ

situated on the stream (wādī) called ,ܚܡ. The scribe does not mention his name. ܟܬܒܗ ܠܗ ܕܝܘܚܢܢ ܕܡܫܟܚ ܠܗ ܒܫܡܗ ܘܒܫܡ ܐܒܘܗ ܘܒܫܡ ܐܡܗ ܘܒܫܡ ܟܠ ܩܪܝܒܘܗܝ (marg. ܕܐܝܬ ܠܗ ܩܪܝܒ ܐܚܪ) ܕܢܬܪ ܒܫܢܬ ܬܪ ,ܚܢ ,ܒܫܢ ܬܫܥ ,ܬ ,ܚܡ ,ܒܫ . ܡܫܟܚ ܡܫܟܚ ܟܬܒ ܠܗ ܒܫܡ ܡܫܝܚܐ ܠܡܠܟ ܕܫܒܐ ܡܫܟܚ

being lacunæ after foll. 9, 15, 26, 36, 46, 63, 73, 81, 82, 84, 92, and 111. Each page is divided into two columns, as far as fol. 26. The number of lines varies from 17 to 20. This manuscript is written in an inelegant, current hand of the xii[th] cent., and contains—

1. Part of the Paradise of Palladius, in the same redaction as Add. 14,583, no. 1. Title, fol. 1 *a*: ... The text breaks off with the words ... in chap. 5 (see Add. 14,583, fol. 23 *a*).

2. An extract from Isaiah of Scete on humility, ... Fol. 27 *a*. See Add. 14,575, no. 4.

3. An extract from the sixth chapter of the Paradise of Palladius, in the same redaction as no. 1 (see Add. 14,583, fol. 29 *a*). Fol. 27 *b*.

4. The remainder of the Paradise, in the same redaction as no. 1, from the middle of chap. 5 to the end. The text commences on fol. 28 *a*, with the words ... (Add. 14,583, fol. 23 *b*).

5. Part of a discourse in the metre of Jacob of Batnae, on the Crucifixion of our Lord and the Dispersion of the Apostles to different countries. Fol. 83 *a*.

6. The sixth book of the History of the Death of the blessed Virgin Mary: ... Fol. 84 *b*. Imperfect. See above, no. CLVII., Add. 14,484, fol. 18 *b*.

7. An extract from Ecclesiasticus, or the Wisdom of Jesus the son of Sirach, ..., chap. ii. 1—11. Fol. 87 *b*.

8. Extracts from the Lives of the Egyptian Fathers, ... Fol. 88 *a*.

9. A discourse of Jacob of Batnae on the Kingdom of Heaven and on Hell, ... Fol. 93 *a*. See Assemani, Bibl. Or., t. i., p. 315, no. 67.

10. The commencement of another discourse of Jacob of Batnae: ... This is all that remains. Fol. 111 *b*.

[Add. 14,730, foll. 1—111.]

DCCCXXXV.

Six paper leaves, about $13\frac{3}{8}$ in. by $7\frac{3}{4}$, the last of which is much torn. Each page is divided into two columns of from 34 to 39 lines. The writing is neat and regular, of the xii[th] cent. They contain—

Three discourses on S. Stephen; viz.—

1. Of Gregory Nyssen, ... Fol. 1 *a*. See Opera, t. iii., from p. 356 C, *διάκονον μυστηρίων Χριστοῦ*, to p. 358 D, *τίνα φέρει τῶν λυπούντων διόρθωσιν*; and from p. 361 A, *καὶ τῶν ἀπὸ τῆς Ἀλεξάνδρου πόλεως σοφῶν αὐτῷ προσπαλαίουσθαι*, to the end.

2. Of John Chrysostom, ... Beginning, fol. 4 *a*: ...

ܒܫܒܚܐ ܕܡܪܝ ܝܘܚܢܢ ܦܘܡܐ ܕܗܘ ,ܡܐܡܪܐ ܕܒܬܘܠܘܬܐ ܘܒܬܘܒܬܐ : ܡܢ ܫܪܝܪ ܠܝ ܡܐܡܪ ,ܐܠܠ : ܟܕ .

3. Of Jacob of Batnae, ܡܝܡܪܐ ܕܝܥܩܘܒ ܕܡܢ ܒܬܢܝ ܕܥܠ ܡܠܦܢܐ ܕܫܡܫܐ ,ܐܝ ܕܡܬܒܥ ܕܡܬܩܪܐ ܒܫܡܗ . Beginning, fol. 5 *b*: ܡܝܡܪܐ ܩܕܡܝܐ ܕܐܡܪ ܠܗ ܠܡܠܦܢ ܐܣܬܝܣ . ܡܢ ܠܐ ܡܬܩܪܐ ܒܫܡܗ ܐܠܐ ܒܥܐ . Imperfect.

[Add. 14,739, foll. 1—6.]

DCCCXXXVI.

Nine paper leaves, about 19½ in. by 13⅜ (Add. 14,732, foll. 229—237), eight of which formed part of the eighth quire (ܐ) of a large manuscript. Foll. 229, 232, 233, and 236, are much torn; and two leaves are wanting after fol. 232. Each page is divided into two columns of 34 lines. These leaves are written in a good, regular hand of the xii^th^ cent., and contain—

1. Part of the discourse, ascribed to John Chrysostom, on Virginity and Repentance: ܡܫܠܫܐ ܥܠ ܒܬܘܠܘܬܐ . ܐܡܪ ,ܡܢ ܡܝܡܪܐ ܕܒܬܘܒܬܐ ܘܒܬܘܠܘܬܐ . Fol. 229 *a*.

2. Part of hom. lxxxiii. on the Gospel of S. John, by John Chrysostom. Fol. 233 *a*. See Opera, t. viii., p. 565, *Σὺ δὲ ταῦτα ἀκούων, ἄνθρωπε, κ.τ.λ.* Subscription: ܓܡܪ ܡܫܠܐ . ,ܡܢ ܐܡܪ

3. Selections from the writings of Isaac of Nineveh: ܡܢ ܚܟܡܬܐ ܡܠܐ ܕܡܪ ܝܥܩܘܒ ,ܡܢ ܕܟܬ ܡܫܟܚ ܠܗ ܒܟܠ ܫܥܐ .

a. A letter, ܥܠ ܡܢ ܒܪܝܫܝܬ ܡܝܡܪܐ ,ܒ [ܥܠ . ܟܬܒ ܐܢܐ ܠܡܪ ܡܪ ,ܒ ܡܢ ܫܪܝܪ ܠܡܫܐ[ܠ ܠܡܚܝܐ ܐܠܐ ܠܡܚܝܐ] [ܕܥܠ ܡܫܬܒܚ ܠܡܪ] . Fol. 233 *b*. See Add. 14,633, no. 40.

b. Another letter, ,ܡܢ ܫܠܐ ܡܝܡܪܐ ,ܓ ܕܡܫܫ, beginning, fol. 235 *a*: ܥܠܝܟ ܫܒܚ ܠܗ ܕܡܝ . ,ܓ ܕܐܝܟ ܐܠ ܡܢ ܟܬܒ ܐܝܓ . See Assemani, Bibl. Or., t. i., p. 458, lib. iii., serm. 44.

c. On solitude, beginning, fol. 236 *b*: ܡܫܒܚ ܠܡܫܝܚܐ ܡܢ ܚܫܒ ܠܡ ܡܢ ܕܡܫܬܒܚ ܒܥܠܡ ܕܐܬܐ ܕܐ . ܥܠܡ Imperfect.

On the margin of fol. 236 *b* there is the following note in the rude handwriting of one Rabban Ibrāhīm: ܡܫܠ ܒܪ ܡܢ ܕܐ[ܝ]ܬ ܡܡ (sic) ܕܐ[ܒ]ܪ ,ܡܫܐ ܒܪ ,ܡܫܐ ܒܪ ,ܡ[ܫ]ܐ ܡܫ[ܠ] ,ܡ[ܫ]ܐ ܒܪ ,ܡ[ܫ]ܐ ܒܪ ,ܡ[ܫ]ܐ ܒ ,ܡ[ܫ]ܐ ܒܪ ,ܡ[ܫ]ܐ ܒ ,ܡ[ܫ]ܐ ܒ ,ܡ[ܫ]ܐ ܒ

and the Angels (ܡܠܐܟܐ), regarding the separation of the soul from the body, and the state of the souls of the righteous and the wicked after death. Imperfect at the beginning. Fol. 1 *a*.

2. Selections from the Lives of the Egyptian Fathers by Palladius, with the title ܡܐܡܪ ܡܫܡܫܢܐ ܕܐܒܗ . Imperfect at the end. Fol. 3 *b*.

3. The history of Maximus and Domitius: ܥܒܕܘܬ ܕܩܛܝܪ ܡܪܝܡ ܘܕܘܡܛܝܘܣ ܐܚܘܗ ܕܐܒܗ (sic) ܕܡܠܟܐ ܕܩܣܛܢܛܝܢܘܦܠܝܣ ܕܒܝܙܢܛܝܐ ܘܕܐܡܗ ܕܬܐܘܕܘܣܝܐ ܕܐܝܟ ܗܘ ܕܐܡܗ ܕܡܠܟܐ . Fol. 22 *a*.

4. Anecdote of Ammon, ܕܐܒܐ ܕܐܡܘܢ; without title. Fol. 40 *b*. See the Historia Lausiaca, cap. 8, "de sancto Amon et ejus conjuge."

6. Letter of Philoxenus of Mabūg to a friend, on the duties of the ascetic life: ܐܓܪܬܐ ܕܡܪ ܐܒ̈ ܐܦ̈ ܠܡܪ ܡܪ̈ ܕܡܪ ܐܝܣܛܝ ܕܡܒ̈ܘܓ ܠܚܒܪ ܠܗ ܐܓܪ̈ ܕܡܪ

a. Beginning, fol. 85 *b*: ... *b.* Beginning, fol. 86 *b*: ... *c.* Beginning, fol. 88 *b*: ... *d.* ... Fol. 94 *b*. See Add. 14,575, no. 5.

e. ... Fol. 95 *b*. See Add. 14,575, no. 4.

f. ... Fol. 96 *a*. See Add. 14,575, no. 8.

g. ... Fol. 97 *a*. See Add. 14,575, no. 21.

11. Extract from the Lives of the Egyptian Fathers, ... Beginning, fol. 97 *b*: ...

b. Third discourse, on the love of the Messiah: ... Beginning, fol. 80 *b*: ...

c. Fifth discourse, on the virtues: ... Beginning, fol. 82 *b*: ...

d. Sixth discourse, on the passions of sin: ... Beginning, fol. 83 *b*: ...

10. Extracts from the writings of Isaiah of Scete, ...; viz.—

12. Selections from the writings of John the monk; viz.—

a. Fol. 101 *b.* See Add. 17,170, no. 10.

b. Beginning, fol. 102 *b*:

13. The first discourse of Xystus of Rome, Fol. 105 *b*.

14. An extract from Abraham Nephtarenus: Fol. 111 *a*. In Add. 17,170, no. 7, it is ascribed to John the monk.

15. Letters of Jacob of Batnae; viz.—

a. Fol. 112 *a*. See Add. 17,163, fol. 27.

b. Without title, beginning, fol. 117 *a*: It is elsewhere ascribed to Philoxenus; see Add. 17,206, fol. 54 *a*.

c. To Stephen bar Ṣūdailī, Fol. 118 *a*. See Add. 14,587, no. 1.

d. Without title, beginning, fol. 121 *a*:

16. Selections from the writings of John Sābā; viz.—

a. Fol. 122 *a*. See Add. 14,729, fol. 207 *a*.

b. Fol. 126 *a*. See Add. 14,728, fol. 239 *a*.

c. Fol. 127 *b*. See Add. 14,729, fol. 70 *a*.

d. Fol. 131 *a*. See Add. 14,729, fol. 221 *a*.

17. A fragment, entitled Beginning, fol. 131 *b*:

18. The letter of John the monk to Hesychius: Fol. 132 *a*. See Add. 17,170, no. 12. On the margin of fol. 134 *a* there is an extract, in a different handwriting, entitled , beginning:

19. A letter of Bābai (or Babuæus, bishop of Seleucia and Ctesiphon), who was murdered by Bar-ṣaumā, bishop of Nisibis, to the priest Cyriacus, on the ascetic life:

(ܡܫܬܐ ܕܡܫܬܐ) ܫܬܐ (sic) ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ. Beginning, fol. 138 *a*: ܐܠܗܐ ܕܡܫܬܐ ܕܡܫܬܐ, ܐܡܝܢ (sic) ܕܡܫܬܐ ܐܡܝܢ. ܐܡܝܢ ܐܡܝܢ

ܡܢ ܕܒܝܫ ܐܝܟ ܕܐܡܪ ܠܗ ܒܪ ܐܢܬ ܘܐܡ ܐܢ ܠܐ ܐܢ ܐܢܬ

Julian Sābā; imperfect at the beginning. Fol. 226 *a*. Subscription, fol. 230 *b*: .

There are some attempts at coloured ornamentation in this volume, not only around the signatures of the quires, but also elsewhere; e.g. foll. 208 *b*, 213 *b*, and 217 *b*.

Three readers have recorded their names in several places; viz. Simeon, foll. 127 *a*, , 134 *a*, , 220 *b*, ; Sāhdā, foll. 149 *a*, , 222 *a*, ; and Matthew, fol. 149 *a*, , . On the margin of fol. 39 *a* there is part of a longer note, of which a whole line has been cut away. . . . . .

[Add. 17,262.]

DCCCXXXVIII.

Paper, about 6½ in. by 4⅞, consisting of 8 leaves (Add. 14,729, foll. 116—123), with from 25 to 28 lines in each page. This manuscript is written in a current hand of the xiith or xiiith cent., and contains—

1. A letter of Jacob of Batnae to Jacob, abbat of the convent of Naphshāthā. Title, fol. 116 *b*: . See

Assemani, Bibl., Or., t. i., p. 303, no. 5, and Add. 17,163, fol. 35 *a*. Imperfect at the end.

2. Part of a letter addressed by one Zākhē, or Nicolaus, to the abbat Severus, rabban Gabriel, rabban John, and the rest of the fraternity of a certain convent. Beginning, fol. 123 *b*: ...

This leaf is in a different hand from the rest, and seems to have belonged to another manuscript.

[Add. 14,729, foll. 116—123.]

DCCCXXXIX.

Paper, about 6½ in. by 4¾, consisting of 69 leaves (Add. 14,729, foll. 124—192), some of which are much torn, especially foll. 124—130 and 179—192. The quires, signed with letters, were originally 13 in number, but ... are now lost, and ..., ..., and ... are imperfect. Consequently, there are lacunæ after foll. 130 and 187. Each page has from 16 to 24 lines. This manuscript is written in a current hand of the xii[th] or xiii[th] cent., and contains—

1. Selections from the writings of Isaiah of Scete: ... Fol. 124 *b*. See Add. 14,575, no. 1.

b. [...] ... Fol. 127 *b*. See Add. 14,575, no. 3.

c. [...] ... Fol. 130 *a*. See Add. 14,575, no. 4.

d. [...] ... Fol. 130 *b*. See Add. 14,575, no. 5. Imperfect.

2. The letter of Philoxenus of Mabūg to a disciple, on the forsaking of the world and the monastic life. Fol. 131 *a*. See Add. 14,728, fol. 76 *b*. Imperfect at the beginning. Subscription, fol. 157 *a*: ...

3. Extracts from the writings of Gregory the monk (see Assemani, Bibl. Or., t. i., p. 170), ...

a. ..., "on the exercise of the virtues, and on the calling of the soul by God." Fol. 157 *a*. See Assem., p. 173, no. 9, first and third questions, and Add. 12,163, fol. 290 *b*.

b. ..., "on the renunciation of the world." Fol. 158 *b*. See Assem., p. 173, no. 9, second question, and Add. 12,163, fol. 291 *b*.

c. ..., "on the demon of melancholy." Fol. 163 *a*.

d. ..., "to the brethren in the cell." Fol. 164 *b*. See Assem., p. 173, no. 8.

e. ܡܐܡܪܐ ܕܪܓܙܐ ܥܠ, "on the demon of wandering (in thought)," beginning, fol. 167 *b*: ܐܡܪ ܡܪܝ ܐܒܐ ܕܒܝܬ ܡܫܟܢܬܗ ܠܝܘܚܢܢ ܕܪܓܙܐ ܕܠܒܐ ܥܠ ܡܐ ܕܐܡܪ ܠܗ ܡܪܝ ܐܒܐ ܕܠܡ ܬܗܘܐ ܠܟ ... ܐܡܪ ܝܘܚܢܢ ܕܒܝܬ ܡܫܟܢܬܗ ܕܡܠܐܟܐ ... ܒܗܕ

a. Short sentences, numbered from 1 to 12; imperfect at the beginning. Fol. 188 *a*.

b. On tranquillity, ܡܠܬܐ ܕܫܠܝܐ ܕܥܠ ܟܠ ܡܕܡ ܕܡܬܚܫܒ ܒܗ ܐܢܫ. Fol. 189 *a*.

c. Beginning: ܐܡܪ ܐܒܐ ܕܣܘܪܝܢ ܐܢܐ ܠܟ ܒܪܝ ܕܐܝܟ ܕܐܡܪ ܐܢܬ ܒܫܡܥܬ ܡܠܐ ܗܢܐ ... ܟܕ. Fol. 190 *b*.

8. Lesson for Palm Sunday, ܩܕ, ܟܕ ܒܫܒܐ, S. Matthew, ch. xxi. 1—16. Fol. 192 *a*. This is in a different hand from the rest of the manuscript.

[Add. 14,729, foll. 124—192.]

DCCCXL.

Paper, about 6¾ in. by 5⅛, consisting of 62 leaves (Add. 14,728, foll. 76—137), the last two of which are much torn. The quires, signed with letters, are six in number. There are from 17 to 26 lines in each page. This manuscript, which is written by two hands, seems to be of the xiith or xiiith cent., and contains—

1. An extract from Isaac of Nineveh, ܡܠܠ ܕܐܣܛܝ ܐܒܗ ܕܥܢܝ, beginning, fol. 76 *a*: ... ܐܡܪ ܠܝ ܚܕ ܒܬܪ ܚܕ ܕܐܡܪ ܠܐ ܐܬܝ ܠܟ ܐܠܐ ܒܬܪ ܚܕ ܕܐܡܪ ܠܐ ܐܬܝ ܠܟ ܐܠܐ ܒܬܪ ܬܪܝܢ ܐܢܫ ܕܥܠ ܟܠ ܡܕܡ ܕܡܬܚܫܒ ܒܗ ܐܢܫ ܒܥܠܡܐ ܗܢܐ.

2. A treatise of Philoxenus of Mabūg, addressed to one of his disciples, on the renunciation of the world and the life of the monastery and the cell, ܡܐܡܪ ܕܐܒܐ ܕܠܐ ܢܬܚܫܒ ܒܥܠܡܐ ܗܢܐ ... ܕܥܠ ܟܠ ܡܕܡ ܕܡܬܚܫܒ ܒܗ ... ܕܥܠ ܥܠܝܟ ... ܕܥܠ ܚܫܘܒ ... ܡܠܬܐ. Fol. 76 *b*. In the subscription, fol. 125 *b*, it is called ܡܐܡܪ ܥܠ ܬܠܬ ܕܪܓܐ, "on the three grades (of holiness)." Beginning: ܐܡܪ ܐܒܐ ܕܠܐ ... ܐܢܫ ... ܐܠܐ ... ܐܢܫ ... ܐܠܐ ... ܐܢܫ ... ܐ

1. The Festal Homilies of Moses bar Kīphā, or Mār Severus, with some other discourses by the same writer. Title: ܚܠ ̄ ܡ̇ ܡܫܐ ܒܪ ܟܝܦܐ ܐܘ ܡܪ ܣܘܝܪܘܣ ܥܡ ܫܪܝ ܡܡܪܐ ܐܚܪܢܐ ܕܠܗ ܕܡܝܬ ܠܥܠ ܡܢ ܣܦܪ ܚܝܘܗܝ ܘܡܢ ܣܦܪ ܡܡܪܗ ܕܝܠܗ. A short history of the author is inserted at fol. 54 *a*, with the title: ܡܫܐ ܒܪ ܟܝܦܐ ܐܘ ܡܪ ܣܘܝܪܘܣ ܐܦܣܩܘܦܐ ܕܐܢܛܝܘܟܝܐ ܘܡܠܦܢܐ ܕܥܠܡܐ ܟܠܗ. It has been printed by Assemani in the Bibl. Or., t. ii., p. 218, note.

a. On the Annunciation of Zacharias, ܡܐ̈ܡܪ ܚܕ ܥܠ ܒܫܪܬܐ ܕܙܟܪܝܐ. Fol. 1 *b*.

b. On the Annunciation of the Virgin, ܡܐ̈ܡܪ ܚܕ ܥܠ ܒܫܪܬܐ ܕܡܪܝܡ ܬܘܠܬܐ ܘܥܠ ܡ̈ܠܐ ܕܐܡܪ ܠܗ ܐܠܐܗ ܐܠ ܡܪܝܡ ܐܡ ܝܫܘܥ ܡܫܝܚܐ ܒܪ ܐܠܗܐ. Fol. 7 *a*.

c. On the Visit of Mary to Elisabeth, ܡܐ̈ܡܪ ܚܕ ܥܠ ܙܝܪܬܐ ܕܡܪܝܡ ܠܘܬ ܐܠܝܫܒܥ ܘܥܠ ܡ̈ܠܐ ܕܐܡܪ ܠܗ ܐܠܐܗ ܐܠ ܡܪܝܡ ܐܡ ܝܫܘܥ ܡܫܝܚܐ ܒܪ ܐܠܗܐ ∴ ܘܥܠ ܡ̈ܠܐ ܕܐܡܪ ܠܗ ܐܠܝܫܒܥ ܐܢ ܐܢܬ ܐܡ ܝܘܚܢܢ ܡܥܡܕܢܐ ∴ ܘܥܠ ̄ ܡ̈ ܡ̈ܠܐ ܕܐܡܪ ܠܗ ܙܟܪܝܐ ܐܢ ܐܢܬ ܢܒܝܐ ∴ ܘܥܠ ̄ ܡ̈ ܡ̈ܠܐ ܕܐܡܪ ܠܗ ܐܠܝܫܒܥ ܐܢ ܐܢܬ ܐܡ ̄ ̈ ̄ ̈ ̄ ̈

q. On the Leper, ... Fol. 61 *a*.

Here follows an extract, fol. 62 *b*, in the same handwriting as that on fol. 53 *b*, on Melchizedek, ...

r. On the Woman that had an issue of blood, ... Fol. 63 *a*.

s. On S. Matthew, ch. viii. 22, ... Fol. 63 *a*.

t. On the Raising of Lazarus, ... Fol. 65 *a*.

u. On Palm Sunday, ... Fol. 67 *b*.

v. On the Resurrection of our Lord, ... Fol. 77 *a*.

w. On the Friday of the Confessors, ... Fol. 88 *a*.

x. On the New Sunday, ... Fol. 91 *b*.

y. On the Ascension of our Lord, ... Fol. 96 *a*.

z. On Pentecost, ... Fol. 100 *a*.

aa. Exposition of Acts, ch. ii. 1—21: ... Fol. 106 *b*.

bb. On the Transfiguration of our Lord, ... Fol. 112 *b*.

cc. On the Decease of the blessed Virgin: ... Fol. 116 *a*.

dd. On the Invention of the Cross, ... Fol. 118 *a*.

Subscription, in which the scribe mentions his name, Abu 'l-Khair, fol. 132 *a*. ...

On fol. 132 *b* we find an extract from a discourse of John bar Gannāvai of Tagrīt, on the brazen thurible: ... Also a short extract from Gregory Nazianzen,

ܡܫܚܠܦܢܐ. These are in the same handwriting as fol. 62 *b*.

ee. On the Dedication of the Church, ܡܠܬܐ ܕܥܠ ܙܒܢ ܟܢܝܫܬܐ ܕܡܪܝ. Fol. 133 *a*.

ff. On the Mysteries of Baptism, ܡܠܬܐ ܕܥܠ ܪܙܐ ܕܥܡܕܐ ܩܕܝܫܬܐ ܕܒܗ ܡܫܬܘܕܥ. Fol. 134 *b*.

gg. Admonitory discourse to the Children of the holy orthodox Church, ܡܠܬܐ ܕܡܠܦ ܒܢܝ ܥܡܐ ܩܕܝܫܐ ܕܡܪܝܐ ܕܒܗ ܢܗܘܘ ܡܫܬܘܕܥܝܢ ܒܟܠ ܙܒܢ ܕܫܪܪܐ ܘܥܠ ܟܠ ܡܕܡ ܕܢܥܒܕܘܢ ܒܫܦܪ. Fol. 141 *a*.

hh. On the Celebration of the holy Eucharist, ܒܟܐ ܕܢ ܕܒܗ ܡܫܟܚ ܠܟ ܟܬܒܐ ܕܡܐ ܕܡܪܝ ܐܠܗܢ ܘܡܘܫܐ ܒܫܦܪ ܕܒܗ ܕܢ ܡܫܬܘܕܥ ܡܫܬܡܫ ܒܫ ܡܪܝܡ. Beginning, fol. 146 *b*: ✣ ܠܡ ܒܪ ܡܫܬܥ ܡܕܝ ✣ ܟܬܒ ✣ ܩܕܡܝܐ ✣ ܡܫܬܡܫ ✣ ܡܪܝ ✣ ܟܬܒ. This is a commentary on the entire Eucharistic Service, and includes a brief exposition of the Lord's Prayer, fol. 170 *a*.

ii. On the Ordination of Bishops, Priests, and Deacons, ܒܟܐ ܕܢ ܕܒܗ ܡܠܬܐ ܕܒܟܠ ܡܕܝܢܬܐ ܥܠ ܡܫܡܫܢܐ ܕܡܫܝܚܐ ܘܟܗܢܐ ܘܕܝܩܢܐ. Fol. 178 *a*.

In the subscription, fol. 184 *a*, the scribe gives his name, George: ܐܢܐ ܓܘܪܓܝ ܒܪ ܒܟܘܡ ܕܒܗ ܡܫܬܘܕܥ ܒܟܠ ܙܒܢ ܕܫܪܪܐ ܥܠ ܟܠ ܡܕܡ ܕܢܥܒܕܘܢ ܒܫܡ.

jj. On the Consecration of the Chrism, ܡܠܬܐ ܕܥܠ ܩܕܝܫܬ ܡܘܪܝܐ ܕܒܗ ܡܫܬܘܕܥ ܒܫܢܬ ܐܠܦ ܘܫܬ ܡܐܐ. Fol. 184 *a*.

In the subscription, fol. 197 *a*, the scribe again mentions his name, George, and the date, A. Gr. 1553, A.D. 1242. ܐܢܐ ܒܟܘܡ ܓܘܪܓܝ ܡܟܦܢܝ ܡܫܡܫܢ ܡܩܠܝܢ. ܥܠ ܡܕܡ ܕܐܡܪ ܠܫܡܥ ܡܫܝܚܐ ܐܡܝܢ. ܐܡܪ ܠܫܡܥ ܐܦ ܐܢܐ ܒܟܘܡ ܓܘܪܓܝ ܒܪ ܒܟܘܡ ܒܟܠ ܙܒܢ ܕܫܪܪܐ ܒܟܠ ܡܕܡ ܕܢܥܒܕ ܥܠ ܟܠ ܡܕܡ ܕܢܥܒܕ ܒܟܠ ܡܕܡ ܕܢܥܒܕ ܒܟܠ ܡܕܡ ܕܢܥܒܕ ܒ

for the monk Abu 'l-Khair, a priest of that church: ...

3. An anonymous discourse on the Consecration of the holy Chrism, fol. 202 *a*: ...

4. An anonymous discourse on the Thursday in Passion Week, fol. 205 *a*: ...

5. An anonymous discourse on the Washing of Feet, fol. 213 *b*: ... Imperfect at the end.

There are many marginal notes in this volume, containing the names of readers or owners; e.g.—

Fol. 5 *b*. A modern note, in great part purposely effaced: ...

Fol. 39 *a*. The date A. Gr. 2003, A.D. 1692: ...

Fol. 53 *a*. The name of a reader called Jacob, ...

Fol. 53 *b*. A note, now much effaced: ...

Fol. 54 *b*. The name of Yeshūa' the Arabian, with an unfinished date: ...

Fol. 55 *a*. The name of the priest Maṭlūb of Jazīrat Ḳardū, A. Gr. 1979, A.D. 1668. ...

Fol. 59 *a*. A note, referring, as it appears, to a Kurdish expedition against the Christians, in the year 2011, A.D. 1700, now much effaced. ...

6. A discourse by Yeshūa', or Joshua, bar Abraham bar Elias of Melitene, on the Friday of the Crucifixion, fol. 217 *b*: ...

ܐܝܬ ܒܗ ܫܬ ܗܠܝܢ ܫܡܝ̈ܗ̇ ܕܐܢܫ̈ܐ ܕܐܬ̈ܘ ܠܗ ܒܫ̈ܢ̈ܝ ܐܠܦ ܘ̈ ..... ܫܢ̈ܐ ܕܥܠ ܗܕܐ ܫܡܐ ܐܝܬ ܒܗ ܫܬ ܗܠܝܢ ܫܡܝ̈ܗ̇ ܕܐܢܫ̈ܐ ܕܐܬ̈ܘ ܠܗ ܒܫ̈ܢ̈ܝ ܐܠܦ ܘ̈ ..... ܫܢ̈ܐ ܕܥܠ ܗܕܐ ܫܡܐ

On the same page there are two notes in Arabic and Syriac, dated in the year 1731, A.D. 1420; the one written by the priest Isaiah of Bā-Sabarīnā (Beth-Severīnā), the other by the monk Yeshūa' of Dair al-'Amr, in Armenia. نظر فى هذا المجلد العبد الخاطى الظعيف الفقير الي رحمة ربه اشعيا بشّم قسّ من قريه باشّبرينا من اعمال بلد الهيثم سّنة الف وسّبعمايه وواحد وثلاثين

طالع في هذا الكتاب المبارك العبد الحقير الفقير الي الله تعالى ايشوع بشّم راهب من دير العمر من اعمال الهيثم المحروس حرسه الله تعالي كل من يقرا يدعا له بالخلاص من نار العذاب

ܕ ܒܝ ܡܓܕ ܚܕܐ ܕܟܬ ܒܝ ܫܢ ܬܫܥ ܡܐܐ ܘ ܫܢ ܬܫܥ ܠ ܫܢ ܐܠܦ ܘ ܫܢ ܬܫܥ ܡܐܐ ܘ

Yūḥannān bar Yaldā, of the village of ... near Shūsh, A. Gr. 1583, A.D. 1272. ...

Fol. 134 *a*. A note, partially effaced, written by a monk of Adarbaijān, named Gregory. ...

Fol. 202 *a*. A note by one Salmān ibn Safar. نَظَرَ فِيْ هَذَا الكتَاب سَلمَان ٱبْنُ قس سَفَرْ السُّرْيَانِيْ الذي هو تَالِيْفُ ٱلاٰبَاءِ،

[Add. 21,210.]

DCCCXLII.

Paper, about 6⅞ in. by 5, consisting of 75 leaves, some of which are much soiled and torn, especially foll. 1—7 and 75. The quires, signed with letters, are 7 in number. Leaves are wanting at the beginning, and after foll. 1, 4, 5, and 71. Each page has from 16 to 26 lines. This manuscript is written, apparently by two persons, in a current hand of the xiiith cent., and contains—

1. Extracts from the writings of Evagrius; imperfect. Fol. 1 *a*.

2. Discourse of John the monk on S. Matthew, ch. v. 3: ... Fol. 5 *b*. Imperfect. See Add. 17,170, fol. 14 *a*.

3. Letters of Macarius, ...; viz.—

a. The second letter, ..., beginning, fol. 25 *b*: ...

b. The third letter, ..., beginning, fol. 27 *b*: ...

4. A discourse extracted from the Climax or Ladder: ... Beginning, fol. 28 *b*: ...

5. The history of Marcus the solitary, who dwelt on the hill of Tharmaḳā: ... Fol. 34 *a*. See Add. 14,624, no. 4.

6. A prayer of Ephraim, to be used by a monk when retiring to rest: ... Beginning, fol. 42 *a*: ...

7. Extracts from the history of John the less, or the younger, ܕܝܘܚܢܢ ܙܥܘܪܐ ܒܪ ܙܒܕܝ. Fol. 42 *b*.

8. Extracts from the history of Abbā Bishoï (Pisoes), ܐܒܐ ܒܫܘܝ ܒܪ ܦܝܣܘܢ ܕܡܢ ܩܕܡ ܐܠܗܐ. Fol. 49 *a*.

9. Extracts from the history of Macarius, ܡܩܪܝ ܒܪ ܦܘܢܝ ܒܪ ܐܓܪ ܕܡܢ ܩܕܡ ܐܠܗܐ. Fol. 53 *b*.

10. History of the Man of God from the city of Rome, in the time of Rabulas of Edessa. See Add. 14,649, no. 3.

a. Part first: ܦܘܠܛܝܢ ܩܕܝܫܐ ܕܐܓܪ ܕܡܢ ܐܬܪ ܠܐ ܐܫܟܚ ܒܗ ܐܠܐ ܒܝܫܘܥ ܡܫܝܚܐ (sic) ܕܐܬܐ ܒܥܠܡܐ ܕܐܬܐ. ܒܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܕܡܢ ܩܕܡ ܐܠܗܐ. ܐܡܝܢ. Fol. 55 *b*.

b. Part second: ܦܛܝܪܐ ܕܐܓܪ ܕܐܬܐ ܕܡܩܪܝ ܕܐܬܐ ܕܡܢ ܦܘܠܛܝܢ ܫܠܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ. Fol. 63 *a*.

11. Extract from Evagrius, entitled ܡܠܬܐ ܕܒܬܘܠܬܐ, "on virgins." Fol. 71 *b*. Imperfect. See Add. 14,578, no. 43.

12. Extracts from the history of Macarius, imperfect at the beginning. Fol. 72 *a*.

[Add. 14,728, foll. 1—75.]

DCCCXLIII.

Paper, about 6⅝ in. by 5, consisting of 70 leaves (Add. 14,728, foll. 138—207). The quires, signed with letters, are 7 in number. There are from 15 to 20 lines in each page. This manuscript is written in a fair hand of the xiiith cent. The writing on the fly-leaves, foll. 138 and 205 *b*—207, is different, but not much later. The contents are—

1. An extract from the Lives of the Egyptian Fathers, ܡܫܡܫܢܐ ܕܐܒܗ ܕܡܢ ܩܕܡ, beginning, fol. 138 *a*: ܐܒܗ ܕܢܚ ܐܡܪ, ܩܕܡ ܕܐܬܐ ܕܡܢ (sic) ܐܒܗ ܕܡܢ ܩܕܡ, ܕܐܬܐ ܕܐܒܗ ܕܡܫܡܫܢܐ ܕܐܬܐ ܕܡܢ ܩܕܡ ܐܠܗܐ.

2. Extracts from the Scriptures, fol. 139 *a*: ܡܢ ܟܬܒ ܐܠܗܐ ܕܐܬܐ ܕܡܢ ܩܕܡ (sic) ܐܫܬܡܫܬܐ ܕܐܬܐ ܕܐܬܐ ܕܐܒܗ ܕܢܚ ܐܡܪ ܕܐܬܐ ܕܡܢ ܩܕܡ ܐܠܗܐ.

a. Psalm i., ܡܙܡܘܪ ܚܕ ÷ ܒܪܟܝܗ ܓܒܪܐ ܕܠܐ (sic) ܕܐܙܠ, Fol. 139 *a*.

b. 1 Corinthians, ch. iii. 16—21. Fol. 139 *a*.

c. The Beatitudes, S. Matthew, ch. v. 3—12. Fol. 139 *b*.

d. S. Matthew, ch. vii. 3—5. Fol. 140 *b*.

3. Extracts from Isaiah of Scete, ܕܐܒܗ ܕܫܥܝܐ; viz.—

a. On humility, ܡܐܡܪ ܕܥܠ ܥܢܝܘܬܐ. Fol. 140 *b*. See Add. 14,575, no. 4.

b. Beginning: ܐܡܪ ܐܒܐ ܫܥܝܐ ܠܐ ܫܠܡ ܐܢܐ ܒܐܪܥܐ ܕܡܨܪܝܢ ... ܐܠܐ ܐܬܐ ܠܝ ܚܕ ܓܒܪܐ ܕܐܬܐ ܒܐܪܥܐ ܕܡܨܪ ... Fol. 141 *a*.

c. Beginning: ... ܐܡܪ ܐܒܐ ܫܥܝܐ ܠܬܠܡܝܕܗ ... Fol. 143 *a*. Imperfect. See Add. 14,575, no. 13.

4. Extracts from the Lives of the Egyptian Fathers, fol. 146 *a*, containing sayings of Isaiah of Scete, ܡܐܡܪ ܕܐܒܗ ܕܫܥܝܐ ... ܕܐܬܐ ܕܐܬܐ, fol. 163 *b*, and of Epiphanius, ܕܐܦܝܦܢܝܘ ܐܦܝܣܩܘܦܐ, fol. 164 *b*; a dialogue between a teacher and his pupil, ܡܠܦܢܐ : ܚܕ ܙܥܘܪ ܘܚܕ ܣܒ ... ܕܐܬܐ, fol. 166 *a*; and select sayings of one of the Fathers, ܡܬܠܝܗ ܕܐܒܗ ... ܕܐܬܐ ܕܐܬܐ ... ܕܐܬܐ, fol. 173 *b*.

5. Discourse of Theophilus of Alexandria

on the separation of the soul from the body: ... Beginning, fol. 177 *a*: ... .

6. Metrical discourse of Isaac of Antioch, ..., beginning, fol. 179 *b*: ... .

7. Extracts from the writings of Philoxenus of Mabūg, ...; viz.—

a. On humility, ... Fol. 185 *a*.

b. On repentance, ... Fol. 185 *a*.

c. From the thirteenth discourse, ... Fol. 186 *b*.

d. On prayer, ... Fol. 187 *a*.

e. Another extract on prayer. Fol. 187 *b*.

8. The Creed of Severus, ..., beginning, fol. 188 *b*: ... .

9. An extract from John Chrysostom on silence, beginning, fol. 191 *a*: ... .

10. The history of John of Rome, ... Fol. 192 *a*. See Add. 14,649, no. 23.

11. Three hymns, entitled ..., "hymns of repentance and penitence."

a. Beginning: ... Fol. 205 *b*.

b. Beginning: ... Fol. 206 *b*.

c. Beginning: ... Fol. 207 *b*.

[Add. 14,728, foll. 138—207.]

DCCCXLIV.

Four leaves from a paper manuscript (Add. 17,267, foll. 9—12), about 10½ in. by 6¾, with from 32 to 36 lines in each page. The writing is of the xiiith cent. They contain—

Fragments of at least two discourses on the offering of the sacrifice of the holy Eucharist and of prayers on behalf of the dead. On the verso of the second leaf, we find the rubricated title (sic) ..., "on the Commemoration of the Righteous, by Cyril (of Alexandria)." This discourse begins: ... .

The subscription mentions the name of the scribe, Basil: ... .

[Add. 17,267, foll. 9—12.]

DCCCXLV.

Ten leaves from a paper manuscript (Add. 17,267, foll. 13—22), about 10½ in. by 6¾, with from 38 to 41 lines in each page. The writing is of the xiiith cent. They contain—

Extracts from several writers; viz.—

1. From the homilies of John Chrysostom on the Gospel of S. Matthew.

a. From hom. lxiv. See Opera, t. vii., p. 721, l. 41, *πάλιν τὸ μὴ λοιδορεῖν μέρος αὐτῆς ἐστιν ἐλάχιστον, κ.τ.λ.* Imperfect at the beginning. Fol. 13 *a*.

b. From hom. lxvi. See Opera, t. vii., p. 740, l. 29, *Οὕτω καὶ ἡμεῖς ποιῶμεν, καὶ ὑμνῶμεν, κ.τ.λ.* Fol. 14 *a*.

c. From hom. lxxiii. See Opera, t. vii., p. 801, l. 19, *Τοιοῦτοι καὶ νῦν εἰσι πολλοὶ, καλλωπιζόμενοι μὲν ἔξωθεν, κ.τ.λ.* Fol. 15 *b*.

2. On the Consecration of the Water on the night of the Epiphany, by Mārūthā of Tagrīt, ... Beginning, fol. 17 *b*: ...

3. A section from the Commentary of Philoxenus of Mabūg on the Gospel of S. Luke: ... Fol. 20 *a*. See Add. 14,727, fol. 120 *a*.

[Add. 17,267, foll. 13—22.]

DCCCXLVI.

Eleven leaves from a paper manuscript (Add. 17,267, foll. 23—33), about 10½ in. by 6¾, with from 28 to 31 lines in each page. The writing is of the xiiith cent. They contain—

1. An extract from John Chrysostom, hom. xxv. on the Epistle to the Romans: ... Fol. 23 *b*. See Opera, t. ix., p. 775, l. 23, *Οὐδὲ γὰρ οἰκείων κακῶν ὑφέξομεν λόγον μόνον, κ.τ.λ.*

2. A discourse on the Consecration of the Chrism by John, patriarch of Antioch: ... Beginning fol. 28 *a*: ...

[Add. 17,267, foll. 23—33.]

DCCCXLVII.

Paper, about 10½ in. by 6¾, consisting of 16 leaves (Add. 17,267, foll. 34—49), the last of which is much mutilated. There are from 28 to as many as 54 lines in each page. The writing is of the xiiith cent. These leaves contain—

Various Festal Homilies.

1. An imperfect fragment. Fol. 34 *a*.

2. A discourse of Gregory Thaumaturgus on the Annunciation of the Virgin, ... Fol. 34 *b*. See Add. 14,725, fol. 4 *b*.

3. A discourse of Antipater of Bostra on the Nativity of S. John the Baptist and the Annunciation of the Virgin, ...

ܒܫܒܚܐ ܕܥܠ ܨܠܒܐ . ܘܥܠ ܟܠ ܡܢ ܕܢܫܬܒܚ ܒܗ ܫܡܗ ܩܕܝܫܐ . Beginning, fol. 37 *b*: ܐܠܗܐ ܕܐܒܗܬ ܥܠ ܟܠ ܡܢ ܕܫܡܗ ܩܕܝܫ ܒܥܐ : ܒܟܠ ܙܒܢ ܕܐܢܫ ܚܝ ܒܥܐ ܠܡܫܒܚ . ܘܒܟܠ ܙܒܢ ܕܐܢܫ ܚܝ ܒܥܐ ܠܡܫܒܚ ܐܦ ܐܢܐ ܥܒܕ ܚܛܗ : ܠܗܘ ܐܠܗܐ ܕܐܒܗܬ ܥܠ ܟܠ ܡܢ ܕܫܡܗ ܩܕܝܫ ܒܥܐ ܦܨܚܐ . ܘܥܠ ܟܠ ܡܢ ܕܢܫܬܒܚ ܒܗ ܫܡܗ ܩܕܝܫ ܒܥܐ ܦܨܚܐ ܐܦ ܐܢܐ ܥܒܕ ܚܛܗ : ܠܗܘ ܐܠܗܐ ܕܐܒܗܬ ܥܠ ܟܠ ܡܢ ܕ

A collection of Sermons by several writers (numbered from ܐ to ܠ); viz.—

1. Cyril of Alexandria.

a. Hom. xxxv. on the Gospel of S. Luke. Fol. 21 *a.* The title and the first few words are wanting. See Dr. Payne Smith's edition, p. 13.

b. Hom. xii. on the Gospel of S. Luke: ܡܢ ܟܬܒܐ ܕܩܕܝܫ ܟܝܪܠܘܣ ܐܪܟܝܒܝܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ ܥܠ ܒܫܘܪܬܐ ܕܠܘܩܐ (altered into ܕܩܕܝܫ ܟܝܪܠܘܣ ܐܪܟܝܒܝܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ). Fol. 174 *b.* See Dr. Payne Smith's edition, p. *19.

2. Philoxenus of Mabūg.

a. On the Annunciation of the blessed Virgin: ܡܐܡܪܐ ܕܡܪ ܐܘܓܝܢ ܦܬܪܝܪܟܐ ܕܡܒܘܓ ܥܠ ܒܫܪܬܐ ܕܡܪܝܡ ܒܬܘܠܬܐ (margin: ܒܝܘܡ ܚ̇ ܕܫܪܪܐ). Beginning, fol. 26 *a*: ܫܡܥ ܐܚܝ ܘܐܦ ܐܢܐ ܠܟ ܒܪ ܐܢܫ ... ܕܐܦ ܐܢ ܐܬ ܐܢܫ ... ܐܝܟ ܕܐܢ ܐܬ ܐܢܫ ... ܐܦ ܐܢ ܐܬ ܐܢܫ ... ܐܦ ܐܢ ܐܬ ܐܢܫ ... ܐܦ

sion: ... (sic) ... Beginning, fol. 146 *b*: ...

8. John Chrysostom.

a. Hortatory discourse, on the good and evil things of this world: ... margin: ...). Beginning, fol. 1 *b*: ...

b. On repentance, ... (margin: ...). Beginning, fol. 8 *a*: ...

c. Hortatory discourse, showing that we should remain in the church till the celebration of the holy Eucharist is ended: ... (margin: ...). Beginning, fol. 11 *a*: ...

d. On S. Matthew, ch. x. 34: ... (margin: ...). Beginning, fol. 15 *a*: ...

e. For Palm Sunday: ... (margin: ...). Fol. 30 *b*. It is part of hom. xlvi. on the Gospel of S. Matthew, as far as the words *Καὶ τὰ μὲν ὁ Δαυίδ, τὰ δὲ ὁ Ζαχαρίας προανεφώνησεν.* See Opera, t. vii., p. 740.

f. On charity and alms, and that priests should not administer the holy Eucharist to those whom they know to be unworthy: ... (margin: ...). Beginning, fol. 36 *a*: ...

g. Hom. lxxxiii. on the Gospel of S. John: ... (margin: ...). Fol. 40 *a*.

h. Hom. lxxxv. on the Gospel of S. John, from the words *Ὁρᾷς πόσην ποιεῖται σπουδὴν ὥστε πιστευθῆναι κ.τ.λ.* (Opera, t. viii., p. 578) to the end: ...

(margin: ܡܫܬܟܚ ܐܠܐ ܒܟܬܒ ܡܫܬܟܚ ܒܟܬܒ). Fol. 48 *b*.

i. The second discourse on our Lord's contest with Satan: ܡܐܡܪ ܬܢܝܢ ܥܠ ܢܨܚܘܢ ܕܡܪܢ ܥܡ ܣܛܢ. Beginning, fol. 58 *b*: ܡܫܬܟܚ ܐܢܐ ܡܪܝ ܡܫܬܟܚ ܐܢܐ. ܟܕ ܐܬܝܬ ܐܢܐ ܡܢ ܫܡܝܐ ܠܥܠܡ.

j. The third discourse on our Lord's contest with Satan: ܥܠ ܢܨܚܘܢ ܕܡܪܢ ܥܡ ܣܛܢ ܡܐܡܪ ܬܠܬ. Beginning, fol. 65 *a*: ܐܢܐ ܡܫܬܟܚ ܐܠܐ ܐܠܗ ܐܠܗ ܐܠܗ ܐܠܗ, ܕܐܦ ܐܢ ܐܢܫ ܐܚܕ ܠܐ ܢܫܬܟܚ ܐܠܐ ܒܟ ܒܠܚܘܕ.

k. On the Canaanite woman: ܥܠ ܐܫܬܬܐ ܟܢܥܢܝܬܐ. Fol. 69 *b*. See Opera, t. iii., p. 516.

l. On the man who had a hundred sheep, and on repentance: ܥܠ ܐܢܫ ܕܗܘܐ ܠܗ ܡܐܐ ܥܢܐ, ܘܥܠ ܬܘܒܬܐ. Fol. 76 *b*.

m. On those who present themselves for Baptism, and against swearing: ܥܠ ܐܢܫܐ ܕܡܬܩܪܒܝܢ ܠܡܥܡܘܕܝܬܐ. ܘܥܠ ܕܠܐ ܢܚܠܦ ܒܫܡܐ ܕܐܠܗܐ ܐܦ ܠܐ ܒܫܘܐ. ܡܐܡܪ ܫܢܝ ܒܟܬܒ ܒܒܪ ܐܚܪ ܕܠܐ ܢܚܠܦ ܐܦ ܠܐ ܒܫܘܐ. Fol. 85 *b*. See Opera, t. ii. p. 265.

n. Against swearing, and on our Lord's rising in three days: ܡܐܡܪ ܚܡܫ ܕܒ ܒܟܬܒ ܚܡܫ ܕܒ ܕܠܐ ܐܦ ܠܐ ܒܫܘܐ ܕܠܐ ܢܚܠܦ ܒܫܡܐ ܕܐܠܗܐ ܐܦ ܠܐ ܒܫܘܐ. ܒܟܬܒ ܒܒܪ ܐܚܪ ܥܠ ܕܩܡ ܡܪܢ ܒܬܠܬ ܝܘܡܝܢ. Beginning, fol. 96 *a*: ܐܢܐ ܗܘ ܕܐܡܪ ܠܟ ܒܟܬܒ ܒܒܪ ܐܚܪ ܕܠܐ ܢܚܠܦ ܐܦ ܠܐ ܒܫܘܐ ܕܠܐ ܢܚܠܦ ܒܫܡܐ ܕܐܠܗܐ ܐܦ ܠܐ ܒܫܘܐ. ܐܠܐ ܐܡܪ ܠܟ ܐܢܐ ܗܘ ܕܐܡܪ ܠܟ ܒܟܬܒ ܒܒܪ ܐܚܪ ܕܠܐ ܢܚܠܦ

t. Hom. vi. on the Gospel of S. Matthew: ܡܐܡܪܐ ܕܥܠ ܐܝܠܝܢ ܕܒܫܒܐ ܕܒܬܪ ܐܝܠܝܢ ܕܐܡܪ ܠܗ ܝܫܘܥ ܠܬܠܡܝܕܘܗܝ, ܐܚܪ. Fol. 150 *b*.

u. Hom. ix. on the Gospel of S. Matthew: ܐܚܪ ܕܐܡܪ ܠܗ ܝܫܘܥ ܠܬܠܡܝܕܘܗܝ, ܐܚܪ. Fol. 164 *a*.

On the margin of fol. 36 *a* there is the following note in the handwriting of the scribe: (sic) ܒܝܘܡܐ ܗܢܐ ܒܫܒܬܐ ܒܚܡܫܐ ܒܐܝܠܘܠ ܐܦܠܘܕܘܪܘܣ ܐܙܠ ܠܡܕܝܢܬܐ ܕܦܪܣ̈ܝܐ, "On this day, Saturday, the fifth of Ilūl, Philodorus (?) set out to go to the country of the Persians."

[Add. 14,727.]

DCCCXLIX.

Five paper leaves, about 9 in. by 6, all more or less torn, forming part of the 21st quire of a manuscript (Add. 14,738, foll. 85—89). There are from 29 to 31 lines in each page. The writing is good and regular, of the xiiith or xivth cent. They contain—

Extracts from several writers; viz.—

1. John the monk, on Love, ܡܪ ܝܘܚܢܢ, beginning, fol. 85 *a*: ܐܡܪ ܐܢܐ ... ܡܢ ܕܐܝܬ ܠܗ ... ܐܡܝܢ ... ܣܝ̈ܡ ... ܐܡܝܢ.

2. Thomas, ܬܐܘܡܐ ܫܠܝܚܐ (?).

a. Beginning, fol. 85 *b*: ܠܐ ܡܫܬܟܚ ... ܐܡܝܢ.

b. ܡܪ ܐܒܗ̈ܕ ... ܠܡܢܚ, beginning, fol. 86 *a*: ܒܫܢܬ ܫܬ̈ܝܢ ... ܐܡܝܢ. ... ܐܡܝܢ.

3. Basil, ܡܪ, beginning, fol. 86 *a*: ... ܐܡܝܢ. See Opera, t. ii., p. 295.

4. Abraham Nephtarenus, ܐܒܪܗܡ ܢܦܬܪܝ, beginning, fol. 87 *a*: ... ܐܡܝܢ. See Assemani, Bibl. Or., t. i., p. 464, no. 1.

5. Xystus, ܣܟܣܛܘܣ, beginning, fol. 88 *b*: ... ܐܡܝܢ. Imperfect.

[Add. 14738, foll. 85—89.]

DCCCL.

Paper, about $8\frac{3}{8}$ in. by $6\frac{1}{8}$, consisting of 208 leaves, a few of which, at the beginning and end, are slightly mutilated. The quires, signed with letters, are now 19 in number, but the numeration commences with ܒ, which shows that the first seven have been lost. There are from 25 to 36 lines in each page. The writing, which is small, neat, and regular, is mostly in double columns, with occasional Greek and Syriac vowels. This volume is dated A. Gr., 1675, A.D. 1364, and contains—

1. Works of Gregory bar Hebræus; viz.—

a. The ܟܬܒ ܙܝܢܐ, or "Book of Rays", a compendium of Theology. See Assemani, Bibl. Or., t. ii., p. 297. Title, fol. 3 *a*: ... ܐܡܝܢ.

An index of chapters was prefixed, which is now imperfect. Fol. 2 *a*.

The work consists of a short proœmium, ... ܐܡܝܢ, beginning ... ܐܡܝܢ, fol. 3 *a*, and ten discourses, ...

a. First discourse, (sic) ܕܒ ܡܐܡܪܐ ܩܕܡܝܐ (marg. ܒܪܫܝܬ), of the Creation, to which is prefixed an introduction, ܡܐܡܪ ܡܒܘܐ ܕܐܝܟ ܕܐܬܝܗܒ ܠܗ ܫܘܫܦ, fol. 3 *a*. Chap. 1, ܡܐܡܪ ܕܒܪܝܬ ܒܪܐ ܕܥܠܡܐ ܘܟܠ ܡܕܡܝܗ, fol. 4 *b*; chap. 2, ܡܐܡܪ ܕܒܪܝܬ ܒܪܐ ܕܫܡܝܐ ܘܐܪܥܐ, fol. 11 *a*; chap. 3, ܡܐܡܪ ܕܒܪܝܬ ܒܪܐ ܕܐܢܫ ܘܐܢܬܬܗ, fol. 11 *b*; chap. 4, ܡܐܡܪ ܕܒܪܝܬ ܒܪܐ ܕܓܢܬܐ, fol. 13 *b*; chap. 5, ܡܐܡܪ ܕܒܪܝܬ ܒܪܐ ܕܟܠ ܒܥܠܡܐ, fol. 16 *b*; chap. 6, ܡܐܡܪ ܕܒܪܝܬ ܒܪܐ ܕܒܗܡܬܐ ܘܒܥܘܦܐ, fol. 18 *b*; chap. 7, ܡܐܡܪ ܕܥܒܕ ܐܠܗܐ ܠܐܕܡ ܒܓܢܬܗ, fol. 20 *a*.

β. Second discourse, ܡܐܡܪ ܕܐܠܗܝܬܐ ܕܡܫܟܚ, of Theology. Chap. 1, ܡܐܡܪ ܕܡܫܟܚ ܒܫܡܗ ܕܐܠܗܐ, fol. 24 *a*; chap. 2, ܡܐܡܪ ܕܐܬܐ ܐܠܗܐ ܕܥܒܕ ܒܒܪ ܐܢܫܐ, fol. 29 *a*.

γ. Third discourse, ܡܐܡܪ ܕܐܬܬܓܫܡ ܐܠܗܐ ܡܠܬܐ ܕܐܠܗܐ, of the Incarnation of God the Word. Chap. 1, ܡܐܡܪ ܕܐܬܬܓܫܡ ܐܠܗܐ ܡܠܬܐ, fol. 31 *b*; chap. 2, ܡܐܡܪ ܕܒܫܡܝܐ ܫܪܝܪܐ, fol. 36 *a*; chap. 3, ܡܐܡܪ ܕܐܠܗܐ ܐܬܝ ܠܡܦܪܩ ܥܡܐ, fol. 39 *a*.

δ. Fourth discourse, ܡܐܡܪ ܕܡܠܐܟܐ, of the Angels. Chap. 1, ܡܐܡܪ ܕ, ܒܪܝܬ ܥܠܡܐ ܘܟܠ ܡܕܡܝܗ ܕܒܗ ܥܠܡܐ, fol. 41 *a*; chap. 2, ܡܐܡܪ ܕܫܪܝܪ ܠܐ ܐܬܚܙܝ ܥܠܡܐ, fol. 42 *b*; chap. 3, ܡܐܡܪ ܕܠܐ ܐܬܚܙܝ ܥܠܡܐ ܒܟܠ ܙܒܢ, fol. 43 *b*.

ε. Fifth discourse, ܡܐܡܪ ܕܥܠ ܕܫܐ, of the evil Spirits. Chap. 1, ܡܐܡܪ ܕ, ܒܪܝܬ ܥܠܡܐ ܘܟܠ ܡܕܡܝܗ ܕܒܗ ܥܠܡܐ, fol. 45 *a*; chap. 2, ܡܐܡܪ ܕܐܬܚܙܝ ܥܠ ܐܢܫ, fol. 46 *b*.

ϛ. Sixth discourse, ܡܐܡܪ ܕܥܒܕ, of the Soul. Chap. 1, ܡܐܡܪ ܕܐܢܫ ܠܐ ܐܬܥܒܕ, fol. 47 *b*; ܡܐܡܪ ܕܐܢܫ ܕܐܬܥܒܕ ܒܫܢ, fol. 48 *b*; chap. 3, ܡܐܡܪ ܕܐܬܥܒܕ ܒܫܢ ܐܢܫ ܕܐܬܥܒܕ, fol. 50 *a*; chap. 4, ܡܐܡܪ ܕܫܐܠ ܐܢܫ ܕܐܬܥܒܕ ܐܢܫ ܕܐܬܚܙܝ, fol. 51 *b*; chap. 5, ܡܐܡܪ ܕܡܐ ܐܢܫ ܕܐܬܥܒܕ ܒܫܢ ܐܢܫ ܕܐܬܐ ܠܥܠܡ ܥܠܡܝܢ, fol. 54 *b*.

ζ. Seventh discourse, ܡܐܡܪ ܕܟܗܢܘܬܐ, of the Priesthood. Chap. 1, ܡܐܡܪ ܕܟܗܢܘܬ ܡܫܝܚܐ, fol. 56 *a*; chap. 2, ܡܐܡܪ ܕܐܬܬܥܒܕ ܐܠܗܐ ܒܓܫܡܐ, fol. 57 *a*; chap. 3, ܡܐܡܪ ܕܟܗܢ ܐܠܗܐ ܒܥܠܡܐ, fol. 59 *a*.

η. Eighth discourse, ܡܐܡܪ ܥܠ ܒܝܪܐ ܘܩܕܡܝܬܐ ܕܒܪ ܢܫܐ, of Freewill and Destiny. Chap. 1, ܡܐܡܪ ܕܐܝܬ ܒܝܪܐ ܘܩܕܡܝܬܐ ܒܒܪ ܢܫܐ, fol. 62 *b*; chap. 2, ܡܐܡܪ ܕܐܝܟ ܐܠܗ ܒܪܐ ܐܢܫ, fol. 67 *a*; chap. 3, ܡܐܡܪ ܕܐܝܟ ܐܢܫ ܒܪ ܐܠܗ, fol. 69 *a*; chap. 4, ܡܐܡܪ ܕܐܬܥܒܕ ܐܢܫ ܒܨܠܡܗ ܘܕܡܘܬܗ, fol. 71 *b*; chap. 5, ܡܐܡܪ ܕܐܝܟ ܐܢܫ ܒܪ ܐܢܫ ܐܬܐ ܠܥܠܡ, fol. 74 *a*.

θ. Ninth discourse, ܡܐܡܪ ܥܠ ܣܘܦܗ ܕܟܠ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܪܝ ܘܪܒܐ ܘܥܠ ܫܘܪܝ ܥܠܡܐ ܕܚܕܬܐ, of the Consummation of both Worlds, the small and the great, and of the Commencement of the New World. Chap. 1, ܡܐܡܪ ܩܕܡܝܐ, fol. 76 *b*; chap. 2, ܡܐܡܪ ܕܐܝܟ ܢܗܘܐ ܐܠܗܐ, fol. 78 *b*; chap. 3, ܡܐܡܪ ܕܒܫܬ ܒܢܝ ܐܠܗܐ, fol. 80 *b*.

ι. Tenth discourse, ܡܐܡܪ ܕܦܪܕܝܣܐ, of Paradise. Chap. 1, ܡܐܡܪ ܕܟܬܒ ܡܫܝܚܐ ܐܠܗܐ ܒܥܠܡ ܕܐܬܐ ܠܡ ܫܪܝ ܠܗ ܒܥܠܡ ܕܐܬܐ, fol. 83 *a*; chap. 2, ܡܐܡܪ ܕܐܝܟ ܐܬܦܪܫ ܦܪܕܝܣܐ . ܘܐܝܟ ܐܬܐ ܫܪܝ ܠܗ ܒܥܠܡ ܕܐܬܐ ܐܠܗܐ, fol. 87 *b*.

Conclusion, ܣܘܡܐ ܟܬܒܐ . Fol. 91 *a*.

The subscription, fol. 91 *b*, states that the manuscript was written by Bar-ṣaumā, the son of David, a monk of the convent of Ḳartamīn, A. Gr. 1675, A.D. 1364.

ܗܢܐ ܟܬܒܐ ܕܫܘܒܚܐ ܕܒܪ ܨܘܡܐ ܒܪ ܕܘܝܕ ܡܢ ܒܝܬ ܩܛܪܝܐ ܕܒܝܬ ܩܪܬܡܝܢ ܕܥܒܕ ܒܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܒܥܝܢ ܘܚܡܫ ܒܝܘܢܐ ܒܫܢܬ ܐܠܦ ܘܫܬ ܡܐܐ ܘܫܬܝܢ ܥܠ ܕܪܟܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܒܪ ܐܠܗܐ ܚܝܐ ܐܡܝܢ . ...

γ. ܡܐܡܪ ܕܠ ܟܠܗ ܟܠܗ ܡܐܡܪ ܒܫܒܚܐ ܕܐܠܗܐ ܒܟܠ ܙܒܢ ܘܒܟܠ ܥܕܢ. Fol. 101 *b*.

δ. ܡܐܡܪ ܕܠ ܟܠܗ ܟܬܒ ܡܐܡܪ ܒܫܒܚܐ ܕܐܠܗܐ ܒܟܠ ܙܒܢ ܘܒܟܠ ܥܕܢ ... ܐ. Fol. 104 *b*.

Here too there are various readings and glosses in Syriac and Arabic.

c. The ܟܬܒ ܒܪ̈ܝ̈ܬܐ, or "Book of the Pupils of the Eyes," a compendium of the art of Logic or Dialectics. See Assemani, Bibl. Or., t. ii., p. 269. Title, fol. 109 *b*: ܟܬܒ ܒܪ̈ܝ̈ܬܐ ܕܡܢ ܟܬܒ̈ܐ ܕܐܪܣܛܘ ܘܫܐܪ ܦܝܠܣܘܦ̈ܐ ܕܝܘܢܢ ܒܗ ܡܠ̈ܐ ܕܢܛܪ̈ܐ ܘܕܡ̈ܐ ܕܢܛܪ̈ܐ ܒܗ ܫܒܥ ܡܐܡܪ̈ܐ.

It consists of an introduction, ܡܐܡܪ ܩܕܡܝܐ ܕܒܗ ܫܒܥ ܡܐܡܪ̈ܐ, and seven chapters.

a. ܡܐܡܪ ܕܒܪ ܩܣ̈ܐ ܒܗ ܡܠ̈ܐ ܕܐܝܣܐܓܘܓ̈ܐ, on the Isagoge (of Porphyry). Fol. 109 *b*. Sect. 1, ܒܥܐ ܡܢ ܐܝܟ ܢܛܠ̈ܝ ܒܗ ܡܠ̈ܐ ܕܐܝܣܐܓܘܓ̈ܐ; sect. 2, ܒܥܐ ܡܢ ܐܝܟ ܢܛܠ̈ܝ ܒܗ ܡܠ̈ܐ ܕܦܘܪ̈ܦܘܪ̈ܝ; sect. 3, ܒܥܐ ܡܢ ܐܝܟ ܢܛܠ̈ܝ ܒܗ ܡܠ̈ܐ ܕܓ̈ܢܘܣ (sic) ܘܢ̈ܘܥ̈ܐ.

β. ܡܐܡܪ ܩܣ̈ܐ ܒܗ ܡܠ̈ܐ ܕܩܛܓܘܪ̈ܝ̈ܐ, on the Categories. Fol. 110 *b*. Sect. 1, ܒܥܐ ܡܢ ܐܝܟ ܢܛܠ̈ܝ ܒܗ ܡܠ̈ܐ ܕܐܝܣܐܓܘܓ̈ܐ; sect. 2, ܒܥܐ ܡܢ ܐܝܟ ܢܛܠ̈ܝ ܒܗ ܡܠ̈ܐ ܕܩܛܓܘܪ̈ܝ̈ܐ.

γ. ܡܐܡܪ ܩܣ̈ܐ ܒܗ ܟܬܒ̈ܐ ܕܐܪܡܝܢܝܐ̈ܣ, on the Περὶ ἑρμηνείας. Fol. 112 *a*. Sect. 1, ܒܥܐ ܡܢ ܐܝܟ ܢܛܠ̈ܝ ܒܗ ܡܠ̈ܐ ܕܐܪܡܝܢܝܐ̈ܣ; sect. 2, ܒܥܐ ܡܢ ܐܝܟ ܢܛܠ̈ܝ ܒܗ ܡܠ̈ܐ ܕܐܪܡܝܢܝܐ̈ܣ ܕܐܠܗ̈ܝ̈ܢ; sect 3, ܒܥܐ ܡܢ ܐܝܟ ܢܛܠ̈ܝ ܒܗ ܡܠ̈ܐ ܕܟ̈ܠ̈ܗ; sect. 4, ܒܥܐ ܡܢ ܐܝܟ ܢܛܠ̈ܝ ܒܗ ܡܠ̈ܐ ܕܐܪܡܝܢܝܐ̈ܣ.

δ. ܡܐܡܪ ܐܚܪ̈ܝ̈ܢ ܒܗ ܩܣ̈ܐ ܕܐܢܐܠܘܛܝܩܐ ܩܕܡ̈ܝ̈ܐ, on the former Analytics. Fol. 114 *b*. Sect. 1, ܒܥܐ ܡܢ ܐܝܟ ܢܛܠ̈ܝ ܒܗ ܡܠ̈ܐ ܕܩܝܣ̈ܘܠܘܓ̈ܝ̈ܐ; sect. 2, ܒܥܐ ܡܢ ܐܝܟ ܢܛܠ̈ܝ ܒܗ ܐܝܟ ܕܐܬ ܡܫܟܚ ܡܢ ܟ̈ܠ̈ܗ; sect. 3, ܒܥܐ ܡܢ ܐܝܟ ܢܛܠ̈ܝ ܒܗ ܐܝܟ ܕܐܬ ܡܫܟܚ ܒܥ̈ܠ̈ܡ̈ܐ; sect. 4, ܒܥܐ ܡܢ ܐܝܟ ܢܛܠ̈ܝ ܒܗ ܐܝܟ ܕܐܬ ܡܫܟܚ ܒܥ̈ܠ̈ܡ̈ܐ; sect. 5, ܒܥܐ ܡܢ ܐܝܟ ܢܛܠ̈ܝ ܒܗ ܩܠ̈ܐ ܕܐܬ ܡܫܟܚ ܒܥ̈ܠ̈ܡ̈ܐ; sect. 6, ܒܥܐ ܡܢ ܐܝܟ ܢܛܠ̈ܝ ܒܗ ܡܠ̈ܐ ܕܐܢܐܠܘܛܝܩܐ ܩܕܡ̈ܝ̈ܐ.

ε. ܡܐܡܪ ܫܬ̈ܝ̈ܢ ܒܗ ܩܣ̈ܐ ܕܛܘܦ̈ܝ̈ܩ̈ܐ, on the Topics. Fol. 118 *a*. Sect. 1, ܒܥܐ ܡܢ ܐܝܟ ܢܛܠ̈ܝ ܒܗ ܡܠ̈ܐ ܕܛܘܦ̈ܝ̈ܩ̈ܐ; sect. 2, ܒܥܐ ܡܢ ܐܝܟ ܢܛܠ̈ܝ ܒܗ ܡܠ̈ܐ ܕܛܘܦ̈ܝ̈ܩ̈ܐ ܕܐܝܬ̈ܝ̈ܢ.

ϛ. ܡܐܡܪ ܐܚܪ̈ܝ̈ܢ ܒܗ ܩܣ̈ܐ ܕܐܢܐܠܘܛܝܩܐ ܩܕܡ̈ܝ̈ܐ, on the latter Analytics. Fol. 119 *a*. Sect. 1, ܒܥܐ ܡܢ ܐܝܟ ܢܛܠ̈ܝ ܒܗ ܡܠ̈ܐ ܕܐܢܐܠܘܛܝܩܐ ܩܕܡ̈ܝ̈ܐ; sect. 2, ܒܥܐ ܡܢ ܐܝܟ ܢܛܠ̈ܝ ܒܗ ܡܠ̈ܐ ܕܟ̈ܠ̈ܗ ܟܬ̈ܝ̈ܒ̈ܐ ܩܕܡ̈ܝ̈ܐ; sect. 3, ܒܥܐ ܡܢ ܐܝܟ ܢܛܠ̈ܝ ܒܗ ܡܠ̈ܐ ܕܟ̈ܠ̈ܗ ܟܬ̈ܝ̈ܒ̈ܐ ܕܐܢܐܠܘܛܝܩܐ ܩܕܡ̈ܝ̈ܐ.

ζ. ܡܐܡܪ ܬܠ̈ܝ̈ܬ̈ܝ ܒܗ ܩܣ̈ܐ ܕܐܢܐܠܘܛܝܩܐ ܣܘܦ̈ܝ̈ܣܛܝܩ̈ܐ, on the Περὶ σοφιστικῶν ἐλέγχων. Fol. 120 *a*.

This treatise has very few marginal glosses and various readings.

d. The ܡܐܪ̈ܟ̈ܝ̈ܬ̈ܐ ܟܬܒ, or "Book of Hierotheus," extracts from the work of

Hierotheus ܗܝܪܘܬܐܘܣ ܕܐܬܝ ܡܢ ܐܠܗܐ, selected and arranged by Bar Hebræus, and accompanied by a commentary chiefly derived from that of Theodosius, patriarch of Antioch.* See Assemani, Bibl. Or., t. ii., p. 272. Title, fol. 120 *b*: ܟܬܒ ܗܘ ܕܐܝܬ ܒܗ ܡܠܐ ܕܚܟܡܬ ܐܠܗܝܬ ܕܐܬܝ ܡܢ ܐܠܗܐ ܗܝܪܘܬܐܘܣ ܒܫܘܒܚܗ ܕܡܪ ܐܒܪ̈ܗܡ ܕܡܦܫܩ̈ܢܐ ܘܣܝܡ ܠܗ ܡܠ̈ܦܢ̈ܐ ܡܢ ܬܐܘܕܘܣܝܘܣ ܦܛܪܝܪܟܐ ܕܐܢܛܝܟ̈ܝܐ.

The preface and index of chapters are as follows, fol. 120 *b*. ܗܕܐ ܣܒܪ̈ܐ ܕܡ̈ܠܐ ܕܐܬܝ ܡܢ ܐܠܗܐ ܘܣܝܡ ܠܗ ܡܠ̈ܦܢ̈ܐ ܡܢ ܬܐܘܕܘܣܝܘܣ ܦܛܪܝܪܟܐ ܕܐܢܛܝܟ̈ܝ

There are very few marginal notes and various readings.

Among these works of Bar Hebræus are interspersed :—

2. A list of the titles of his works, identical with that given by Assemani, Bibl. Or., t. ii., p. 268 seqq.* Beginning, fol. 92 *a*:

At the end of the list, fol. 92 *b*, follows the passage (Assemani, p. 273), with the date of Bar Hebræus' death (A.D. 1286), etc.

3. An extract from Mar Isaac (of Nineveh), fol. 109 *a*:

* Compare Dr. Payne Smith's Catalogue of the Syriac MSS. in the Bodleian Library, col. 516.

4. The following metrical enigma, fol. 109 *a*: ... The solution is ....

Then follow :—

5. A Chronicle of events from the Creation to the end of the xiiith cent., consisting of two parts.

a. The first half of the treatise of Aphraates, entitled the ... or "Demonstration regarding the Cluster of Grapes" (Isaiah, ch. lxv. 8). See above, nos. DXXVIII., 2, and DXXX., 11, and Wright's edition of the Homilies of Aphraates, vol. i., p. ... Title, fol. 159 *a*: ... A marginal note, of later date, confounds Aphraates or Jacob with Jacob of Tagrīt, the author of the Dialogues (see Add. 21,454, and Assemani, Bibl. Or., t. ii., pp. 237, 455), ... The text ends on fol. 170 *a*, at the top of the first column, with the words ... (see Wright's edition, p. ..., line 8).

b. A supplement to the above treatise, commencing with the reign of Astyages the Mede, fol. 170 *a*, ... and reaching, through the reigns of Nebucadnezzar and his successors, fol. 170 *a*, Darius the Mede, fol. 170 *b*, Cyrus the Persian and his successors, fol. 170 *b*, Alexander the Great, fol. 172 *a*, Ptolemy, the son of Lagus, and his successors, fol. 172 *a*, Julius Cæsar and the Roman emperors, fol. 174 *a*, Constantine the Great and the Byzantine emperors, fol. 177 *a*, and Moḥammed and the caliphs, fol. 180 *a*, down to Jengīz Khān (...) and the Moguls (...), fol. 183 *b*, the last of whom in the list is Ghāzān Khān, ... (A.D. 1294—1303), fol. 184 *a*.

There are some marginal notes, chiefly of later date, in Syriac and Arabic.

6. A list of the Jewish high priests, from Aaron to Alexander, the son of John Hyrcanus: ... (sic) ... Fol. 184 *b*.

7. Two metrical homilies of John bar Andreas, bishop of Ṭūr-'Abdīn (see Assemani, Bibl. Or., t. ii., p. 362).

a. Composed in dodecasyllabic metre, and addressed to his friend Michael, residing in

Palestine, in the year 1466, A.D. 1155. Title, fol. 185 *a*: ܫܘܝܠܐ ܕܡܪܝ ܡܝܟܐܝܠ ܡܢ ܒܝܬ ܩܘܣܛܐ ܕܐܬܝ ܠܡܫܒ ܒܗ ܠܐܬܢܣܝܘܣ ܐܦܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ ; margin, ܫܘܝܠܐ ܕܡܪ ܡܝܟܐܝܠ ܕܝܪܐ . Beginning: ܠܡܪܝ ܡܪܝ ܐܠܗܐ ܕܟܠ ܒܪܝܬܐ . ܒܥܝ ܠܡܫܝܚܐ ܕܐܠܗܐ ܕܐܒܐ ܕܟܠ ܒܪܝܬܐ ܕܒܫܡܝ ܐܬܝ ܠܡܫܒ ܒܗ ܠܐ . ܐܠܐ ܕ

At the end, fol. 202 *a*, there is the following epigraph, which informs us that John bar Andreas was born at ܒܪܙܡܢ (البرزمان, in the district of Aleppo); that he was learned in both Syriac and Armenian; became bishop successively of Mabūg, Carsena, and ṭūr-'Abdīn; and composed the above treatise in the year 1466, A.D. 1155. (sic) ܒܫܢܬ ܐܠܦ ܘܬܪ̈ܝܨ̈ ܘܫܬ̈ܝܢ ܒܫܢܬ ܚܡ̈ܫ ܒܪ ܐܢ̈ܕ̈ܪ̈ܐܣ ܡܢ ܒ̈ܪ̈ܙ̈ܡ̈ܢ ܕܒ̈ܝܬ ܚ̈ܠ̈ܦ ܒ̈ܪ̈ܙ̈ܡ̈ܢ ܕܒ̈ܝܬ ܚ̈ܠ̈ܦ ܒ̈ܪ̈ܙ̈ܡ̈ܢ [altered into ܚ̈] ܕܒ̈ܝܬ ܚ̈ܠ̈ܦ ܒ̈ܪ̈ܙ̈ܡ̈ܢ

Dr. Payne Smith's Catalogue of the Syriac MSS. in the Bodleian Library, col. 515).

On the margin of fol. 91 *b*, it is stated that the manuscript was collated and corrected by Rabban Ṣalībā of Ḥaḥ and his son Yeshūa': ... [note, ...] ... (?) ... .

A note on fol. 2 *b*, written by one 'Azīz ..., at the age of 75, speaks of the scribe Bar-saumā as famous in his profession, and gives some account of his tragical end. Unfortunately it is partially effaced and mutilated. ... .

In the year 1712, A.D. 1401, a monk of Beth-Severīnā, by name Isaiah bar Denḥa, used the book, fol. 50 *a*: ... .

In the same year it was purchased by the monk Behnām bar Yūḥannān, of Barṭellā, from John, bishop of the convent of Ḳartamīn, for 150 zūzē of Ḥiṣn Kīfā, fol. 184 *a*: ... . See Assemani, Bibl. Or., t. ii., p. 384.

In the same year it was purchased by the monk Behnām bar Yūḥannān, of Barṭellā, from John, bishop of the convent of Ḳartamīn, for 150 zūzē of Ḥiṣn Kīfā, fol. 184 *a*: ... .

A note on the same page, in a different hand, mentions the promotion of the said Behnām to the dignity of Maphrian, in 1715, A.D. 1404, by the name of Basil; and to that of patriarch, in 1723, A.D. 1412, by the name of Ignatius. Compare Assemani, Bibl. Or., t. ii., pp. 384, 465. ... .

The same Behnām has written his name on the margin of fol. 91 *b*: ...

On fol. 204 *a* and *b*, there are ornamental circles, with interlaced patterns, painted of different colours; and on the verso Behnām has again recorded the purchase of the book and the price given for it, 156 (sic) zūzē of Ḥiṣn Kīfā: . . . . [ر]حيم بنهلم حصم مكة هلم . . . معنه [حذ] بصم ذه لم غه حذ بصم معنه . . لمه اجل حكه حمصه حذللم . . حيط محمد مقنه مح حصحنه مخصحم (?) . . . اجم فجلكه حنواند مح حذ، بصم . . . سقنه نزله حلد حصه حنحه مح.

The same leaf contains some chronological calculations, and questions of Mār Jacob and Mār Severus the patriarch, now mutilated.

On fol. 2 *b* it is stated that one Rabban Solomon purchased the volume from Ignatius (Behnām) patriarch of Māridīn: . . . . [altered into] . . . . . There is added in Arabic: اترحموا على القسيس القديس المكرم ربان سليمان (sic) والرهب . . . . . .

On fol. 10 *b* another Ignatius, of much later date, has made an entry, stating that the manuscript belonged to two brothers, whose names have been erased. . . . . .

On fol. 208 contains on the recto a few chronological notes in Arabic, and on the verso a note recording the purchase of the volume by Isaac bar Antonius, for 10 zūzē, in the year 1978, A.D. 1667, when Ignatius Shukrallāh was patriarch. . . . . .

On the margin of fol. 3 *a* there is the catalogue of a small library, now mutilated.

On fol. 203 *b* we find an Arabic version of "the Hours of the Night and Day," from the Testament of Adam, ساعات من قول آدم عليه السلام, written by a modern hand.

Foll. 205—207 contain the following pieces, also of recent date.

a. Notice of Basil of Cæsarea and his brothers, Gregory of Nyssa and Peter; imperfect. Fol. 205 *a*.

b. Notice of Moses bar Kīphā, with a list of his works. Fol. 205 *a*.

c. Notice of Dionysius bar Ṣalībī, with a list of his works. Fol. 205 *b*.

d. Account of the martyr Mār Sābā, ... Fol. 205 *b*.

e. Notice of John I., patriarch of Antioch, ... Fol. 206 *a*.

f. Severus of Samosata died A. Gr. 936, A.D. 625: ...

g. Notice of Mār Simeon of Zaitē, ..., called by the Arabs Abū Ḳorrah, ..., who was at Bagdād in the year 1135, A.D. 824. Fol. 206 *a*.

h. Historical notes. Fol. 206 *a*.

i. The following note, written A. Gr. 1890, A.D. 1579. ... Fol. 207 *a*.

j. Canons of Bar Ṣalībī; only the first three remain. Fol. 207 *b*.

On fol. 1 *b* there are historical notes in Syriac and Arabic, in the same handwriting as the above; and the following statement regarding the languages spoken by the Apostles. ...

[Orient. 1017.]

DCCCLI.

Paper, about 6¼ in. by 4¼, consisting of 58 leaves, the first and last of which are much torn. The quires, signed with letters, are six in number. There are from 16 to 18 lines in each page. This manuscript is written in a good, regular, Nestorian hand, of the xvth or xvith cent., with numerous vowel-points, and contains—

1. An exposition of the Order of the holy Eucharist, according to the Nestorian use. Title, fol. 2 *b*: ...

The introduction, which is written in prose, commences as follows: ...

2. Extracts from the hymns of Kamis or Khamis (see Assemani, Bibl. Or., t. iii., pars 1, p. 566), composed in dodecasyllabic metre:

There are 13 of these in all. Fol. 44 *a*.

3. Canons for various occasions: Fol. 47 *a*. They are in heptasyllabic metre, with rhyme. The first is entitled, and runs as follows.

The discourse itself, which is composed in dodecasyllabic metre, begins on fol. 4 *a*.

ܕܚܦܪ ܥܠ ܫܢܐ ܡܐܢܐ . ܥܕܬܐ
ܕܐܬܐ ܒܫܢ ܐܬܒܐ ܕܥܒܕ ܠܗ .

The remaining titles are: for the second, third, fourth, fifth, and sixth Sundays in Lent, ܒܪܟܐ; for Palm Sunday, ܛܘܡܐ; Easter, ܩܝܡܬܐ; Ascension, ܣܥܘܕܐ; and Pentecost, ܪܘܚܐ ܩܕܝܫܐ.

4. A penitential Anthem, ܥܢܝܐ ܕܥܠ ܫܘܠ, in rhymed stanzas, beginning, fol. 52 *a*: ܐܠ ܟܒ ܡܪܝ ܒܝܕ ܐܢ ܐܬ ܒܟ ܡܫܝܚܐ .. ܘܐܡ ܐܬܝ ܒܟ ܐܠ ܐܡ ܕܐܢ ܐܢ ܐܡ

THEOLOGY.

CATENÆ PATRUM AND DEMONSTRATIONS AGAINST HERESIES.

DCCCLII.

Vellum, about 12 in. by $8\frac{5}{8}$, consisting of 255 leaves, one of which (fol. 10) is much torn. The quires, signed with letters, were originally 27 in number, but the whole of ܐ is now lost, as well as the first leaf of ܒ. Each page is divided into two columns, of from 32 to 47 lines. This manuscript is written in a good, regular Estrangĕlā, of the viiith or ixth cent., and contains—

A Catena Patrum, or Selections from the writings of the Fathers, forming a commentary on a great part of the Old and New Testaments. The Biblical books are taken in the following order.

1. The Pentateuch. Fol. 1 *a*. The commentary consists chiefly of excerpts from the Glaphyra of Cyril of Alexandria and his treatise "de Adoratione in Spiritu," which are expressly mentioned on foll. 5 *b*, ܥܠ ܡܪܝ ܩܘܕܫܐ : ܒܬܪܝܢ ܒܟܠ ܡܠܐ ܕܐܝܟ ܕܐܡܪ ܒܓܠܘܦܝܪܐ, 19 *a*, 29 *a*. His commentary on the Gospel of S. Luke is cited on fol. 7 *b*. The other authorities named are: Ephraim, foll. 17 *b*, 24 *a*; Gregory Nazianzen, ܡܢ ܡܐܡܪܗ ܕܒܫܒܚܐ ܕܥܝܕ ܦܨܚܐ, fol. 23 *a*; Severus of Antioch, hom. epithron. iv., fol. 28 *b*, xvi., fol. 29 *b*, lvi., fol. 23 *b*, lxxix., fol. 23 *b*, lxxxiv., fol. 24 *a*, cxxiv., fol. 28 *b*; ܡܢ ܡܐܡܪ ܕܥܠ ܕܒܫܒܚܐ ܕܥܝܕ ܦܨܚܐ, fol. 12 *a*; ܡܢ ܡܐܡܪ ܕܐܬܐܡܪ ܒܫܒܚܐ ܕܥܝܕ ܦܨܚܐ, fol. 11 *a*; ܥܠ ܕܒܫܒܚܐ ܕܥܝܕ ܦܨܚܐ ܡܢ ܡܐܡܪ ܕܐܝܣܝܟ ܒܪ ܒܣܝܠܐ, fol. 29 *a*.

2. The book of Job. Fol. 29 *b*. The authorities cited by name are: Chrysostom, on the Pauline Epistles, foll. 31 *b*, 32 *b*, 33 *b*; on Ps. xl., fol. 31 *b*; comment. on Job, fol. 34 *a*; Ephraim, fol. 34 *b*; Olympiodorus, ܒܐܝܘܢܝܐ, deacon of Alexandria, comment. on Job, foll. 33 *a* and *b*, 34 *a*; Severus, ܡܢ ܡܐܡܪ ܕܐܬܐܡܪ ܒܫܒܚܐ ܕܥܝܕ ܦܨܚܐ, fol. 34 *b*.

As an appendix we find a tract in five sections, fol. 35 *a*, showing why God permits holy men to be tried in this world; why he does not grant to them to be independent of others; that to flee from persecutors is not deserving of blame; etc., ܟܬܒ ܚܠܡ ܥܠ ܕܐܠܗܐ ܠܐ ܡܫܟܚ ܠܗ ܠܩܕܝܫܐ ܕܢܗܘܘܢ ܒܥܠܡܐ ܗܢܐ ܟܬܒ ܠܐ ܡܫܟܚ ܠܗ ܠܩܕܝܫܐ ܕܢܗܘܘܢ ܒܥܠܡܐ ܗܢܐ ܟܬܒ ܠܐ ܡܫܟܚ ܠܗ ܠܩܕܝܫܐ ܕܢܗܘܘܢ ܒܥܠܡܐ ܗܢܐ

ܠܗ ܕ ܟܬ ܐ ܡܢ ܕܝܢ ܡܢ ܐܓܪܬ ܐ ܕ ܠܗ ܐ ܟ ܕ ܐ ܡ ܕ ܐ ܕ ܐ ܕ ܐ

death of Yezdijird, the last of the Sāsānides, who perished A.D. 651, and he uses the translation of the LXX. by Paul of Tellā, which was made A. Gr. 928, A.D. 617 (see fol. 161 *b*.)

7. Select passages from the books of Proverbs and Ecclesiasticus: ... Fol. 67 *b*.

These are followed by select passages from the writings of the Fathers, ...; viz. Basil, fol. 69 *b*; Gregory Nyssen, ..., fol. 69 *b*; Chrysostom, hom. lx. on S. John's Gospel, fol. 70 *a*; Gregory Nazianzen, ..., fol. 70 *a*; Ephraim, ..., foll. 70 *a* and *b*, 71 *a*, ... and ..., fol. 70 *b*, ..., fol. 71 *a*, ..., fol. 71 *a*, and another extract, fol. 71 *a*; Isaac of Antioch, ..., fol.70 *a*, and another extract, fol. 71 *a*.

8. The Psalms, with an abridgment of the commentary of Athanasius: ... Fol. 71 *a*. Severus is cited on fol. 82 *a*, ..., and Cyril on fol. 83 *a*. At the end there is a short section on the authors of the Psalms, beginning, fol. 113 *a*: ...

9. The proverbs of Solomon. Fol. 113 *b*. The authorities cited are: Basil, ..., fol. 113 *b*, ..., fol. 114 *a*; Gregory Nyssen, ..., fol. 114 *a*, ..., fol. 114 *b*; Severus, ..., fol. 115 *b*, ..., fol. 116 *a*.

10. The book of Ecclesiastes, ..., with extracts from the commentary of Olympiodorus, deacon of Alexandria. Fol. 116 *b*.

11. The Song of Songs, ..., with extracts from the commentaries of Gregory Nyssen, fol. 118 *a*, and of Symmachus, ..., fol. 135 *a*.

12. The book of Wisdom, ... Fol. 136 *b*.

Then follow extracts from the commentaries on the Song of Songs by John (bar Aphtūnāyā), abbat of Ḳinnesrīn, ... (see Assemani, Bibl. Or., t. ii., p. 54), and by Gregory Nyssen, fol. 137 *b*; and an extract from a letter of Severus to the Church at Antioch, ..., fol. 138 *a*.

After this come explanations of Proper Names, ...; on the seasons of the year, ...; and some other short sections. Fol. 138 *b*.

As an introduction to the prophetical books, we find a short extract from the treatise of Epiphanius on Weights and Measures, sect. i. Fol. 139 *a*.

13. The twelve minor Prophets. Fol. 139 *b*. The Fathers cited are: Basil, ..., fol. 148 *b*; Cyril, comment. on the Twelve, foll. 141 *b*, 142 *a* and *b*, 144 *a*, 147 *b*, 148 *a*, 149 *a*, 150 *a* and *b*, 151 *b*; Gregory Nyssen, ...

ܫܘܝܐ ܪܒܐ ܕܒܪ ܠܒܝܐ ܘܐܦܠܛܘܢ ܩܕܡ, fol. 143 *a*.

14. Jeremiah. Fol. 152 *a*. Here are cited: Chrysostom, fol. 154 *b*; Severus, ܡܪ . ܫܪ . ܒ . ܟܚ ܡܪ, fol. 154 *b*.

15. Ezekiel. Fol. 154 *b*. Severus is cited on foll. 156 *b*, . ܫܪ . ܐ . ܟܚ ܡܪ and ܡܪ . ܫܪ . ܒ . ܟܚ, 157 *a* and *b*, 158 *a* and *b*, ܡܪ ܟܚ . ܒ . ܫܪ.

16. Daniel. Fol. 159 *a*. Here are cited: Chrysostom, ܡܪ ܩ ܐܚܕ ܩܕܫ ܝܘܚܢܢ ܦܡ ܠܒܫܐ, fol. 161 *a*; Ephraim, fol. 161 *a*; Severus, ܡܪ, ܫܠܡܐ ܡܪܥܝܐ ܐܠܦܐ ܕܫܘ fol. 160 *b*. At the end of this book there is the following rubric, giving the dates of the Septuagint version and of the Syriac translation of Paul of Tellā: ܫܢܬ ܫܠܡ ܒܥܠ ܡܪ ܐܦܣܩܘܦܐ . ܒܫܢܬ ܫܒܥ ܡܐܐ ܕܫܪܝ ܠܗ ܡܪ ܦܘܠܛܝܢܘܣ ܕܐܦ ܗܘ ܐܬܝ ܒܫܢܬ ܫܒܥ ܡܐܐ ܕܫܪܝ ܠܗ ܡܪ ܦܘܠ ܕܬܠܐ ܕܐܦ ܗܘ ܐܬܝ ܒܫܢܬ ܫܒܥ ܡܐܐ ܕܫܪܝ ܠܗ ܡܪ ܐܦܪܗܛ ܕܐܦ ܗܘ ܐܬܝ ܒܫܢܬ ܫܒܥ ܡܐܐ ܕܫܪܝ ܠܗ ܡܪ ܝܘܚܢܢ ܕܐܦ ܗܘ ܐܬܝ ܒܫܢܬ ܫܒܥ ܡܐܐ ܕܫܪܝ ܠܗ ܡܪ ܐܦܪܝܡ ܕܐܦ ܗܘ ܐܬܝ ܒܫܢܬ ܫܒܥ ܡܐܐ ܕܫܪܝ ܠܗ ܡܪ ܫܡܥܘܢ ܕܐܦ ܗܘ ܐܬܝ ܒܫܢܬ ܫܒܥ ܡܐܐ ܕܫܪܝ ܠܗ ܡܪ ܝܥܩܘܒ ܕܐܦ ܗܘ ܐܬܝ ܒܫܢܬ ܫܒܥ ܡܐܐ ܕܫܪܝ ܠܗ ܡܪ ܝܘܣܦ ܕܐܦ ܗܘ ܐܬܝ ܒܫܢܬ ܫܒܥ ܡܐܐ ܕܫܪܝ ܠܗ ܡܪ ܐܒܪܗܡ

ܒܝܬ ܡܪܝ ܕܝܦܪܐ ܕܡܬܩܪܒ ܠܬܘܪܥ ܕܢܝܣܝܒܝܣ ܒܝܕ ܐܒܐ ܡܘܫܐ ܕܢܝܣܝܒܝܣ .

On fol. 255 *b* is a note stating that this was one of the volumes brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932.

[Add. 12,168.]

DCCCLIII.

Vellum, about 14¾ in. by 12½, consisting of 233 leaves, a few of which, at the beginning and end, are much stained and slightly torn. The volume originally consisted of 35 quires*, signed with letters; but the first 12 have been lost, with the exception of two leaves of ܐ and one leaf of ܕ. Each page is divided into two columns (only fol. 1 *b* has three), of from 36 to 49 lines. The writing is an inelegant Estrangĕlā, with occasional Greek vowels. It was written in Egypt, A. Gr. 1392, A.D. 1081, and contains—

A Catena Patrum, or Selections from the Writings of the Fathers, so arranged as to form a continuous commentary on the greater part of the Scriptures of the Old and New Testaments. This compilation was made by a monk of Edessa, named Severus, A. Gr. 1172, A.D. 861.† The books of Scripture are taken in the following order.

Genesis, fol. 1; Kings, fol. 4; the Twelve minor Prophets, fol. 14 *a*; Ezekiel, fol. 38 *b*; Jeremiah and Lamentations, fol. 47 *a*; the Song of Songs, fol. 55 *b*; Daniel and Susanna, fol. 60 *b*; Isaiah, fol. 68 *b*, with a supplement commencing on fol. 96 *b*; Proverbs and Ecclesiastes, fol. 116 *a*.*

The Epistles of S. Paul, viz. Romans, fol. 123 *b*; 1 Corinthians, fol. 130 *b*; 2 Corinthians, fol. 138 *b*; Galatians, fol. 145 *b*; Ephesians, fol. 148 *b*; Philippians, fol. 151 *a*; Colossians, fol. 153 *a*; 1 Thessalonians, fol. 155 *b*; 2 Thessalonians, fol. 158 *b*; 1 Timothy, fol. 159 *b*; 2 Timothy, fol. 163 *a*; Titus, fol. 165 *a*; Philemon, fol. 166 *a*; Hebrews, fol. 166 *b*.—The Gospel according to S. Matthew, fol. 176 *a*; according to S. John, fol. 208 *b*.

Ephraim Syrus is the chief authority on Kings, the Twelve minor Prophets, Ezekiel, Jeremiah and Lamentations, Daniel, and Isaiah. In the remaining fragments of the commentary on Genesis he is cited by name on fol. 3 *a*, ܐܡܪ ܐܦܪܝܡ ; as also once in the commentary on the Proverbs (ch. xxx. 15), fol. 117 *a*; and once in that on S. Matthew (ch. xxiii. 34), ܒܣ ܐܦܪܝܡ ܕܐܡܪ , fol. 202 *b*.

On the New Testament the principal authority is John Chrysostom. He is also cited in the commentary on Genesis (ch. iii. 14, 15), fol. 3 *a*, and in that on Daniel (ch. xii. 11—13), ܒܣ ܦ ܐܡܪ (adversus Judæos v.; Opera, tom. i., pp. 782-3), fol. 68 *a*.

The other writers whom the compiler quotes, are—

1. Athanasius, foll. 25 *b* (on Jonah, iii. 4), 229 *a*, ܒܣ ܐܬܐ ܕܐܡܪ (on S. John, xix. 23.)

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* Not 36, as erroneously given in the manuscript, for sheet 34 is signed ܠܕ on the first leaf and ܠܘ on the last.

† Another manuscript of the same work is described by Assemani in the Bibl. Or., t. i., pp. 63 and 607; but he is certainly mistaken in speaking of it as "exaratus a Severo," the scribe being doubtless Simeon of Ḥiṣn Manṣūr. Copious extracts from this work are given in the Roman edition of Ephraim Syrus, t. i., pp. 116 seqq., t. ii., pp. 1—315.

* A passage of Ecclesiasticus, ch. xlvii. 2, is explained on fol. 123 *a*.

2. Basil of Cæsarea: foll. 199 *b*, ܡܢ ܦܘܩ ܕܡܬܝ : ܥܠ ܡܬܝ (on S. Matthew, xix. 17), 206 *a* (on S. Matthew, xxv. 26—30), 225 *b* (on S. John, xiv. 28), 226 *b* (on S. John, xvii. 5).

3. Cyril of Alexandria; foll. 14 *b* (on Hosea, i. 4), 20 *a* (on Amos, ix. 13), 24 *a*, ܡܢ ܦܘܩ ܕܥܒܕܝܐ ܩܕܝܫܐ ܐܒܐ (on Obad. 8), 32 *b* (on Zechariah, iv. 12), 33 *b*, ܡܢ ܦܘܩ . ܕܙܟܪܝܐ ܢܒܝܐ . ܩܕܝܫܐ (on Zechariah, v. 9), 41 *a*, ܡܢ ܦܘܩ ܕܥܒܕܝܐ ܩܕܝܫܐ : ܐܒܐ (on Ezek. xiv. 19, 20), 73 *b*, from the same work (on Isaiah, xi. 15), 75 *b*, from the same (on Isaiah, xix. 1), 76 *b*, from the same (on Isaiah, xxi. 6) 93 *a*, from the same, ܡܢ ܦܘܩ ܕܐܝܣܥܝܐ ̄ (on Isaiah, lx. 9), 96 *b*, seqq., copious extracts from the same commentary, as far as fol. 116 *a*; 127 *b* (on Rom. ix. 3); 128 *a*, ܡܢ ܦܘܩ ܕܥܒܕܝܐ ܩܕܝܫܐ : ܐܒܐ . ܡܢ ܦܘܩ ܕܥܒܕܝܐ ܩܕܝܫܐ : ܐܒܐ . ܡܢ (on Rom. xi. 32); 133 *b*, ܡܢ ܦܘܩ ܕܩܕܝܫܐ ܕܩܘܪܢܬܘܣ (on 1 Corinth. xi. 3—5); 144 *a* (on 2 Corinth. xi. 24); 169 *b*, ܡܢ ܦܘܩ ܕܥܒܕܝܐ ܩܕܝܫܐ ܕܡܠܟ ܐܓܪܬܐ, viz. on Hebr. vi. 4—6; 189 *a*, ܕܩܕܝܫܐ ܕܩܘܪܢܬܘܣ (on. S. Matth. xi. 12); 200 *a*, : ܡܢ ܦܘܩ ܕܐܝܣܥܝܐ ̄ : ܠܡܥܠ : ܕܡܠܟ ̄ (on S. Matth. xix. 24); 214 *b* (on S. John, vi. 37), 229 *b* (on S. John, xix. 23).

4. Daniel, bishop of Ṣalach,* ܕܢܚ ܣܠܚ : foll. 30 *a*, ܡܢ ܦܘܩ ܕܐܝܣܥܝܐ ܢܒܝܐ ̄ (on Haggai, ii. 21), 35 *a*, from the comment. on Ps. cii. 19, 20 (on Zechar. ix. 11), 44 *a*, from the comment. on Ps. cxxi. 1 (on Ezek. xxviii. 14), 59 *a*, from the comment. on Ps. cvii. 9 (on the Song of Songs, vi. 8), 73 *b* (on Isaiah, xi. 11), 83 *a* (on Isaiah, xxxv. 6, 7), 87 *a*, : ܡܢ ܦܘܩ ܕܐܝܣܥܝܐ ܢܒܝܐ (on Isaiah, xlv. 1—3), 96 *b*, ܡܢ ܦܘܩ ܕܐܝܣܥܝܐ ܢܒܝܐ : ܐܒܐ . ܡܢ (on Isaiah, lxv. 17), 109 *a*, ̄ ܡܢ ܦܘܩ ܕܐܝܣܥܝܐ ܢܒܝܐ (on Isaiah, xxi. 9); 119 *a*, seqq., extracts from his comment. on Ecclesiastes,* ܡܢ : ܕܩܗܠܬ . ܕܐ ܦܘܩ ܕܥܒܕܝܐ ܩܕܝܫܐ ܐܒܐ (fol. 122 *a*).

5. Dionysius the Areopagite: ܐܒܐ . ܕܐܬܪ ܕܬܐ . ܡܢ ܕܬܐ . ܕܐܬܪ ܕܐܝܣܥܝܐ ܢܒܝܐ, ܐܒܐ (sic) : ܡܢ ܦܘܩ ܕܡܠܟ ܐܓܪܬܐ (on 2 Kings, xx. 9—11), fol. 13 *b*.

6. Epiphanius of Cyprus: foll. 25 *b*, ܡܢ : ܕܩܘܪܢܬܘܣ . ܕܩܕܝܫܐ ܐܒܐ . ܕܡܠܟ ܐܓܪܬܐ ܕܩܘܪܢܬܘܣ (on Jonah, i. 3), 132 *b*, ܡܢ ܕܩܘܪܢܬܘܣ . ܕܐܒܐ . ܐܓܪܬܐ . ܕܩܘܪܢܬܘܣ (on 1 Corinth. vii. 18, 19).

7. Eusebius of Cæsarea: fol. 176 *a*, ܡܢ (*ζητήματα*) ܕܩܕܝܫܐ ܐܒܐ . ܕܡܠܟ ܐܓܪܬܐ . ܕܐܒܐ ܐܒܐ : ܐܝܣܛܝܢܘܣ . ܕܐܒܐ ܐܒܐ ܡܢ ܕܐܒܐ ܐܒܐ : ,ܐܒܐ . ܕܐܒܐ ܐܒܐ ܡܢ ܕܐܒܐ ܐܒܐ ܕܐܒܐ ܐܒܐ, followed by several other extracts, as far as fol. 182 *a*, where we read: ܡܢ : ܕܐܒܐ ܐܒܐ ܕܐܒܐ ܐܒܐ . ܕܐܒܐ ܐܒܐ . ܕܐܒܐ ܐܒܐ . ܕܐܒܐ ܐܒܐ . ܕܐܒܐ ܐܒܐ : ܐܒܐ . ܕܐܒܐ ܐܒܐ : ܐܒܐ . ܕܐܒܐ ܐܒܐ ܕܐܒܐ ܐܒܐ : ܐܒܐ ; ܕܐܒܐ ܐܒܐ ܡܢ ܕܐܒܐ ܐܒܐ (on S. John, xx. 22), fol. 232 *a*.

8. George, bishop of the Arabs:† fol. 180 *a*, : ܕܐܒܐ ܐܒܐ . ܐܒܐ ܐܒܐ . ܡܢ ܐܒܐ : ܐܒܐ ̄ . ܐܒܐ ̄ : ܐܒܐ ̄ . ܐܒܐ ̄ : ܐܒܐ . ܐܒܐ ̄ (on S. Luke, i. 36).

* See Assemani, Bibl. Or., t. i., p. 495.

* This commentary on Ecclesiastes is not mentioned by Assemani.

† See Assemani, Bibl. Or., t. i., p. 494.

9. Gregory Nazianzen: foll. 127 *b*, ... (on Rom. ix. 3), 134 *a* (on 1 Corinth. xii. 28).

10. Hippolytus ... foll. 39 *a* (on Ezek. i. 4, etc.), 58 *a*, ... (on the Song of Songs, iv. 14), 68 *a*, margin (mutilated), on Antiochus Epiphanes in the book of Daniel; 177 *a* (on S. Matthew, i. 11).*

11. Isidore of Pelusium: foll. 9 *a* (on 2 Kings, ii. 19—22), 123 *a*, ... (on Proverbs, xxiv. 16), and two other extracts; 124 *b* (on Rom. ii. 24), 182 *a*, ... (on S. Matthew, iii. 4), 182 *b* (on S. Matth. iii. 10 and 12), 188 *a* (on S. Matth. xi. 2, 3), 193 *a*, ... (on S. Matth. xiii. 33), 198 *a*, (on S. Matth. xvii. 27), 199 *b*, ... (on S. Matth. xix. 11), 202 *a* (on S. Matth. xxii. 21), 204 *a*, ... (on S. Matth. xxiv. 17), 232 *b* (on S. John, xxi. 15, seqq.).

12. Jacob of Batnae: foll. 6 *b*, ... (on 1 Kings, xix.), 8 *a*, ... (on 1 Kings, xxii. 21, 22), 71 *a*, ... (on Isaiah, vi. 6, 7).

13. Jacob of Edessa: foll. 3 *b*, ... (on 1 Kings, xvii. 6), 7 *b*, ... (on 1 Kings, xxi. 19), 10 *b*, ... (on 2 Kings, iv. 38—41), 13 *b*, ... (on 2 Kings, xx. 12), 32 *a* (on Zechar. iii. 9), 32 *b* (on Zechar. iv. 12), 33 *b*, (on Zechar. vi. 1), 45 *b*, ... (on Ezek. xxxvii. 1, seqq.), 47 *a* (on Ezek. xlvii. 1, seqq.), 52 *b*, ... (on Jerem. xxxv. 1, seqq.) 54 *b*, on the epoch of the captivity of Daniel, 62 *a*, ..., on Evīl-merodach, the successor of Nebuchadnezzar, 62 *b* (on Dan. v. 25), 63 *b*, ... (on Zechar. vi. 1), 65 *a*, ... (on Dan. ix. 26), 67 *b*, ..., how many years Daniel lived, 68 *a*, on Joachim, the husband of Susanna, 116 *a*, ... [...] (on Prov. viii. 22), 116 *b*, ... (on Prov. ix. 1), 117 *a*, ... (on Ecclesiast. i. 4, seqq.), with other extracts, as far as fol. 118 *b*; 122 *a*, ... (on Eccles. xi. 9, 10, and ch. xii.), 144 *b*, ... (on 2 Corinth. xii. 2), 152 *a*, ... (on Philipp. ii. 10), 180 *a*, on the genealogy of the Virgin Mary, 229 *b* (on S. John, xix. 25).

14. John the monk, ...: fol. 189 *a* (on S. Matthew, xi. 12).

15. Mārūthā,* bishop of Tagrīt, ...: fol. 206 *b*, ... (on S. Matth. xxvi. 7), 207 *a* (on

* Two of these passages, foll. 39 *a* and 177 *a*, have been edited by Dr. de Lagarde in his Analecta Syriaca, 1858.

* See Assemani, Bibl. Or., t. i., p. 174 seqq.

S. Matth. xxvi. 26, seqq.), 229 *a* (on S. John, xix. 17), 230 *b* (on S. John, xx. 1, seqq.).

16. Philoxenus, or Xenaias, of Mabūg, ܕܣܘܪܝܐ, ܐܝ: fol. 125 *a*, : ܡܢ ܟܬܒ ܡܪܝ ܦܝܠܘܟܣܝܢܘܣ ܐܦ ܣܘܪܝܐ : ܐܝ . ܠܡܬܠ ܘܠܡܐ ܕܐܡܪ : ܕܐ (on Rom. vii. 1, 2).

17. Phocas of Edessa;* fol. 163 *b*, ܡܢ ܟܬܒ ܡܪܝ ܦܘܩܐ ܕܐܘܪܗܝ . ܐܝܬ ܠܗ : ܒܬܘܠܬܐ ܕܐܡ ܠܐ ܐܝܬ ܠܗ ܒܥܠ (on 2 Timothy, ii. 13).

18. Severus of Antioch: foll. 6 *a*, ܡܢ ܟܬܒ ܡܪܝ ܣܘܪܐ, i.e. *Ἀπολογία τοῦ Φιλαλήθους*, or Defense of his work entitled *ὁ Φιλαλήθης* (on 1 Kings, xviii. 31), 11 *a* (on 2 Kings, v. 17), 11 *b* (on the word ܟܒܪ, i.e. מַכְבֵּר, in 2 Kings, viii. 15), 18 *a*, ——— ܒܬܘܫܒܚܬܐ . ܕܐ : ܐܝܬ ܠܗ (on Amos, iii. 6), 40 *b*, * ܒܐܪܟܠܝ : ܕܐ ܐܝܬ ܠܗ ܡܢ ܟܬܒ ܡܪܝ (on Ezek. ix. 4), 41 *a* (on Ezek. xi. 19 and xviii. 31), 42 *a* (on Ezek. xvi. 46), 43 *a* (on Ezek. xxi. 25), 44 *a* (on Ezek. xxix. 6), 46 *a*, ܡܢ ܟܬܒ ܡܪܝ ܣܝܡܐ . ܕܒܝܬ ܪܝܫܐ, from hom. epithron. xlii. (on Ezek. xliv. 19), 46 *b*, ܡܢ ܟܬܒ ܡܪܝ ܕܒܪܝܫ . ܠܐ ܐܦ ܕܐ . ܐܝܬ (on Ezek. xlvi. 1), 76 *a* (on Isaiah, xix. 18), 87 *b*, ܡܢ ܟܬܒ ܡܪܝ ܒܬܘܫܒܚܬܐ ܕܐܡ : ܐܝܬ ܠܗ . ܒܬܘܫܒܚܬܐ ܕܐ (on Isaiah, xlv. 7), 93 *b*, ——— ܡܢ ܟܬܒ ܡܪܝ ܒܫܘܪܝܐ (on Isaiah, lxi. 1), 96 *a*, ——— ܡܢ ܟܬܒ ܡܪܝ ܒܪܝܬ ܫܡܝܐ ܐܝܬ ܠܗ (on Isaiah, lxv. 17), 105 *a*, ——— ܡܢ ܟܬܒ ܡܪܝ . ܕܐ . ܡܫܠܡܢ [ܡܫܠܡܝܐ] (on Isaiah, xviii. 7), 116 *b*, ——— ܡܢ ܟܬܒ ܡܪܝ ܕܐ : ܡܫܠ : ܐܝܬ ܠܗ ܕܐ : ܐܝܬ ܠܗ ܡܢ ܟܬܒ ܡܪܝ ܐܦ (on Prov. xxv. 1), 118 *b*, ——— ܡܢ ܟܬܒ ܡܪܝ ܩܗܠܬ . ܕܐ ܐܝܬ ܠܗ (on Ecclesiast. v. 1), 119 *a*, ——— ܡܢ ܟܬܒ ܡܪܝ ܐܦ ܐܝܬ ܠܗ ܕܐ ܐܝܬ ܠܗ ܡܢ ܟܬܒ ܡܪܝ ܩܗܠܬ ܐܚܪܬܐ ܕܐ (on Ecclesiast. i. 9), 123 *a*, : ܡܢ ܟܬܒ ܡܪܝ ܐܦ ܕܐ : ܐܝܬ ܠܗ ܡܢ ܟܬܒ ܡܪܝ ܐܝ ܕܐ (sic) : ܒܬܘܫܒܚܬܐ (on Prov. xxiii. 1), 126 *a*, ——— ܡܢ ܟܬܒ ܡܪܝ ܒܬܘܫܒܚܬܐ : ܐܝܬ ܠܗ (on Rom. viii. 19), 131 *a*, : ܡܢ ܟܬܒ ܡܪܝ ܒܪܝܫ ܐܦ ܒܬܘܫܒܚܬܐ : ܒܬܘܫܒܚܬܐ : ܐܦ ܕܐ (on 1 Corinth. iii. 12) and : ܡܢ ܟܬܒ ܡܪܝ ܐܝܬ ܠܗ : ܕܐ ܡܠ ܒܐ ܕܐ ܐܦ ܒܐ (on 1 Corinth. v. 9—11), 131 *b* (on 1 Corinth. vi. 15—20), 134 *a* (on 1 Corinth. xi. 27—29), 134 *b*, ——— ܡܢ ܟܬܒ ܡܪܝ ܒܬܘܫܒܚܬܐ ܕܐ ✧ ‡ ܒܐܪܟܠܝ : ܐܝܬ ܠܗ ܕܐ ܐܦ ܒܐ (on 1 Corinth. xiii. 1), 135 *a*, ——— ܡܢ ܟܬܒ ܡܪܝ ܒܬܘܫܒܚܬܐ . ܒܫܠܡ . ܐܝܬ ܠܗ : ܕܐ (on 1 Corinth. xiv. 16), 136 *b* (on 1 Corinth. xv. 28), 167 *a*, . ܐܝܬ ܠܗ : ܕܐ ——— ܡܢ ܟܬܒ ܡܪܝ ܒܬܘܫܒܚܬܐ (on Hebr. i. 3), 179 *a* (on S. Matth. ii. 2), 180 *a*, . ——— ——— ——— ——— (sic) . ——— ——— ✧ ——— . ——— ——— ——— ——— (on S. Luke, i. 36), 182 *a* (on S. Matth. iii. 4), 184 *b* (on S. Matth. v. 25), 188 *b* (on S. Matth. xi. 11, 12), 190 *b* (on S. Matth. xii. 19—21), 191 *a*, : ——— ——— ——— ———

xix. 23), 231 *b* (on S. John, xx. 17), 232 *b* (on S. John, xxi. 11 and 15).

There are besides anonymous extracts on the Song of Songs, foll. 55 *b*, seqq., 59 *b*, seqq.; and on S. Matthew, ch. xvii. 27, fol. 198 *a*. The commentary on Genesis, foll. 1 and 2, seems to be taken chiefly from Jacob of Edessa.

At the end of the commentary on the Old Testament, fol. 123 *b*, is the following colophon:

ܫܠܡ . ܟܬܒܗ ܕܡܐ ܒܥܝܪ ܫܢ̈ܝ ܥܣܪ ܒܝܕ ܚܛܝܐ ܕܚܣܝܪ ܠܒ̈ܗ ܕܡܪܚܡ ܠܗ ܡܪܝ ܘܠܐ ܫܒ̈ܩ ܠܗ ܠܥܠܡ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܫܠܡ ܠܡܪܝ ܡܪܝ

pious Metropolitan Constantine. He (Severus) spent the time, during which he was engaged in this work, without books; but he laboured hard, and performed all this work, and collected these elucidations from the Old and New Testaments, for the comfort of himself and of all who may fall in (with them). And I implore every one who takes it and derives profit from it, or wishes to copy it, to fulfil the written word that says: 'Pray for one another, that ye may be healed' (S. James, v. 16). And for the love of Christ, let him transcribe this record, and pray for the aforesaid sinner, that the Lord may heal all the sin-sores that are upon his soul and body, through the prayers of the Prophets who have prophesied, etc. We have numbered the exposition of the Old Testament (as given in this book); of Mār Ephraim 5600 (scholia); and of Mār Jacob of Edessa on the whole Tōrāh, and Job and Joshua, with a few illustrations scattered through the book, 2860 (scholia). And we have numbered the exposition of the Gospels of S. Matthew and S. John, which is chiefly by Mār John (Chrysostom), with some extracts from other (commentators, and it consists of) 2400 (scholia). The whole, then, as numbered, amounts to 10,860 (scholia)."

After this we read:

"This book of life and profit belongs to the humble Samuel, who is in name a monk or stylite; who laboured, and worked, and wrote, according to his strength and the smallness of his knowledge. Just as a man places before him a beautiful picture, and wishes to copy it in the absence of the artist, and (as I think is known to every one) takes great pains, and works hard, and is lavish of his pigments, and so, by the gift of the merciful God, the work is brought to its completion; in the same way I too, a feeble man, have been toiling hard for more than three years at the perfecting of this book of spiritual expositions. It was

finished by the hands of the aforesaid sinner, in the monastery of the Mother of God, which is in Gāzartā, in the region of Alexandria the Great, through the care of the blessed and just elders, who are like unto Abraham, Mār Mauhūb and Mār Fahd, and their beloved sons John and Manṣūr, heirs of the kingdom of heaven and children of the bridechamber of light. Amen. This book was finished on the 25th of the month of Adār, in the year of the Greeks 1392 (A.D. 1081), on the day of the Annunciation of the Mother of God and perpetual Virgin, the blessed Mary. But I beseech every one who takes it and profits by it, or wishes to copy it, to correct it according to his ability, and not to find fault, because every creature is feeble; as it is written (above) that, for the love of Christ, he should fulfil the written word that says, 'Pray for one another, that ye may be healed.' Pray for the aforesaid sinner and for his parents in this life . . . . . ."

[Add. 12,144.]

DCCCLIV.

Vellum, about 8¼ in. by 5¼, consisting of 58 leaves, many of which are much stained and torn, especially foll. 7, 11—18, 20, 21, 27—29, and 36. Leaves are wanting at the beginning, as well as after foll. 4, 8, 10, 18, 34, 35, 36, 40, 48, 49, and 50. There are from 20 to 32 lines in each page. This volume, which is palimpsest throughout, is written in an inelegant, current hand of the latter half of the xth cent. It contains—

1. Demonstrations from the Scriptures of the Old and New Testaments, as well as from the Apocrypha, on various points of religion, morals, and Christian duty; e.g. fol. 1 *b*, ; fol. 14 *b*, ; fol. 26 *a*, ; and so on. The Septuagint version is often cited (); e.g. foll. 1 *a*, 17 *a* and *b*, 18 *a* and *b*, 19 *b*, 20 *b*, 21 *a*, 23 *a*, 27 *a*, 28 *a*, 31 *b*, and 38 *a*.

2. Prayers and discourses for several occasions, fol. 41 *a*; e.g. , for a bishop on his installation, fol. 43 *a*, and , fol. 44 *a*; , for the accompanying clergy, fol. 45 *a*, and , fol. 46 *b*; , funeral sermon for a deceased bishop, fol. 50 *b*; etc.

Fol. 40 *b* contains part of a prayer in Greek, written in large slanting uncials by the same hand as the Syriac text. Foll. 57 and 58 also contain Greek texts in the same handwriting; viz. a prayer for the patriarchs of the Jacobite church of Alexandria (to whose names is annexed that of Severus of Antioch), fol. 57 *b* and *a*; and a list of contractions, $\overline{\text{KE}}$: $\overline{\text{KC}}$: $\overline{\text{KN}}$: $\overline{\text{KY}}$: $\overline{\text{KW}}$: etc., foll. 57 *a* and 58 *a*. The last Alexandrine patriarch mentioned in the prayer is Menas II., who sat from about A.D. 958 to 977; whence it seems to follow that this manuscript was written during his lifetime or that of his immediate successor. Fol. 58 *b* contains an extract in Syriac from the Acts of the Council of Ephesus regarding Nestorius.

As mentioned above, this volume is palimpsest throughout, and contains portions of the Old and New Testaments, according to the Pĕshiṭṭā version, written in two columns, in a fine hand of the viith or viith century. The anciént text is most distinctly legible on foll. 49 *b*, 50 *a*, and

56 *a* and *b*, which have been left blank by the later scribe. According to the running titles and colophons, which are still legible, we have here portions of the following books.

a. Numbers, ܒܡܕܒܪ or ܬܪܥܣܪ ܣܦܪ, foll. 13 *a*, 22 *a*, 31 *b*, 39 *b*, 40 *b*, 42 *a*, 51 *b*, 54 *b*, 56 *b*.

b. The twelve minor Prophets; viz. Zechariah, ܙܟܪܝܐ, fol. 3 *b*; Micah, ܡܝܟܐ, fol. 7 *b*; Zephaniah, ܨܦܢܝܐ, foll. 10 *b*, 33 *b*; Habakkuk, ܚܒܩܘܩ, foll. 33 *b*, 46 *a*; Hosea, ܗܘܫܥ, fol. 34 *a*; Nahum, ܢܚܘܡ, fol. 45 *b*; Malachi, ܡܠܐܟܝ, fol. 55 *b*.

c. The Epistle to the Hebrews, ܠܘܬ ܥܒܪܝܐ, fol. 14 *a*.

[Add. 17,195.]

DCCCLV.

Vellum, about 10⅛ in. by 6¾, consisting of 108 leaves, some of which are much stained and torn, especially foll. 1, 5, 13, 65, 72, 74, 79, 80, and 108. The quires, signed with letters, seem to have been 24 in number; but leaves are now wanting both at the beginning and end, and there are lacunæ after foll. 3, 62, 63, 64, 65, 71, 79, 80, 81, 82, 102, and 107. Each page is divided into two columns, of from 32 to 39 lines. This manuscript is written in a neat Estrangĕlā of the vii[th] cent., and contains—

A series of extracts from the Fathers on various Biblical passages and subjects. Running title (foll. 13 *b*, 23 *b*, etc.), ܡܐܡܪܐ ܩܕܡܝܐ ܕܡܫܬܠܚ ܒܟܠ ܥܠܡܐ ܕܡܫܝܚܐ. What the original number of chapters was, it is now impossible to say. The index, fol. 1 *a*, which is imperfect, has only 96 (ܨܘ); but the last number occurring in the book, fol. 102 *b*, is 129 (ܩܟܛ). The chapters actually extant are: xvii.—liii. (impf.), lv. (impf.) lvi., lvii. (impf.), a fragment (fol. 64), lxiv., lxv. (impf.), lxxxii. (impf.), lxxxiii. (impf.), fragments (foll. 80, 81, 82), cxx. (impf.)—cxxix. (impf.), and fragments (foll. 103—108).

The authority most frequently cited in this volume is Severus of Antioch, from whose letters and homilies we find the following quotations.

Letters: to the deaconess Anastasia, foll. 19 *a*, 55 *a*; to Antonine, bishop of Aleppo, fol. 36 *b*; to the reader (ܩܪܝܐ) Archelaus, fol. 57 *a*; to the lady Cæsaria, foll. 4 *a*, 59 *b*, 88 *a*; to Conon the silentiary, fol. 93 *a*; to Constantine, bishop of Laodicea, fol. 15 *a*; to John, Theodore and John, priests and abbats, ܠܩܫܝܫܐ ܘܠܐܒܗܬ ܕܒܝܬ ܐܠܝܐ (sic) ܩܠܝܣܘܪܢܐ, fol. 68 *b*; to Julian of Halicarnassus, fol. 90 *b*; to the chamberlains Phocas and Eupraxius, fol. 28 *a*; to the general (ܣܛܪܛܝܓܠܐ) Probus, fol. 18 *b*; to Scholasticus, fol. 63 *a*; to Sergius, comes and archiater, foll. 53 *a*, 63 *a*; to Sergius, bishop of Cyrus, fol. 29 *a*; to Solon, bishop of Isauria, fol. 95 *a*; to the monks of the convent of Mār Isaac, fol. 30 *a*; ܡܢ ܟܬܒ ܕܫܘܐܠ ܕܐܓܪܬ ܠܡܢܙܪ ܐܦܣܩܘܦܐ ܕܐܢܛܝܘܟܝܐ ܠܒܝܬ ܐܠܝܐ ܩܫܝܫܐ ܘܐܒܗܬ ܕܒܝܬ ܐܝܣܩ ܕܒܛܘܪܐ ܕܛܘܪ ܣܝܢܝ, fol. 93 *a*; imperfect extract, fol. 83 *a*.

Homiliæ Epithron.: xvi., fol. 71 *b*; xxv., fol. 34 *a*; xxxii., fol. 32 *b*; xlii., fol. 32 *b*; xlv., fol. 65 *b*; lxiii., fol. 43 *b*; lxxxi., fol. 33 *a*; lxxxvii., fol. 102 *b*; lxxxix., fol. 45 *a*; xcv., fol. 40 *a*; xcviii., fol. 48 *a*; ci., fol. 31 *a*; cvii., fol. 51 *a*; cviii., fol. 23 *b*; cxv., fol. 39 *b*; cxvii., fol. 51 *b*.

The other authorities quoted are:—

Basil: letter to Optimus (ܐܦܛܝܡܘܣ), fol. 9 *b*; in Hexaêmeron, hom. i., fol. 72 *a*.

Chrysostom: comment. on S. Matthew, fol. 34 *b*; hom. vi., fol. 37 *a*; on S. John, hom. xxxv., fol. 52 *a*; hom. xxxvii., fol. 52 *b*; hom. lxxxv., fol. 15 *a*; on Romans, hom. xxxi., fol. 14 *b*; on 1 Corinth., hom. xxxviii., fol. 74 *b*; on Gideon, ܕ ... ܐ, fol. 32 *a*; against the Jews, hom. iv., fol. 93 *b*; ... ܕ, fol. 99 *a*; on the Cross and the Thief, ... ܕ, fol. 102 *a*.

Clement of Rome: second epistle to the Corinthians, fol. 76 *b*: ... .

Cyril of Alexandria: against Julian, hom. vii., fol. 36 *b*; hom. xi., fol. 38 *a*; hom. xiv., fol. 65 *a*; letter to the monks of ... in Egypt, ... , foll. 73 *b*, 75 *a*; comment. on Isaiah, foll. 103 *a*, 105 *b*; on Zechariah, foll. 107 *b*, 108 *a*.

Cyril of Jerusalem: fifteenth catechesis, ..., fol. 68 *a*.

Dionysius of Alexandria: letter to Stephanus of Rome, ...

Dionysius the Areopagite: letter to Timothy, ... , fol. 73 *b*.

Ephraim: ..., fol. 64 *b*; ..., fol. 80 *a*; ..., fol. 105 *b*; other citations, foll. 34 *b*, 36 *b*, 37 *a*, 72 *a*, 93 *b*, 99 *a*, 102 *b*.

Epiphanius: letter to the emperor Theodosius, fol. 73 *a*; the Ancoratus, ..., fol. 73 *a*.

Gregory Nazianzen: in sanctum Baptisma, fol. 72 *a*.

Gregory Nyssen: comment. on the Song of Songs, hom. xv., fol. 47 *b*.

Hesychius of Jerusalem: comment. on the Psalms, ... , fol. 72 *a*.

Hippolytus: discourse addressed to the empress Mamæa on the Resurrection, fol. 77 *a*, ...

Ignatius: letter to the people of Tarsus, fol. 74 *a*, ; Irenæus: contra Hæreses, lib. v., fol. 67 *b*.

John Grammaticus (Philoponus): on Aristotle, disc. viii., chap. 2, , fol. 73 *a*; on the Hexaêmeron, disc. i., chap. 16, , fol. 73 *a*; against Andreas , disc. iv., chap. 11, , fol. 73 *a*.

Julius of Rome: letter to Prosdocius (), fol. 74 *a*.

Methodius: Aglaophôn or "de Resurrectione," , fol. 66 *a*; , fol. 78 *a*.

Œcumenius: comment. on the Revelation of S. John, fol. 72 *b*: ,

Peter of Alexandria: from the discourse *περὶ τοῦ μηδὲ προυπάρχειν τὴν ψυχὴν, κ.τ.λ.*, , fol. 78 *b*; on the Resurrection, , fol. 78 *b*.

Philoxenus of Mabūg: , fol. 88 *a*.

Theodore of Mopsuestia: , fol. 35 *b*. See Sachau, Theodori Mops. Fragg. Syr., p. .

Theodoret: comment. on the twelve minor Prophets, fol. 35 *a*.

Theodotus of Ancyra: on the Nativity, , fol. 39 *a*.

[Add. 17,214.]

DCCCLVI.

Vellum, about $9\frac{5}{8}$ in. by $6\frac{1}{8}$, consisting of 72 leaves, a few of which are slightly stained and the last much torn. The quires, 8 in number, are signed with letters from ܐ to ܚ. Leaves are wanting after foll. 71 and 72. Each page is divided into two columns, of from 29 to 35 lines. This volume is

written in a good, regular Estrangĕlā of the viith or viiith cent., and contains—

1. The Synodicon of Damasus, bishop of Rome, against various heresies: ܡܬܬܝܒ ܠܡܕܡ . ܟܬܒܐ ܕܫܒܥ ܡܫܬܐ ܕܒܝܫ ܐܝܓܪܐ . This is the "Confessio Fidei Catholicæ," contained in the letter of Damasus to Paulinus, bishop of Antioch (see Gallandii Biblioth. Vett. Patrum, t. vi., p. 325 seqq., especially pp. 328—330). It begins, fol. 1 *b*: ܟܬܒܐ ܕܡܬܝܡܝ ܒܫܡ . ܫܡܥܘ ܐܚܝ ܘܐܚܘܬܝ ... See Add. 14,533, fol. 125 *a*.

2. A section entitled ܕܝܢܐ ܕܡܬܝܒ ܒܐܦܣܘܣ, or "Judgments of the Council of Ephesus," viz. against Nestorius. Fol. 3 *a*. The contents coincide with Labbe, Sacrosancta Concilia, t. iv., coll. 1051—63, except that the testimonies of Atticus and Amphilochius (coll. 1062—63) are omitted, and a long extract from Cyril of Alexandria is substituted. The Fathers cited are—

Peter of Alexandria: ܡܐܡܪ ܕܟܝܪܘܣ ܕܐܠܟܣܢܕܪܝܐ, fol. 3 *a*.

Athanasius: ܡܐܡܪ ܕܠܡܕܡ ܕܟܝܪܘܣ ܕܐܠܟܣܢܕܪܝܐ, fol. 3 *b*; ܟܬܒܐ ܕܡܬܝܒ ܒܫܡ ..., fol. 4 *a*.

Julius of Rome: ܒܫܡ ܟܬܒܐ ܕܡܬܝܒ ..., fol. 4 *b*.

Felix of Rome: ܒܫܡ ܟܬܒܐ ܕܡܬܝܒ ..., fol. 4 *b*.

Theophilus of Alexandria: from the fifth and sixth festal letters, ܡܐܡܪ ܕܒܝܫ, fol. 5 *a*.

Cyprian: ܡܐܡܪ ܕܡ ܩܕܝܫ ..., fol. 5 *b*.

Ambrose of Milan: foll. 5 *b*, 6 *a*.

Gregory Nazianzen: fol. 6 *a*.

Basil: fol. 7 *a*.

Gregory Nyssen: fol. 7 *a*.

Cyril of Alexandria: ܡܐܡܪ ܕܟܝܪܘܣ ..., foll. 7 *b*, seqq.

3. A section entitled ܕܝܢܐ ܕܡܬܝܒ ... ܕܡܠܟ ... ܕܐܝܘܠܝܢܘܣ, or "Select Judgments of the holy Fathers against the heresies of Julian of Halicarnassus." Fol. 10 *a*. The Fathers cited are—

Ephraim: ... ܡܐܡܪ ... ܕܐܦܪܝܡ, fol. 10 *a*.

Isaac of Antioch: ... ܡܐܡܪ ... ܕܐܝܣܚܩ ..., fol. 11 *a*.

Jacob of Batnae: ... ܡܐܡܪ ... ܕܝܥܩܘܒ, fol. 11 *b*; ... ܡܐܡܪ ... ܕܚܪܢ, fol. 11 *b*; ... ܡܐܡܪ ..., fol. 11 *b*; ... ܡܐܡܪ ... ܕܐܦܪ ..., fol. 12 *a*; ... ܡܐܡܪ ..., fol. 12 *a*; ... ܡܐܡܪ ..., fol. 12 *b*; ... ܡܐܡܪ ..., fol. 13 *a*.

Philoxenus of Mabūg: ... ܡܐܡܪ ... ܕܐܦܪܝܡ, fol. 13 *a*; ... ܡܐܡܪ ... (see Assemani, Bibl. Or., t. ii., p. 45, no. 18), fol. 14 *b*; ... ܡܐܡܪ ..., fol. 14 *b*; ... ܡܐܡܪ ..., fol. 15 *a*; ... ܡܐܡܪ ..., fol. 15 *b*; ... ܡܐܡܪ ..., fol. 16 *a*.

Severianus of Gabala: ..., fol. 17 *a*.

Theophilus of Alexandria: ..., fol. 17 *b*; ..., fol. 17 *b*.

Atticus of Constantinople: fol. 18 *a*.

Cyril of Alexandria: ..., fol. 18 *b*; ..., fol. 18 *b*; ..., fol. 20 *a*; ..., fol. 20 *a*; ..., fol. 20 *a*; ... (the twelve anathemas), fol. 20 *b*.

John of Jerusalem: ..., fol. 21 *b*.

Theodotus of Ancyra: ..., fol. 22 *b*.

Proclus of Constantinople: ..., fol. 24 *a*.

Dioscorus of Alexandria: ... (ἔνατον) ..., fol. 25 *a*.

4. The eight chapters of Julian of Halicarnassus, with refutations: ..., fol. 26 *a*. The authorities cited are—

Athanasius: ..., foll. 32 *a*, 37 *b*; ..., fol. 32 *b*.

Chrysostom: on the Gospel of S. Matthew, fol. 38 *a*; of S. John, foll. 33 *b*, 34 *a*; on the Epistle to the Romans, fol. 28 *a*; to the Hebrews, fol 34 *b*.

Cyril of Alexandria: ..., fol. 27 *b*; comment. on the Gospel of S. John, foll. 27 *b*, 28 *b*, 36 *a* and *b*; Thesaurus, foll. 30 *b*, 31 *a*, 32 *a*; ..., fol. 33 *a*; ..., fol. 37 *a*.

Epiphanius: ..., fol. 38 *b*.

Gregory Nyssen: ..., fol. 30 *a*; ..., fol. 38 *a*.

Gregory Thaumaturgus: ..., fol. 31 *a*; ..., fol. 31 *b*; ..., fol. 32 *a*.

Ignatius of Antioch: ..., fol. 37 *b*.

John of Jerusalem: ..., fol. 29 *a*.

Proclus of Constantinople: ..., fol. 29 *a*.

Severus of Antioch: fol. 26 *a*.

5. A collection of the Canons of the principal Councils of the Church; viz.—

a. Of Nicæa. Fol. 40 *a*.

b. Of Ancyra. Fol. 44 *b*.

c. Of Neo-Cæsarea. Fol. 48 *b*.

d. Of Antioch. Fol. 50 *a*.

e. Of Laodicea. Fol. 56 *a*.

6. Writings of Philoxenus of Mabūg, viz.—

a. Letter to Abū Nafīr, *στρατηλάτης* of al-Ḥīra, giving some account of Nestorius, Theodore of Mopsuestia, Eutyches, Dioscorus, and the Councils of Ephesus and Chalcedon: ... *... Fol. 61 *a*.

b. A short tract on various heresies (Manes, Marcion, Eutyches; Valentinus, Bardesanes; Apollinaris; Eunomius; Diodorus, Theodore of Mopsuestia, Theodoret, Nestorius, etc.; Arius; Paul of Samosata; the council of Chalcedon; the Jews), concluding with the orthodox profession of faith: ... Fol. 65 *b*.

c. Seven chapters, anathematizing Nestorius, Diodorus of Tarsus, Theodore of Mopsuestia, and the Diphysites, and accepting the Henoticon (...) and the twelve chapters of Cyril: ... Fol. 66 *b*.

d. Confession of Faith, in ten heads, directed against the council of Chalcedon: ... It begins, fol. 68 *a*: ...

e. Three additional chapters against heresies: ... Fol. 69 *a*.

f. Reply to be made by any one, when questioned as to his belief: ... It begins, fol. 69 *b*: ...

7. Questions of Isaac of Antioch, in the form of a dialogue between pupil and teacher, fol. 71 *a*: ... Imperfect. These questions are written in a different hand from the rest of the manuscript, but of not much later date.

Fol. 1 *a* contains an account of some visions of Antony, ..., imperfect at the beginning, owing to the fly-leaf having been lost. The writing seems to be of the ix[th] cent. At the foot of the page is a note in the same hand, stating that the book was bound by the monk John

* Compare the form ..., عبد المَسيح.

of Kĕphar-Yambū : . ܕܝܘܡ ܟܬܒ ܒܝܕ ܐܝܘܒ ܩܫܝܫܐ ܕܟܦܪ ܝܡܒܘ ܕܒܫܡ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܘܒܫܡ ܟܠ ܚܒܪܘܗܝ ܩܕܝܫܐ .

[Add. 14,529.]

DCCCLVII.

Vellum, about 11½ in. by 7⅜, consisting of 268 leaves, some of which, especially near the beginning and end, are much stained and torn. The quires, 27 in number, are signed with letters. With the exception of foll. 1 and 267, each page is divided into two columns, of from 43 to 61 lines. This manuscript is written in a small, neat hand, apparently of the viiith cent. (see below). The writing on foll. 1 and 267 is of somewhat later date, and the same hand has added a few of the marginal notes.

The title of the manuscript, fol. 2 *b*, is: . ܡܐܡܪܐ ܕܡܢ ܩܕܝܫܐ ܐܒܗܬ̈ܐ ܕܡܬܩܠܒ̈ܝܢ ܥܠ ܣܓ[ܝ]ܐ ܗ̈ܪܣ̈ܝܣ̈ ܣܦܪܐ ܚܕ̈ܐ , "a volume of Demonstrations from the holy Fathers against various heresies." It is a monophysite compilation, and the contents are, as may be supposed, very various.

I. A collection of Demonstrations, which are called in the subscription, fol. 32 *b*, ܦܨ̈ܠ̈ܐ ܕܡܬܚܠܩ̈ܝܢ ܡܢ ܟܠ ܡܠܬܐ ܕܐܠܗܘܬܐ , "chapters on Theology." They are 108 in number. The authorities cited are—

1. Alexander of Alexandria: fol. 27 *a*, ܡܐܡܪ ܩܕܝܫ ܐܒܐ ܐܠܟܣܢܕܪܘܣ ܐܦ̈ܣ̈ܩܦܐ ܕܐܠܟܣܢܕܪܝܐ . ܚܕ̈ܐ ܡܢ ܚܒܪ̈ܘܗܝ ܕܐܠܟܣܢܕܪܘܣ ÷ ܩܕܝܫ ܥܠ ܡܫܝܚܐ ܕܐܬ̈ܐ ܡܢ ܡܪܝܡ ;

2. Athanasius: ܡܐܡܪ ܩܕܝܫ ܐܬܐ̈ ܐܠܟܣܢܕܪܘܣ ܐܦ̈ܣ̈ܩܦܐ , fol. 2 *b*; ܡܐܡܪ ܩܕܝܫ ܐܬܐ̈ ܐܠܟܣܢܕܪܘܣ ܐܦ̈ܣ̈ܩܦܐ , foll. 12 *b*, 20 *a* and *b*; ܡܐܡܪ ܩܕܝܫ ܐܬܐ̈ ܐܠܟܣܢܕܪܘܣ ܐܦ̈ܣ̈ܩܦܐ , foll. 9 *b*, 20 *a*; ܡܐܡܪ ܩܕܝܫ ܐܬܐ̈ ܐܠܟܣܢܕܪܘܣ ܐܦ̈ܣ̈ܩܦܐ , foll. 13 *b*, 25 *b*; ܡܐܡܪ ܩܕܝܫ ܐܬܐ̈ ܐܠܟܣܢܕܪܘܣ ܐܦ̈ܣ̈ܩܦܐ , fol. 27 *b*; ; fol. 26 *a*, marg.; ܡܐܡܪ ܩܕܝܫ ܐܬܐ̈ ܐܠܟܣܢܕܪܘܣ ܐܦ̈ܣ̈ܩܦܐ ܕܐܬ̈ܐ ܡܢ ܡܪܝܡ ܘܡܢ ܟܬ̈ܒ̈ܐ ܕܐܦ̈ܣ̈ܩܦܐ ܐܠܟܣܢܕܪܘܣ , foll. 20 *b*, 31 *a*; ܡܐܡܪ ܩܕܝܫ ܐܬܐ̈ ܐܠܟܣܢܕܪܘܣ ܐܦ̈ܣ̈ܩܦܐ ܕܐܬ̈ܐ ܡܢ ܡܪܝܡ , as cited by Severus, fol. 25 *b*.

3. Basil: ܡܐܡܪ ܩܕܝܫ ܒܣܝܠ ܐܬܐ̈ ܐܠܟܣܢܕܪܘܣ ܐܦ̈ܣ̈ܩܦܐ (*ἀνατρεπτικός*), foll. 2 *b*, 3 *a*, 6 *b*, 7 *b*, 8 *b*, 9 *a*, 10 *a*, 15 *a*, 16 *a* and *b*, 17 *a* and *b*, 18 *b*, 20 *a*, 24 *b*, 25 *a*; ; ܡܐܡܪ ܩܕܝܫ ܐܬܐ̈ ܐܠܟܣܢܕܪܘܣ ܐܦ̈ܣ̈ܩܦܐ , fol. 6 *b*, 27 *a*; ܡܐܡܪ ܩܕܝܫ ܐܬܐ̈ ܐܠܟܣܢܕܪܘܣ ܐܦ̈ܣ̈ܩܦܐ , fol. 13 *a*; ܡܐܡܪ ܩܕܝܫ ܐܬܐ̈ ܐܠܟܣܢܕܪܘܣ ܐܦ̈ܣ̈ܩܦܐ ܕܐܬ̈ܐ ܡܢ ܡܪܝܡ , foll. 16 *b*, 20 *a*; ; ܡܐܡܪ ܩܕܝܫ ܐܬܐ̈ ܐܠܟܣܢܕܪܘܣ ܐܦ̈ܣ̈ܩܦܐ , foll. 16 *b*; ; ܡܐܡܪ ܩܕܝܫ ܐܬܐ̈ ܐܠܟܣܢܕܪܘܣ ܐܦ̈ܣ̈ܩܦܐ ,, foll. 25 *a* and *b*, 27 *a*, 28 *a*; ; ܡܐܡܪ ܩܕܝܫ ܐܬܐ̈ ܐܠܟܣܢܕܪܘܣ ܐܦ̈ܣ̈ܩܦܐ . . , foll. 6 *b*, 23 *b*; ; ܡܐܡܪ ܩܕܝܫ ܐܬܐ̈ ܐܠܟܣܢܕܪܘܣ ܐܦ̈ܣ̈ܩܦܐ , foll. 17 *b*, 24 *b*, 26 *a*, 27 *a*; ; ܡܐܡܪ ܩܕܝܫ ܐܬܐ̈ ܐܠܟܣܢܕܪܘܣ ܐܦ̈ܣ̈ܩܦܐ . , ܡܐܡܪ ܩܕܝܫ ܐܬܐ̈ ܐܠܟܣܢܕܪܘܣ ܐܦ̈ܣ̈ܩܦܐ , foll. 9 *b*, 14 *a*, 17 *b*, 24 *b*, 25 *b*, 26 *b*, 28 *b*, 30 *b*; ; ܡܐܡܪ ܩܕܝܫ ܐܬܐ̈ ܐܠܟܣܢܕܪܘܣ ܐܦ̈ܣ̈ܩܦܐ , as cited by Severus, fol. 26 *a*; . ; ܡܐܡܪ ܩܕܝܫ ܐܬܐ̈ ܐܠܟܣܢܕܪܘܣ ܐܦ̈ܣ̈ܩܦܐ ,, foll. 26 *a*, 27 *a*, 30 *b*, 31 *b*.

4. Chrysostom: hom. iv. on S. John's Gospel, fol. 16 *a*; hom. vi. on the Epist. to the

Colossians, fol. 5 *b*; ܡܠܬܐ ܕܫܘܝܐ ܕܒ ܐܝܓܪܬ ܠܟܘܠܤܝ . ܫܡܗ ܕܡܪܝ ܐܦܣ, fol. 13 *b*.

5. Cyril of Alexandria : ܡܐ ܕܒ ܫܡܥܘܢ, foll. 6 *a* and *b*, 8 *a*, 16 *b*, 17 *b*, 20 *a* and *b*, 21 *a*, 28 *a*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ, fol. 6 *b* (lib. xi.), 15 *a* (lib. i., cap. 5) and *b* (lib. viii.), 20 *a* and *b* (lib. v.), 21 *a* (lib. viii. and xi.), 25 *b* (lib. vii.), 27 *a* (lib. vii.); ܡܐ ܕܒ ܫܡܥܘܢ ܕܐܦܣ ܒܪ ܫܡܥܘܢ . ܫܡܗ, foll. 6 *b* (dial. i.), 17 *a* (dial. ii.), 18 *a* (dial. ii.), 20 *a* (dial. vii.), 24 *a* (dial. ii.), 25 *a* (dial. vii.), 26 *a* (dial. i.), 27 *b* (dial. i.), 29 *a* (dial. ii.), 30 *b* (dial. i.); ܡܐ ܕܒ ܫܡܥܘܢ ܐܦܣ ܐܦܣ (lib. vi.), fol. 13 *b*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ, fol. 15 *b*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ ܐܦܣ ܐܦܣ, foll. 15 *b*, 16 *a*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ . ܐܦܣ . ܐܦܣ ܐܦܣ ܐܦܣ ܐܦܣ, fol. 21 *a*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ, ܐܦܣ ܐܦܣ ܐܦܣ ܐܦܣ, fol. 16 *b*.

6. Damian of Alexandria : ܡܐ ܕܒ, foll. 20 *b*, 21 *b*, 22 *a* and *b*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ . ܐܦܣ ܐܦܣ, foll. 15 *b*, 21 *b*, 22 *a* and *b*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ ܐܦܣ ܐܦܣ ܐܦܣ ܐܦܣ, fol. 22 *b*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ ܐܦܣ ܐܦܣ ܐܦܣ, fol. 23 *a*.

7. Epiphanius : ܡܐ ܕܒ ܐܦܣ ܐܦܣ, foll. 13 *b* (lib. iii., tom. 1), 21 *a* (lib. iii., tom. 7); ܡܐ ܕܒ ܐܦܣ, fol. 23 *b*.

8. Eustathius of Antioch: ܡܐ ܕܒ ܐܦܣ ܐܦܣ ܐܦܣ ܐܦܣ ܐܦܣ, fol. 23 *a*.

9. Gregory Nazianzen : ܡܐ ܕܒ ܐܦܣ ܐܦܣ ܐܦܣ, foll. 3 *b*, 7 *b*, 9 *a*, 17 *a*, 19 *a*, 24 *a*, 26 *a*, 28 *a*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ, fol. 3 *b*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ ܐܦܣ, foll. 4 *b*, 11 *b*, 13 *a*, 14 *a*, 16 *a*, 19 *b*, 21 *a*; ܡܐ ܕܒ ܐܦܣ (*συντακτήριος*) ܐܦܣ, fol. 7 *a*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ ܐܦܣ, foll. 7 *a*, 13 *a*, 30 *a*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ, fol. 14 *a*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ ܐܦܣ, foll. 9 *b*, 10 *a*, 19 *a* and *b*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ, foll. 13 *a*, 19 *b*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ, fol. 13 *a*; ܡܐ ܕܒ ܐܦܣ . ܐܦܣ ܐܦܣ ܐܦܣ, fol. 13 *a*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ, foll. 13 *a*, 17 *b*, 26 *b*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ ܐܦܣ, fol. 14 *a*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ, fol. 14 *b*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ, foll. 18 *a*, 25 *a*, 26 *a*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ, fol. 5 *a*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ, fol. 24 *a*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ ܐܦܣ ܐܦܣ, fol. 31 *b*.

10. Gregory Nyssen : ܡܐ ܕܒ ܐܦܣ ܐܦܣ, foll. 5 *a*, 7 *b*, 10 *a* and *b*, 11 *a*, 12 *a*, 14 *a*, 15 *b*, 17 *a* and *b*, 20 *a*, 23 *b*, 24 *b*, 26 *a* and *b*, 27 *a* and *b*, 28 *a* and *b*, 29 *a* and *b*; ܡܐ ܕܒ ܐܦܣ . ܐܦܣ ܐܦܣ ܐܦܣ ܐܦܣ ܐܦܣ ܐܦܣ ܐܦܣ ܐܦܣ, ܐܦܣ ܐܦܣ, foll. 5 *b*, 15 *b*, 26 *b*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ, fol. 14 *a*; ܡܐ ܕܒ ܐܦܣ ܐܦܣ, foll. 27 *b*, 29 *a*.

11. Gregory Thaumaturgus: ܡܐ ܕܒ ܐܦܣ ܐܦܣ ܐܦܣ, fol. 13 *b*.

12. Peter of Antioch: ܦܛܪܘܣ ܐܦ̈ܣܩܘܦܐ ܕܐܢܛܝܟ̈ܝܐ, foll. 17 *a*, 19 *a* and *b*, 21 *b*, 22 *b*, 23 *a*, 28 *a*, 30 *b*, 31 *a*, 32 *a*.

13. Severus* of Antioch: hom. epithron. xxi., fol. 18 *a*, xlii., fol. 13 *b*, lxvii., fol. 21 *a*, lxx., fol. 14 *b*, xc. fol. 9 *a*, cix., fol. 24 *b*, cxix., fol. 7 *a*, cxxiii., fol. 26 *b*; ܐܦ̈ܣܩܘܦܐ ܕܐܢܛܝܟ̈ܝܐ ܝܘܚܢܢ ܓܪܡܛܝܩܘܣ, i.e. Joannes Grammaticus of Cæsarea, foll. 12 *b*, 14 *b*, 15 *a* and *b*, 16 *a*, 19 *b*, 20 *a*, 24 *a*, 25 *a* and *b*, 26 *a* and *b*, 27 *a* and *b*, 28 *b*, 30 *b*; ܦܛܪܘܣ ܐܦ̈ܣܩܘܦܐ ܕܐܢܛܝܟ̈ܝܐ ܕܩܣܪܝܐ ܒܩܦ̈ܐ, foll. 12 *b*, 24 *a*; ܒܣܝܡܝܢ ܦܛܪܘܣ ܐܦ̈ܣܩܘܦܐ ܕܐܢܛܝܟ̈ܝܐ ܕܩܣܪܝܐ, fol. 27 *a*; ܦܛܪܘܣ ܐܦ̈ܣܩܘܦܐ ܕܐܢܛܝܟ̈ܝܐ ܕܩܣܪܝܐ ܕܩܘܕܝܩܠܠܘܝ (κωδίκελλοι), fol. 8 *a*; ܒܣܝܡܝܢ ܒܪ ܐܦ̈ܣܩܘܦܐ, fol. 4 *a*, marg.; ܒܪ ܐܦ̈ܣܩܘܦܐ ܒܪ ܒܪ . ܢܨܒ̈ܝܢ, ܒܪ . ܒܪ ܕ ܒܪ, foll. 8 *b*, 13 *b*; . ܒܪ ܐܦ̈ܣܩܘܦܐ ܕ, fol. 11 *b*, 15 *b*; . ܒܪ ܐܦ̈ܣܩܘܦܐ ܕ ܢܨܒ̈ܝܢ . ܒܪ ܐܦ̈ܣܩܘܦܐ ܕ ܒܪ ܐܦ̈ܣܩܘܦܐ ܕ ܢܨܒ̈ܝܢ, foll. 14 *a*, 27 *b*; ܒܪ ܐܦ̈ܣܩܘܦܐ ܕ ܢܨܒ̈ܝܢ . ܒܪ ܐܦ̈ܣܩܘܦܐ ܕ ܒܪ ܐܦ̈ܣܩܘܦܐ ܕ, foll. 14 *b*, 23 *b*, 27 *b*, 32 *a*; ܒܪ ܐܦ̈ܣܩܘܦܐ ܕ ܒܪ ܐܦ̈ܣܩܘܦܐ ܕ ܢܨܒ̈ܝܢ . ܒܪ ܐܦ̈ܣܩܘܦܐ ܕ ܒܪ, fol. 15 *a*; ܒܪ ܐܦ̈ܣܩܘܦܐ ܕ ܢܨܒ̈ܝܢ . ܒܪ ܐܦ̈ܣܩܘܦܐ ܕ

ܠܡܪܝ ܕܐܦܣܘܣ ܒܫܡ ܡܪܢ ܠܗ ܣ̈ . ܠܡܪܝ ܡܠܝܢ, fol. 37 *b*.

2. Anatolius of Constantinople: fol. 46 *a*.

3. Andrew of Samosata: ܡܢ ܚܒܝܒ ܐܣܩܘܦܐ ܕܣܡܣܛ, fol. 41 *b*.

4. Anthimus of Constantinople: ܡܢ ܐܓܪܬܐ ܕܐܢܛܝܡܘܣ ܐܦܝܣܩܘܦܐ, fol. 40 *b*.

5. Antiochus of Ptolemais: ܐܢܛܝܟܘܣ ܡܢ ܐܫܬ ܚܕ̈ܬ ܠܟ ܐܣ, ܕܐܦܣܘܣ, fol. 34 *a*.

6. Athanasius: ܐܓܪܬܐ ܕܐܬ ܡܢ ܐܬܢܐܣܝܘܣ, fol. 32 *b*; ܐܓܪܬܐ ܕܐܬ ܡܢ ܐܠܟܣ, fol. 34 *a*; ܐܓܪܬܐ ܕܫܒܬ ܡܢ ܐܬܢܐܣܝܘܣ ܐܦ̈ . ܐܬܢ ܐܠܟܣ ܐܠܟܣ ܐܠܟܣ

34 *b*, 36 *a*; ܡܢ ܟܬܒ̈ܐ ܕܠܐ ܫܪܝܪ ܐ ܕܩܕܡܝܐ, fol. 36 *b*; ܘܠܐ ܫܪܝܪ ܐ ܕܟܬ̈ܒ ܫܒܝܚ ܐܠܗܐ ܕܠܐ, fol. 35 *b*.

11. Dionysius the Areopagite: ܡܢ ܟܬܒ̈ܐ ܕܡܠܦ ܩܕ̈ܫ ܐܠܗܐ, fol. 32 *b*.

12. Dioscorus of Alexandria: foll. 45 *b*, 46 *a*.

13. Ephraim Syrus: ܡܢ ܡܐܡܪ̈ܐ ܕܐ ܕܡܪ̈ܝ ܐ ܕܠ ܡܠ ܐ ܕܐ ܕܒ̈ܪ ܐ ܕܠ ܡܪ̈ܝ ܐ ܕܐ ܕܡ̈ܪ ܐ ܕܠ ܡ

30. Severus: ... , foll. 36 *b*, 37 *a* and *b*, 39 *b*, 40 *a* and *b*, 41 *a* and *b*, 42 *a* and *b*, 43 *a*, 44 *a* and *b*, 45 *a*; ... , foll. 39 *b*, 40 *b*; ... , foll. 38 *b*, 39 *a* and *b*, 43 *b*; ... , foll. 37 *a*, 41 *b*, 44 *b*; ... , fol. 41 *a*; ... , fol. 43 *b*; ... , fol. 42 *b*; ... , fol. 41 *b*; ... , fol. 33 *a*; ... , fol. 43 *a*; ... , foll. 37 *a*, 44 *a*; ... , fol. 37 *b*; ... , foll. 38 *b*, 39 *b*, ... , foll. 38 *b*, 39 *b*, ... , fol. 39 *a*; ... , foll. 38 *b*, 39 *a*, 43 *a*; ... , foll. 39 *a*, 40 *b*; ... , fol. 40 *b*; ... , fol. 40 *b*; ... , fol. 43 *b*; ... , fol. 44 *b*; ... , fol. 45 *b*.

31. Theodosius of Alexandria; ... , fol. 40 *b*.

32. Theodotus of Ancyra: ... , fol. 35 *a*.

III. Various Demonstrations without any general title, numbered from 193 to 215, and from 1 to 23. Fol. 46 *a*. The authorities cited are—

1. Basil: ... , fol. 50 *b*.

2. The Council of Chalcêdon: foll. 50 *b*, 51 *a* and *b*, 52 *a* and *b*.

The Council of Ephesus: fol. 51 *b*.

3. Cyril of Alexandria: ... , fol. 50 *a*; ... , fol. 49 *a*; ... , fol. 50 *b*; ... , fol. 49 *a*; ... , fol. 49 *a*; ... , fol. 50 *a*; ... , fol. 49 *a*; ... , fol. 49 *b*; ... , fol. 46 *a*; ... , fol. 46 *a*; ... , fol. 46 *b*; ... , foll. 48 *a*, 49 *a* and *b*, 51 *a*; ...

ܡܐܡܪܐ ܕܠܐ ܡܫܟܚ, foll. 48 *b*, 50 *a*; ܕ ܡܫܬܬܐ ܕܠܐ ܡ̄ ܡܫܟܚ, foll. 49 *a*, 50 *a*; ܕܠܐ ܡܫܟܚ ܕ ,ܟ ܡܫܟܚ ܕ ܡܫܝܚܐ, fol. 49 *b*; ܡ̄ ܡܫܟܚ ܕ ܡܫܝܚܐ ܕܠܐ, fol. 49 *a*; ܡܫܟܚ ܕ ܟ ܐܟ . ܢܥܝ ,ܡܐܪܟ . ܡܝ ܕܠܐ

1. Addai or Thaddæus, the apostle: ܡܢ ܬܐܕܝ ܫܠܝܚܐ . ܥܠ ܐܢ ܫܠܝܚܘܬܐ ܕܫܠܝܚ ,ܡܐ, fol. 53 *b*. See Cureton, Anc. Syr. Docc., p. ܟܐ, no. ܚ.

2. Africanus (Sex. Julius ?), ܐܦܪܝܩܐ: ܡܢ ܣܛܠܐ ܕܚܡܫܐ ܠܒ ܕ ܐܦܪܝܩܐ ,ܒܪ, fol. 56 *b*.

3. Amphilochius of Iconium: ܡܪ ܐܡܦ ܡܢ ܫܠܝܚܘܬܐ ܕܐ , as cited by Timotheus of Alexandria, fol. 55 *b*.

4. Athanasius: ܡܢ ܐܬܐ ܕܐܬܐ ܕܐܬܐ . ܐܬܐ ܕܐ ܡܢ ܐܬ ܒܗ . ܐܬܐ ܕܐ ܒܗ ܐܬ ܐܬ ܐ ,ܐ, fol. 55 *b*; ܡܢ ܐܬܐ ܕܐ ܐܬ ܐ ,ܐ, fol. 58 *a*.

5. Basil: ܡܢ ܐܬܐ ܕܐ ܒܗ ܐ ,ܐ, foll. 55 *b*, 60 *b*; ܡܢ ܐ ܐ ܒܗ ܐ ,ܐ, fol. 62 *a*.

6. Chrysostom: on the Gospel of S. Matthew, hom. xxviii., fol. 59 *a*, lxvi., fol. 54 *b*, lxxxii., fol. 54 *b*; on the Gospel of S. John, hom. xii., fol. 62 *b*, lxii., fol. 57 *a*, lxxxiii., fol. 62 *a*; on the epistle to the Romans, hom. i., fol. 60 *b*, ܒܪ ܡ ܐ ,ܐ, fol. 55 *a*; 1 Corinthians, hom. ix., fol. 55 *a*, xxiv., fol. 60 *a*, xli., fol. 57 *a*; 2 Corinthians, hom. viii., fol. 59 *b*, xi., fol. 58 *a*; Ephesians, fol. 54 *b*; Philippians, hom. iii., fol. 57 *a*, vi., fol. 55 *b*; Colossians, hom. iii., fol. 55 *b*; 1 Thessalonians, hom. iii., fol. 59 *b*; 1 Timothy, hom. iv., fol. 55 *b*; Hebrews, hom. iv., fol. 55 *a* and *b*; on Job, ܡܢ ,ܐ, fol. 60 *a*; ܡܢ ,ܐ ,ܐ ,ܐ ,ܐ, fol. 53 *b*; ܡܢ ,ܐ ,ܐ ,ܐ ,ܐ ,ܐ ,ܐ, fol. 53 *b*; ,ܐ ,ܐ ,ܐ ,ܐ ,ܐ ,ܐ

ܡܢ ܟܬܒ̈ܐ ܩܕܝ̈ܫܐ ܕܐܒܗ̈ܬܢ , fol. 55 *b*; ܡܢ ܡܐܡܪ̈ܐ ܕܐܒܗ̈ܬܢ , foll. 55 *b*, 62 *a*; ܡܢ ܣܝܡܝ̈ܢ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ , fol. 59 *b*; ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ , fol. 59 *b*; ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ܕܐܦܠܘܢ̈ܝܣ , fol. 60 *a*; ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ܕܐܦܪ̈ܝܡ ܒܪ ܦܛܪ̈ܝܟ , fol. 60 *a*; ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ܕܐܦܪ̈ܝܡ ܒܪ ܐܦܣ̈ܝܣ , fol. 61 *a*; ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ܕܐܦܪ̈ܝܡ ܒܪ ܦܛܪ̈ܝܟ , fol. 62 *a*; ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ܕܐܦܪ̈ܝܡ ܒܪ ܐܦܣ̈ܝܣ , fol. 62 *b*; ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ܕܐܦܪ̈ܝܡ ܒܪ ܐܦܣ̈ܝܣ , fol. 55 *a*.

12. Gregory Nyssen: ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ܕܐܦܪ̈ܝܡ ܒܪ ܓܪ̈ܓܘܪ , fol. 53 *b*; ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ܕܐܦܪ̈ܝܡ ܒܪ ܢܨ̈ܝܣ , fol. 54 *a*; ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ , fol. 55 *a*; ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ܕܐܦܪ̈ܝܡ ܒܪ ܐܦܣ̈ܝܣ , fol. 61 *a*, ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ , fol. 59 *b*; ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ܕܐܦܪ̈ܝܡ ܒܪ ܐܦܣ̈ܝܣ , fol. 62 *a*.

13. Ignatius: letter to the Magnesians, cited by Severus, fol. 56 *b*.

14. Irenæus: ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ,ܐܦ ܒܟܬܒ̈ܐ ܕܐܦ ܒܗ̈ܠܝܢ . ܐܪ̈ܝܢܐܘܣ , fol. 54 *a*.

15. Isaiah of Scete: ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ,ܐܦ ܒܟܬܒ̈ܐ ܕܐܦ ܒܗ̈ܠܝܢ . ܐܫܥܝܐ ܕܐܒܐ ܕܣܟܝܛ , ܟ , fol. 58 *a*.

16. Palladius of Helenopolis: ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ܕܐܦ (sic) . ܦܠܐܕܝܘܣ ܐܦܣ̈ܩܘܦܐ ܕܗܠܝܢܘܦܘܠܝܣ , fol. 56 *b*.

17. Peter of Antioch: ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ,ܐܦ ܒܟܬܒ̈ܐ ܕܐܦ ܒܗ̈ܠܝܢ . ܦܛܪ̈ܘܢ ܐܦܣ̈ܩܘܦܐ ܕܐܢܛܝܘܟܝܐ ,ܕܡܬܚܙܐ ܠܗ ܟܝܢ ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ , fol. 56 *a*.

18. Severus: ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ܕܐܒܐ ܣܘܪ̈ܝܢ ܩܕܡ̈ܝܐ , fol. 60 *b*; ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ܕܐܒܐ ܡܐܪ̈ܟܘܢ ,ܐܦ ܒܟܬܒ̈ܐ ܕܐܦ ܒܗ̈ܠܝܢ . ܐܫܥܝܐ ܕܐܒܐ ܕܣܟܝܛ , fol. 61 *b*; ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ܕܐܒܐ ܐܦ̈ܪ̈ܝܡ ܕܐܦ̈ܣ̈ܘܣ , fol. 60 *a*, ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ,ܐܦ ܒܟܬܒ̈ܐ ܕܐܦ ܒܗ̈ܠܝܢ , fol. 59 *a*, ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ,ܐܦ ܒܟܬܒ̈ܐ ܕܐܦ ܒܗ̈ܠܝܢ , fol. 58 *b*; ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ܕܐܒܐ ܐܦ̈ܪ̈ܝܡ ܒܪ ܐܦ̈ܣ̈ܘܣ , fol. 56 *a* and *b*; ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ܕܐܒܐ ܐܦ̈ܪ̈ܝܡ ܒܪ ܐܦ̈ܣ̈ܘܣ , fol. 57 *b*; ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ܕܐܒܐ ܐܦ̈ܪ̈ܝܡ ܒܪ ܐܦ̈ܣ̈ܘܣ . ܐܫܥܝܐ . ܕܐ ܦܪ̈ܫ ܕܐܒܐ ܕܣܟܝܛ . ܠܐ ܫܡ̈ܥ ܐܢܐ ܕܐܒܐ ܕܐܦ̈ܣ̈ܘܣ , fol. 54 *a* and *b*; ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ,ܐܦ ܒܟܬܒ̈ܐ ܕܐܦ ܒܗ̈ܠܝܢ . ܐܫܥܝܐ ܕܐܒܐ ܕܐܦ̈ܣ̈ܘܣ , fol. 60 *b*; ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ܕܐܒܐ ܕܐܦ̈ܣ̈ܘܣ ܕܐܦ̈ܣ̈ܩܘܦܐ ܕܐܠܟܣܢ̈ܕܪ̈ܝܐ , foll. 55 *b*, 56 *a*; ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ܕܐܒܐ ܐܦ̈ܪ̈ܝܡ ܒܪ ܐܦ̈ܣ̈ܘܣ . ܐܫܥܝܐ . ܟܠ ܕܐ ܕܐܦ ܒܟܬܒ̈ܐ ,ܕܡܬܚܙܐ ܠܗ ܟܝܢ ܕܐܦ̈ܣ̈ܩܘܦܐ , fol. 56 *b*; ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ܕܐܒܐ ܐܦ̈ܪ̈ܝܡ ܒܪ ܐܦ̈ܣ̈ܘܣ . ܟܠ ܕܐ ܦܪ̈ܫ ܕܐܦ ܒܟܬܒ̈ܐ ܕܐܦ ܒܗ̈ܠܝܢ , fol. 58 *b*.

19. Theodosius of Alexandria: ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ ,ܬܐܘܦܝܠܘܣ ܐܦ̈ܣ̈ܩܘܦܐ ܕܐܠܟܣܢ̈ܕܪ̈ܝܐ , fol. 61 *a*.

20. Theophilus of Alexandria: ܡܢ ܟܬܒ̈ܐ ܕܐܒܗ̈ܬܢ ܩܕܝ̈ܫܐ , fol. 58 *b*.

V. A large collection of Demonstrations with the general title "against the Phantasiastæ, or followers of Julian of Halicarnassus," ܠܡܕ . ܩܛ̈ܥ ܡܬܬܝܪ̈ܐ ܕܩܠܐ ܕܐܦ ܒܗ̈ܠܝܢ ܕܐܦ̈ܣ̈ܩܘܦܐ ܕܐܠܟܣܢ̈ܕܪ̈ܝܐ . Fol. 62 *b*. These chapters are numbered from 250 to 348 and from 1 to 100 (read 99). See Add. 14,532, foll. 36 *a*, seqq., and Add. 14,533, foll.

52 *a*, seqq. Besides some passages of Scripture, the authorities cited are—

1. Amphilochius of Iconium: ܡܪ ܐܝܩܘܢܝܐ ܐܡܦܝܠܘܟܝܘܣ . ܒ ܐ ܒ ܐ ܒ ܐ

fol. 70 *b*; ... fol. 79 *b*.

6. Cyril of Alexandria; ..., foll. 62 *b*, 70 *b*, 73 *b*, 75 *b*, 81 *a*; ..., foll. 62 *b*, 67 *b*, 68 *b*, 69 *a*, 70 *b*, 73 *a*, 74 *a*, 77 *a*, 79 *a*; ..., foll. 63 *a*, 67 *b*, 72 *b*, 73 *a*, 75 *b* (as cited by Julian); ..., hom. cxxviii., fol. 66 *b*; ..., foll. 63 *a*, 68 *b*; ..., fol. 70 *a*; ..., fol. 68 *b*; ..., foll. 65 *b*, 74 *a*, 79 *a*; ... [...] ..., Jonah, fol. 73 *a*; ..., fol. 70 *a*, ..., fol. 80 *a*; ..., foll. 63 *a*, 66 *b*, 67 *a*, 68 *a*; ..., foll. 69 *b*, 74 *b*; ..., fol. 68 *a*; ..., foll. 66 *b*, 69 *b*, 78 *a*; ..., fol. 68 *a*; ..., foll. 66 *a*, 68 *b*, 79 *a*; ... fol. 62 *b*; ..., foll. 67 *b*, 69 *a*; ..., fol. 67 *b*; ..., fol. 69 *a*, ..., fol. 68 *a*; ..., fol. 79 *a*; ... fol. 63 *a*; ..., fol. 69 *a*; ..., fol. 69 *b*, ..., fol. 68 *a*; ... fol. 66 *b*; ..., foll. 71 *a*, 78 *b* (as cited by Severus); ..., fol. 80 *b*.

7. Cyril of Jerusalem: ..., fol. 65 *b*.

8. Dionysius the Areopagite: ..., fol. 69 *b*.

9. Ephraim Syrus: ..., fol. 65 *a*; ..., foll. 66 *b*, 73 *a*; ... fol. 70 *b*; ..., fol. 71 *a*; ..., fol. 75 *b*: ... fol. 76 *b*; ..., fol. 76 *b*; ..., fol. 80 *a*; ..., fol. 75 *b*; ..., fol. 76 *b*; ..., fol. 80 *b*.

10. Epiphanius: ,ܐ ܕܡܬܬܝܗܒ ܒ ܐܦܝܦܢܝܘܣ ,ܐ ܐܦܝܣ ܐܦܝܦܢ, fol. 66 *a*; ܐܒ ܐܦܝܦܢ ܐܦ ܒ ܐܦܣܛܐ, fol. 66 *a*; ܐܝܬ ܒ ܐܦܝܦܢ, foll. 70 *a*, 74 *b*; ܐܝܬ ܒ ܐܦܝܦܢ ܕܐܦܣܛܐ ܐܦܬܝܟ ܐ, fol. 66 *b*; ܐܝܬ ܐܦܬܝܟ ܐ ܕܐ ܒ, fol. 66 *b*.

11. Felix of Rome: ܐ ܐܝܬ ܒ ܐܦܠ ܐܦܠ ܐܦܬܝܟ, fol. 65 *a*.

12. Gregory Nazianzen. ܐܝܬ ܒ ܐ ܐ, foll. 69 *b*, 81 *a*; ܐܝܬ ܒ ܐܦ ܐ ܐ ܐ, fol. 69 *b*; ܐ ܐ ܐ ܐ ܒ, fol. 80 *b*; ܐܦܐ ܐ ܐ ܒ, foll. 65 *b*, 69 *b*.

13. Gregory Nyssen: hom. xvi. on the Song of Songs, fol. 63 *a*; ܐ ܐܝܬ ܒ ܐ ܐ, foll. 69 *a*, 71 *a*; ܒ ܐ ܐ ܐ, foll. 68 *a*, 73 *a*, 75 *b*, 80 *a*, 81 *a*; ,ܐ ܐܝܬ ܒ ܐ ܐ, foll. 69 *b*, 70 *b*, 74 *a*, 80 *a*; ܐ ܐ ܐ ܐ ܒ, as cited by Timotheus, fol. 70 *b*; ܐ ܐ ܐ ܒ, fol. 72 *b*.

14. Gregory Thaumaturgus: ܐ, fol. 77 *b*; ܐ ܐ ܐ ܐ, fol. 65 *a*; ܐ ܐ ܐ ܒ, foll. 67 *a*, 75 *a*; ܐ ܐ ܐ ܒ, fol. 80 *a*.

15. Isaac of Antioch: ܐ ܐܝܬ ܒ ,ܐ ܐ ܐ. ,ܐ, foll. 63 *a*, 66 *a*; . ܐ ܐ ܐ ܒ ,ܐ ܐ ܐ. ,ܐ, fol. 63 *a*; ,ܐ ܐ ܐ ܐ ,ܐ ,ܐ ,

fol. 76 *a*; ... fol. 70 *b*, 74 *b*; ... fol. 74 *b*; ... fol. 74 *b*.

21. Proclus of Constantinople: fol. 70 *b*; ..., fol. 71 *b*; ..., fol. 74 *b*.

22. Rabūlas of Edessa: ..., fol. 76 *b*.

23. Severianus of Gabala: ..., fol. 62 *b*; ... as cited by Julian, fol. 65 *b*.

24. Severus: foll. 63 *b*, 74 *b*, 77 *b*, 79 *b*; ..., foll. 69 *a*, 75 *b*, 77 *a*; ..., foll. 74 *a*, 77 *b*, 78 *a*; ..., foll. 76 *a*, 78 *b*; ..., hom. xxi., fol. 80 *b*, xlix., fol. 81 *a*, lxxvii., fol. 79 *a*; ... fol. 75 *b*; ... fol. 76 *b*; ... fol. 78 *a*.

25. Theodosius of Alexandria: ..., fol. 74 *b*.

26. Theodotus of Ancyra: ..., fol. 64 *a*.

27. Theophilus of Alexandria: fol. 77 *a*; ... fol. 67 *a*; ... fol. 69 *a*.

28. Timotheus III. of Alexandria: ..., foll. 70 *b*, 71 *b*.

VI. Other Demonstrations without any general title, numbered from 349 to 387 and from 1 to 38 (read 39). Fol. 81 *b*. On the margin of fol. 87 *a*, opposite chapter 373, there is a note stating that, up to this point, these Demonstrations were taken from the book of Mār Sergius of ..., the remaining fourteen being added by the compiler of the volume: ... The authorities cited are—

1. Athanasius: ..., fol. 91 *b*; ..., fol. 97 *b*; ... fol. 99 *a*.

2. Basil: ..., fol. 91 *b*; ..., fol. 85 *a* and *b*; ..., fol. 91 *b*; ..., fol. 100 *a*; ..., fol. 95 *b*; ..., fol. 99 *a*; ..., fol.

99 *a*; ... fol. 100 *a*.

3. Chrysostom: on the Gospel of S. Matthew, hom. x., fol. 88 *a*, marg.; on the Gospel of S. John, hom. xi., fol. 83 *b*, xxix., fol. 84 *a*, lxxxvii., fol. 82 *b*; on the Epistle to the Romans, fol. 92 *a*, hom. x., fol. 82 *a*, xi., fol. 81 *b*; 1 Corinthians, hom. xxiv., fol. 81 *b*; Titus, hom. iii., fol. 101 *b*; Hebrews, hom. xxii., fol. 81 *b*; ..., fol. 81 *b*; ..., fol. 92 *a*; ..., fol. 93 *b*.

4. Clement of Rome: ..., fol. 83 *a*.

5. Crates (?) the philosopher, fol. 100 *b*; ...

6. Cyril of Alexandria: ... (lib. xii.). fol. 82 *b*; ..., fol. 102 *a*, ..., fol. 102 *b*, ..., fol. 103 *a*; ..., foll. 82 *b*, 83 *a* and *b*, 100 *b*, 101 *b*; ..., fol. 99 *a*; ..., fol. 97 *b*; ..., fol. 93 *a*.

7. Dionysius the Areopagite: ..., foll. 87 *a* and *b*, 88 *a* and *b*, 89 *a*, 93 *a*; ..., fol. 89 *a*; ..., fol. 89 *a*.

8. Dionysius of Alexandria: ..., fol. 90 *b*.

9. Ephraim Syrus: ..., fol. 91 *b*.

10. Evagrius: ..., fol. 98 *b*.

11. Gregory Nazianzen: ..., fol. 84 *b*; ..., fol. 98 *a*; ..., fol. 99 *b*.

12. Gregory Nyssen: ... (homm. xiii. and xiv.), fol. 86 *a*; ..., fol. 91 *b*; ..., foll. 86 *b*, 87 *a*; ..., fol. 93 *a*; ...

ܡܐܡܪ ܕܥܠ ܡܫܝܚܐ, fol. 98 *b*; ܕ ܡܐܡܪ ܕܥܠ ܡܫܝܚܐ ܕܐܬܐ ܡܫܝܚܐ, fol. 100 *a*.

13. Olympiodorus the philosopher: fol. 100 *b*, ܡܐܡܪ ܕܐܠܦ ܠܗ ܡܐ ܕܐܡܪ ܠܗ ܐܠ ܐܬܐ ܕ ܡܫܝܚܐ . ܒܗܠܝ ܠܐ

a. Extracts from the "Confutatio brevis" of Theodore the monk,* in reply to the statements of Themistius and Felicissimus, fol. 104 *a*: ... See Add. 14,532, fol. 207 *b*, and Add. 14,533, fol. 133 *b*.

b. Anathemas against Origen by the council of Constantinople under Justinian, fol. 106 *b*: ...

2. Chap. 389, fol. 106 *b*, against the Arians, ... In it are cited Gregory Nyssen, ..., and ...; Cyril, comment. on the Gospel of S. John, lib. i.

3. Chap. 390, fol. 107 *a*, ...

4. Chap. 391, fol. 108 *a*, ... (ἐνωτικόν) ...

Here are cited—

Theodore: as quoted by Cyril, fol. 108 *a*.

Nestorius: fol. 108 *a*, ..., and ...

Encyclical letter of the emperor Basiliscus to Timothy of Alexandria, fol. 108 *a*: ...

List of bishops, who anathematized the Council of Chalcedon, fol. 109 *a*.

Here are cited—

Basil: ..., fol. 107 *a*.

Chrysostom: on 1 Corinthians, hom. xix.; Ephesians, hom. xxi.; Titus, homm. iv. and v., fol. 107 *b*.

Cyril: ..., and ..., fol. 107 *b*.

* See Cave, Hist. Litter., edit. 1740, tom. i., p. 573.

5. Chap. 392, fol. 109 *a*, chiefly against the Council of Chalcedon: ܚܠ ܫ, ܕܐܡ ܕܒܝܬ ܩܕ̈ܫ ܕܐܒܗ̈ܬ ܩܕ̈ܫ̈ܐ ܕܒܟܠ ܣܝܡ̈ܢ̈ܐ ܕܐܝܟ ܕܐܡ̈ܪ ܠܗ̈ ܠܐ ܢܣ̈ܒ̈ܠ ܠܗ̈ ܒܝ̈ܬ ܡ̈ܠ̈ܟ̈ܐ ܕܐ̈ܦ ܒ̈ܢ̈ܝ ܒ̈ܢ̈ܝ ܐ̈ܢ̈ܫ

fol. 111 *b*.

Paul of Samosata: fol. 111 *b*.

Theodore of Mopsuestia: fol. 111 *b*.

Theodoret: (ܡܐܪܝ), * fol. 111 *b*.

7. Chap. 394, fol. 112 *a*, concerning the Council of Chalcedon: It contains extracts from the letter of Ibas to Mares (ܡܪܝ) the Persian, read before the synod at its tenth session (ܬܫܥ ܣܝܢܘܕܐ).

8. Chap. 395, fol. 112 *b*, showing why Theodoret was excommunicated by the second Council of Ephesus: In this chapter are cited the Acts of the second Council of Ephesus and of the Council of Chalcedon, containing extracts from several writings of Theodoret; viz. (ܪܝܫ), fol. 112 *b*; fol. 112 *b*; fol. 113 *a*; fol. 113 *a*.

9. Chap. 396, fol. 113 *a*, against Julian of Halicarnassus and his followers: Here are cited—

Athanasius: and fol. 114 *a*.

Chrysostom: on the Gospel of S. John, homm. xi. and xii., fol. 113 *b*; on the Epistle to the Colossians, fol. 114 *a*; on Hebrews, hom. iv., fol. 113 *b*; on Ps. ix., fol. 113 *b*.

Gregory Thaumaturgus: fol. 114 *a*.

Proclus of Constantinople: fol. 114 *a*.

10. Chap. 397, fol. 114 *a*, that the Incarnate Word was subject to the laws of nature, The authorities cited are—

Basil: fol. 114 *b*.

Cyril: fol. 114 *b*.

Gregory Nazianzen: fol. 114 *b*.

Julian of Halicarnassus: fol. 114 *a*.

* See the note on the preceding page.

11. Chap. 398, fol. 114 *b*, forgeries of Julian and Felicissimus in the name of Peter of Alexandria, ; and forgery by the Julianists of anathemas in the name of Gregory Thaumaturgus, .

12. Chap. 399, fol. 115 *a*, against Julian of Halicarnassus : . Here are cited Julian, ; and Severus, .

13. Chap. 400, fol. 116 *b*, against the Julianists: .

In this chapter are cited—

Athanasius : , fol. 117 *b*.

Basil : , fol. 117 *a*.

Cyril : , fol. 117 *a*; , fol. 116 *b*; , fol. 117 *a*; , fol. 117 *b*; , fol. 117 *b*; , fol. 117 *a*.

VIII. Additional Demonstrations against the Julianists, in several chapters, . Fol. 117 *b*. The following are the principal authorities cited or referred to—

1. Amphilochius of Iconium: , foll. 123 *a* and *b*, 124 *b*.

2. Athanasius: , fol. 120 *b*; , fol. 120 *b*; , fol. 123 *b*; , fol. 125 *b*.

3. Chrysostom: on 1 Corinthians, hom. xvii., fol. 125 *a*, hom. xxxvii., fol. 123 *a*; on Hebrews, hom. v., fol. 124 *a*; , fol. 123 *b*.

4. Cyril: , foll. 119 *a*, 123 *b*; , fol. 124 *a*; , fol. 125 *a*; , fol. 118 *b*; , fol. 123 *b*; , fol. 123 *b*; , fol. 121 *a*; , fol. 125 *a*; , fol. 118 *b*;

ܟܬܒ ܡܫܬܪܐ, fol. 125 *b*, marg.; ܡܢ ܟܬܒܐ ܕܠܐ ܐܫܬܟܚ : ܐܦ ܒܗܠ ܟܬܒ ܚܕܝܬ, fol. 121 *b*; ܒܗܠ ܟܬܒ ܡܢ ܡܫܡܫܢܐ, fol. 125 *b*.

5. Ephraim Syrus: ܠܐ ܟܬܒ ܡܢ ܟܠ ܫܥܐ . ܥܝ, ܡܐܡܪ . ܟܒܘܫܐ ܫܥܐ, fol. 121 *b*.

6. Epiphanius: ܡܠܦܢܐ ܟܬܒ ܡܢ, fol. 123 *a*.

7. Felix of Rome: ܡܢ ܟܬܒ ܟܬܒ ܟܠܗ ܟܠ ܡܫܒܚ ܠܐ ܟܬܒ, fol. 120 *a*.

8. Gregory Nazianzen: ܠܐ ܟܬܒ ܡܢ ܫܢ ܒܫ, fol. 125 *a*.

9. Gregory Nyssen: ̄ ܟܬܒ ܡܢ ܟܒܫܐ ܒܫܒܐ ܫܒܐ, fol. 119 *a*.

10. Gregory Thaumaturgus: ̄ ܟܬ, fol. 120 *a*.

11. Jacob of Batnae: ܠܐ ܟܬܒ ܡܢ ,ܒܚ ,ܟܒܘ ܟܒܘ ܠ ܐܢ ܟܒܘ ,ܐ ,ܐ ,ܒܢ, fol. 118 *a*.

12. John Rhetor of Alexandria, fol. 124 *b*: ̄ ̄ ̄

ܡܐܡܪ ܕܡܫܬܟܚ ܒܗܝ ܒܗܝ, falsely ascribed to Timotheus, foll. 124 *b*, 125 *b*; and ܠܡܪܕ ܐܝܟ ܕܐܡܪ ܒܟܬܒ ܒܝ ܒܝ ܒܝ

8. An extract from the treatise of Julian,* syncellus of Peter, patriarch of Antioch, against John the Armenian and his brother Sergius: ... Fol. 130 *a*. He cites Severus and Gregory Nyssen (...).

9. Short extracts from Severus and Basil on the terms ..., and ...; followed by an extract from the Thesaurus (...) of Cyril, chap. 1, on the term ... (see edit. Par., 1638, tom. v., pars i., p. 11, B). Fol. 130 *b*.

10. A short section on the different senses in which Gregory Nazianzen uses the word ... Fol. 130 *b*.

11. Extracts from the treatise of Severus against Joannes Grammaticus, explanatory of certain passages in the writings of Gregory Nazianzen. Fol. 130 *b*. He cites Cyril (Thesaurus) and Ambrose (...).

12. Extracts from the treatise of Peter, patriarch of Antioch, against Damian of Alexandria, bk. ii., chap. 1. Fol. 131 *a*.

13. Extracts from the writings of Severus of Antioch, fol. 131 *b*, viz. ...

14. Extract from a treatise of Didymus of Alexandria, "on the soul," ... Fol. 132 *a*.

15. Extract from the reply of Chrysostom to the question of Heraclitus, how, in calling *each* of the Persons of the Trinity *God*, we do not speak of *three gods?* ... (σεκρετάριον) ... Fol. 132 *a*. It is followed by a short extract from his commentary on the Gospel of S. Matthew, hom. x. Fol. 133 *a*.

16. Plerophoria, or Defense of the Faith, written by John (I.), patriarch of Antioch, at the request of the deacon Theodore, chorepiscopus of Antioch: ... Fol. 133 *a*. It contains, amongst others, citations from Cyril, Nestorius, Theodotus, and Amphilochius of Side (..., fol. 134 *a*).

17. Extract from a treatise of Galen, ...

* See Assemani, Bibl. Or., t. ii., p. 333.

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2. ... Fol. 142 *b*. In this second tract, besides some passages of Probus, there are cited—

Athanasius: ..., fol. 143 *a*.

Basil: ..., fol. 149 *b*.

Cyril: ..., fol. 150 *b*, 151 *a*; ..., fol. 144 *b*, 147 *a*, 151 *a*; ..., fol. 144 *b*; ..., fol. 143 *a*; ..., fol. 144 *a*; ..., fol. 146 *b*.

Gregory Nazianzen: ..., fol. 143 *a*, 145 *b*.

Julius of Rome: fol. 152 *a*.

Nestorius: ..., fol. 147 *a*.

Peter of Antioch: ..., fol. 147 *b*.

Severus: ..., fol. 143 *a*, 144 *b*, 146 *a* and *b*, 149 *a*, 150 *a*, 151 *a*; ..., fol. 147 *a*; ..., fol. 144 *b*, 145 *a*; ..., fol. 143 *b*; ..., fol. 146 *a*. To this second tract is appended a Confession of Faith, handed by the said monks to Anastasius, patriarch of Antioch, and Probus, fol. 152 *b*: ...

XI. A section entitled: ... Here are cited: Athanasius, ...; Basil, ...; Cyril, ...; Gregory Nazianzen, ...; and Gregory Nyssen, ...

XII. Letter of Severus of Antioch to Eupraxius, containing replies to nine theological questions: ... Fol. 153 *b*.

XIII. Several short chapters, of which the following are the titles.

1. ... Fol. 161 *a*.

2. ... Fol. 161 *b*.

3. The names of the bishops who consecrated Severus of Antioch. Fol. 161 *b*.

4. ... Fol. 161 *b*.

5. ...

. ܟܬܒ ܐܚܪ ܕܡܢ ܗܘ ܕܐܬܝ ܠܗ ܚܕ ܡܢ ܐܢܘܢ

The subscription is: ܫܠܡ ܗܘ ܠܟ ܡܪܝ ܡܫܝܚܐ ... ܘܗܢ ܕܟܬܒ ܟܬܒܐ ܕܝܢ ܫܠܡ ܗܘ ܠܟ ܡܪܝ ܡܫܝܚܐ ⁘ ܫܠܡ ܗܘ ܠܟ ܡܪܝ ܡܫܝܚܐ

The principal authorities cited are—

Acacius of Melitene: ܡܠܬܐ ܕܐܡܪ ܒ ܐܩܩܝܘܣ, fol. 169 *a*.

Athanasius: ܡܗܪܝܣܝܢ ܕܐܡ ܫܒܚ ܒ ܐܬܢܣܝܘܣ ܩܠܝܢ, fol. 168 *b*.

Basil: ܡܐܡܪ ܩܠܝܠ ܕܐܡ ܐܝܬ ܒ ܒܣܝܠܝܘܣ ܩܣܪܝܐ, fol. 169 *a*.

Cyril: ܐܝܬ ܡܠܬܐ ܕܐܡܪ ܩܐ ܒ, foll. 165 *b*, 167 *a*; ܟ̈ ܐܝܬ ܒ ܩܘܢ ܕܐܡܪ, fol. 169 *a*; ܐܝܬ ܒ ܫܐ ܕܐ ܐܢ, fol. 169 *a*; ܐܝܬ ܒ ܩܘܢ, fol. 169 *a*; ܩܐ ܒ ܩܘܢ ,ܩܩܐ ܩܣܪܝܐ ̄ ̈, foll. 164 *b*, 167 *b*, 168 *a*; ܡܠܬܐ ̄ ̈ ܕܐܡܪ ܒ ܩܩܐ, fol. 165 *a*; ܡܠܬܐ ܕܐܡܪ ܒ ܩܘܢ, fol. 165 *b*; ܡܠܬܐ ܕܐܡܪ ܒ ̄ ̈ ̄ ̈ ̄ ̈ ̄ ̈, fol. 167 *b*.

Dioscorus of Alexandria: ܕܐܡܪ ܒ ,ܩܩܐ ܕܐ ܐܝܬ ܒ ܩܘܢ ܡܠܬܐ ܕܐܡܪ ̄ ̈ ̄ ̈, fol. 166 *a*.

Erechtheus, ܩܐܪܟܬܐ, bishop of Antioch in Pisidia: ܐܡܪ ܡܠܬ ܕܐܡ ̄ ̈ ̄ ̈ ̄ ̈ ̄ ̈

4. Cyril: ܡܢ ܡܐܡܪܐ ܕܩܘܕܫ ܒܣܘܪ ܐܝܘܒ, fol. 173 *a*; ܡܢ ܡܐܡܪ ܕܐܬܚܙܝ ܒܡܪܝܐ, fol. 173 *a*.

XIX. A section entitled, fol. 173 *a*: ܠܩ ܡܐܡܪ ܚܫܒܢ ܫܢܝܢ. ܐܝܟ ܕܐܝܬ ܒܗ ܚܫܒܢ ܫܢܝܢ ܕܡܢ ܩܕܡ ܠܐ ܐܬܝ. ܐܝܟ ܕܐܝܬ ܒܗ ܚܫܒܢ ܫܢܝܢ ܕܡܢ ܒܬܪ ܠܐ ܐܬܝ. ܡܢ ܡܐܡܪ ܕܐܝܟ ܕܐܝܬ ܒܗ ܚܫܒܢ ܫܢܝܢ ܕܡܢ ܩܕܡ ܘ

Cyril : ܡܐܡܪܐ ܕܥܠ , fol. 180 *b*; ܡܢ ܡܐܡܪܐ ܕܥܠ ܪܒܝܢ ܪܒܐ ܩܘܪܝܠܘܣ, fol. 183 *a*.

Gregory Nazianzen : ܥܠ ܪܝܫ ܡܐ ܡܢ ܪܒܢ ܓܪܓܘܪܝ , fol. 183 *a*.

Gregory Thaumaturgus : ܪܝܫ ܡܐ ܡܢ ܪܒܢ ܬܐܘܡܐܛܘܪܓܘܣ ܥܠ , and ܡܢ ܫܘܚ ܪܫܝܫ ܪܒܢ ܬܐܘܡܐܛܘܪܓܘܣ ܫܒܚ, fol. 181 *b*.

Julian : ܫܘܠܛܢ ܪܝܫ ܡܐ ܡܢ, fol. 181 *a*.

XXIII. Two short sections, the one entitled ܡܐܡܪ ܥܠ ܥܠ ܡܫܝܚܐ . ܚܕ ܫܘܠܛܢ ܡܐܡܪ ; the other, ܫܒܐ ܫܡܥ ܥܠ ܪܒܐ . Fol. 186 *b*.

XXIV. Against various heresies.

1. Against Sergius the Armenian, ܫܠܝܚ ܫܘܪܝܪ ܫܝܥ ܥܠ ܪܒܢ ܣܪܓܝܣ. Fol. 187 *a*.

2. Against the partisans of the Council of Chalcedon, ܫܘܪܝܐ ܥܠ ܪܒܢ ܫܠܝܚ ܕܟܠ. Fol. 187 *b*.

3. ܪܒܝ ܫܡܥ ܬܐܘܕܘܪܘܣ ܪܒܐ ܩܘܪܝܠܘܣ. Fol. 187 *b*.

4. Excerpt from Evagrius, ܩܛܥ ܫܝܥ ܐܓܪܝ. Fol. 188 *a*.

5. ܪܝܫ ܫܘܠܛܢ. Fol. 188 *a*.

6. ܩܛܥ ܥܠ ܥܠ ܫܘܠܛܢ ܫܡܥ ܪܒܢ ܐܦܪܗܛ. Fol. 188 *b*.

7. A long extract from Cyril's second letter to Succensus, ܥܠ ܡܐܡܪ ܪܒܝ ܡܢ ܩܘܪܝܠܘܣ . Fol. 188 *b*.

8. Against the Council of Chalcedon, ܩܘܢܣܝܠ ܥܠ ܕܠ ܫܘܠܛܢ ܪܒܐ ܫܡܥ ܪܒܢ ܐܦܪܗܛ ܫܒܚ ܕܠ ܫܘܠܛܢ ܪܒܐ ܩܘܢܣܝܠ ܕܟܠ ܕܐܦܣܘܣ, ܫ ܕܠ ܡܢ ܫܘܠܛܢ ܪܒܐ ܩܘܢܣܝܠ ܕܟܠ ܕܐܦܣܘܣ . Fol. 190 *b*.

XXV. Extracts from a letter attributed to John Barbūr the archimandrite:* ܫܘܠܛܢ ܪܒܐ ܩܘܢܣܝܠ ܕܟܠ ܕܐܦܣܘܣ, ܫ ܡܢ ܪܒܝ ܝܘܚܢܢ ܒܪܒܘܪ ܪܒܐ ܕܪܫܝ ܫܘܠܛܢ ܪܒܐ ܩܘܢܣܝܠ ܕܟܠ ܕܐܦܣܘܣ . Fol. 190 *b*.

XXVI. Extracts from the writings of Severus of Antioch, ܪܝܫ ܡܐ ܡܢ ܪܒܢ ܣܘܪܘܣ, principally from his letters.

1. ܡܐܡܪ ܥܠ ܥܠ ܪܒܝ ܡܢ ܪܒܢ ܣܘܪܘܣ : ܡܢ ܫܘܠܛܢ ܪܒܐ ܩܘܢܣܝܠ ܕܟܠ ∴ ܫܘܠܛܢ ܪܒܐ ܩܘܢܣܝܠ ܕܟܠ ܕܐܦܣܘܣ ܡܢ ܪܒܝ ܝܘܚܢܢ ܒܪ ܫܘܠܛܢ ܪܒܐ ܩܘܢܣܝܠ ܕܟܠ ܕܐܦܣܘܣ . ܫ ܡܢ ܪܒܝ ܝܘܚܢܢ ܒܪ ܫܘܠܛܢ ܪܒܐ ܩܘܢܣܝܠ ܕܟܠ ܕܐܦܣܘܣ . Fol. 191 *b*.

2. ܡܐܡܪ ܥܠ ܥܠ ܪܒܝ ܡܢ ܪܒܢ ܣܘܪܘܣ . ܫ ܡܢ ܪܒܝ ܝܘܚܢܢ ܒܪ ܫܘܠܛܢ ܪܒܐ ܩܘܢܣܝܠ ܕܟܠ ܕܐܦܣܘܣ . ܫ ܡܢ ܪܒܝ ܝܘܚܢܢ ܒܪ (sic) ܫܘܠܛܢ ܪܒܐ ܩܘܢܣܝܠ ܕܟܠ ∴ ܫܘܠܛܢ ܪܒܐ ܩܘܢܣܝܠ ܕܟܠ ܕܐܦܣܘܣ . Fol. 193 *a*.

3. ܡܐܡܪ ܥܠ ܥܠ ܪܒܝ ܡܢ ܪܒܢ ܣܘܪܘܣ . ܫ ܡܢ ܪܒܝ ܝܘܚܢܢ ܒܪ ∴ ܫܘܠܛܢ ܪܒܐ ܩܘܢܣܝܠ ܕܟܠ ܕܐܦܣܘܣ . Fol. 193 *b*.

4. . ܡܐܡܪ ܥܠ ܥܠ ܪܒܝ ܡܢ ܪܒܢ ∴ ܫܘܠܛܢ ܪܒܐ ܩܘܢܣܝܠ ܕܟܠ ∴ ܫܘܠܛܢ ܪܒܐ ܩܘܢܣܝܠ ܕܟܠ ܕܐܦܣܘܣ . Fol. 194 *b*.

5. ܡܢ ܪܝܫ ܫܘܠܛܢ ܪܒܐ ܩܘܢܣܝܠ ܕܟܠ ܕܐܦܣܘܣ ܥܠ ܪܒܝ ܡܢ ܪܒܢ ∴ ܫܘܠܛܢ ܪܒܐ ܩܘܢܣܝܠ ∴ ܫܘܠܛܢ ܪܒܐ ∴ ∴ ∴

. Fol. 200 *a*.

7. From his treatise against the Additions, or Appendices, of Julian, . Fol. 200 *b*.

XXVII. A large collection of Ecclesiastical Canons (see Add. 14,526 and 14,527). Fol. 201 *b*.

1. A Synopsis of the Canons of the Apostles, Councils, and Fathers, arranged under fifty-one *τίτλοι*: . Fol. 201 *b*.

2. Canons of the Apostles, , eighty in number. Fol. 203 *b*.

3. Orders of the Apostles, given through Hippolytus, . Fol. 205 *b*. The various headings are as follow: , fol. 205 *b*; , fol. 206 *a*; , fol. 206 *a*; , fol. 206 *a*; , fol. 206 *a*; , fol. 206 *a*; , fol. 206 *b*; , fol. 206 *b*; , fol. 206 *b*; , fol. 207 *a*; , fol. 207 *b*. In all, 37 canons.

4. Canons of the Council of Nicæa, 20 in number. Fol. 207 *b*.

5. Canons of the Council of Ancyra, 24 in number. Fol. 209 *a*.

6. Canons of the Council of Neocæsarea, 14 in number. Fol. 210 *b*.

7. Canons of the Council of Gangra, 20 in number. Fol. 211 *a*.

8. Canons of the Council of Antioch, 25 in number. Fol. 212 *a*.

9. Canons of the Council of Laodicea in Phrygia, 59 in number. Fol. 214 *a*.

10. Canons of the Council of Constantinople, 4 in number. Fol. 215 *b*.

11. A Canon of the Council of Ephesus. Fol. 216 *b*.

12. Canons of the Council of Chalcedon, 27 in number. Fol. 216 *b*.

13. Questions addressed to Timotheus of Alexandria, with his replies, 15 in number. Fol. 218 *b*.

14. Replies of Severus of Antioch to questions addressed to him, . Fol. 219 *a*.

15. Canons of the Council of Carthage, . Fol. 219 *a*. The following are the titles, with which compare Labbe, Sacrosancta Concilia, tom. i., coll. 805—7.

ܒܫܘܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܠܗܐ ܡܫܒܚ ܠܥܠܡܝܢ ܥܠܡܝܢ ܐܡܝܢ ܀ ܒܫ

24. Canons of Theodosius of Alexandria, 5 in number, contained in one of his letters : ... Fol. 227 *a*.

XXVIII. Extracts from letters of Severus; viz.—

1. ... Fol. 227 *a*.

2. ... Fol. 227 *b*.

3. ... Fol. 228 *a*.

4. ... Fol. 228 *b*.

5. ... Fol. 229 *a*.

XXIX. Letter of Simeon Stylites to the emperor Leo: ... Fol. 229 *a*.

XXX. Letter of Alexander of Mabūg and Andrew of Samosata to John of Antioch and Theodoret, concerning Simeon Stylites and Jacob of Kĕphar Rĕḥīmā : ... Fol. 229 *b*.

XXXI. Extract from Basil's "Homiliæ in Hexaêmeron," ... Fol. 229 *b*.

XXXII. Letter of Severus to the priests at Alexandria, (sic) ... Fol. 229 *b*.

XXXIII. A treatise of Peter, patriarch of Antioch, showing that he and his party had always been steadily opposed to the doctrines of the Tritheists : ... Fol. 231 *b*. It contains the following extracts—

1. From a synodical letter of Peter to Damian of Alexandria : ... Fol. 232 *a*.

2. From a synodical letter of Damian to Peter. Fol. 233 *b*.

3. From a letter of Peter to Damian. Fol. 233 *b*.

4. From the reply of Damian. Fol. 234 *a*.

5. From a letter of Peter to Damian,

(Stephanus) ... Fol. 234 *b*.

6. From a Plerophoria, written by Elias, a convert from the doctrines of the Tritheists to those of the Monophysites: ... This document is dated A. Gr. 896, A.D. 585. Fol. 235 *a*.

7. From another treatise of Elias: ... Fol. 235 *a*.

8. From the reply of Damian to the letter of Peter, no. 5. Fol. 235 *b*.

9. From a letter of Peter to the Church of Alexandria, ... Fol. 236 *a*.

10. From a letter of Peter to the convent of the Antonines and to the visitors Isidore and Theodore: ... Fol. 236 *b*.

XXXIV. A section entitled: ... Fol. 238 *a*.

XXXV. Extracts from a tract of Probus, entitled ... (sic) ... Fol. 238 *b*.

XXXVI. Writings of Theodosius, patriarch of Alexandria; viz.—

1. Letter to his clergy, and to the people in general, calling attention to the discourse no. 3. Fol. 240 *a*.

2. Introduction to the said discourse: ... Fol. 240 *b*.

3. Discourse of Theodosius, delivered by him at Constantinople, and translated as literally as possible from the Greek: ... Nearly the half is wanting.* Fol. 241 *a*.

4. The same letter as no. 1, but in a different translation. Fol. 246 *a*.

5. The same discourse as no. 3, in a different translation, and divided into six chapters. Fol. 246 *a*. In it are cited various passages from the works of Athanasius (..., fol. 247 *b*), Basil, Chrysostom, Cyril, Dionysius the Areopagite (fol. 254 *a* and *b*), Gregory Nazianzen, Gregory Nyssen, and Severus (..., foll. 248 *b*, 254 *a*; ...

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* It was left unfinished by the scribe, who did not consider the copy, from which he had begun to transcribe it, to be sufficiently accurate. Fol. 246 *a*, margin: ...

ܫܘܬܐ ܕܡܪܝ ܝܘܚܢܢ ܦܡ ܕܗܒܐ ܕܦܘܠܛܝ ܕܐܓܪܬܐ ܠܓܠܛܝܐ, fol. 253 *a*.

XXXVII. Comparison of certain passages in the writings of Diodorus and Leo: ܡܐܡܪ ܕܬܐܘܕܘܪܘܣ ܡܦܫܩ ܠܡܐ ܕܠܐ ܐܡܪ ܐܠܐ ܡܐ ܕܐܡܪ ܠܐ ܐܡܪ ܐܠܐ ܡܐ ܕܐܡܪ ܐܡܪ . ܐܡܪ . Fol. 255 *a*.

XXXVIII. A section entitled: ܡܐܡܪ ܕܡܫܬܐܠ ܠܗ ܠܡܪ ܐܒܓܪ ܕܐܡܪ ܠܐ ܐܡܪ ܐܠܐ ܡܐ ܕܐܡܪ ܐܡܪ ܐܡܪ

Egyptian Fathers, ... Fol. 261 *b*.

XLV. Extracts from different writers; viz.—

1. From Palladius' history of the Egyptian Fathers, ... (sic) ... Fol. 262 *a*.

2. Cyril: ...; ...; ...; ...; ... Fol. 262 *a*.

3. Severus: hom. epithron. xliii. Fol. 262 *a*.

4. Ignatius of Antioch: ... Fol. 262 *a*.

5. Basil: ... Fol. 262 *b*.

6. Philoxenus of Mabūg: ...; ...; ... Fol. 262 *b*.

7. Basil: ... Fol. 263 *a*.

8. John Chrysostom: ...; ...; ...; ...; ... Fol. 263 *a*.

9. Marcus the monk: ... Fol. 263 *b*.

10. Severus: ... Fol. 263 *b*.

XLVI. Section entitled: ... Fol. 263 *b*. In it are cited: Gregory Nazianzen, ...; Cyril, ...; and Severus, hom. epithron. xxii.

XLVII. Section entitled: ... Fol. 264 *a*. In it are cited Severus, ...; and Gregory Nyssen, ...

XLVIII. Extracts from different writers; viz.—

1. Severus: ... Fol. 264 *b*.

2. John Chrysostom: on 2 Timothy, hom. vii. Fol. 264 *b*.

3. The Egyptian Fathers: ... Fol. 264 *b*.

4. Basil: ... Fol. 265 *a*.

XLIX. Of Stephen the bishop and his quarrel with the monks of the convent of Mār Isaac of Gabula (...), including the deposition (A. Gr. 896, A.D. 585) of Daniel ... and George bar ..., and a letter of Thomas, abbat of the said convent. Fol. 265 *a*. ...

. ... See Add. 14,629, fol. 21 *b*.

L. Extracts from the writings of Gregory Nazianzen; viz. ... Fol. 266 *a*.

The long note on fol. 266 *b* is, unfortunately, almost totally illegible, so that of the date of the manuscript only the words ... can now be deciphered. It may not improbably have been A. Gr. 1058, A.D. 747. Another note on fol. 268 *a* has also been intentionally erased.

Fol. 1 contains extracts from Basil, ..., and ...; Chrysostom, on the Epistle to the Romans, and on Titus, hom. i.; and Cyril, ... A note on fol. 1 *b*, apparently in a different hand, has been purposely erased.

Fol. 267 contains a section, in the same hand as fol. 1, against the sect of Paul of Beth-Ukkāmē, in particular against Marinus bar ... of Tellā: ... Gregory Nazianzen is cited several times. At the end we read that these two leaves were written by one Severus: ... [Add. 12,155.]

DCCCLVIII.

Vellum, about $9\frac{7}{8}$ in. by $6\frac{3}{4}$, consisting of 221 leaves, of which two (foll. 24 and 25) are much stained and torn. The quires, signed with letters, were originally at least 24 in number (fol. 208 *a*, ...), but several are now either imperfect or altogether lost. Leaves are wanting after foll. 9, 23, 25, 118, 217, and 221. Each page is divided into two columns, of from 32 to 44 lines. This manuscript is written in an elegant Estrangĕlā, and seems to be of the viiith cent.

The title is: ..., "a volume of Demonstrations from the holy Fathers against various Heresies." It is a monophysite compilation, and the contents are very various. They are in part identical with those of Add. 12,155, Add. 14,533, and Add. 14,538. There appear to be four principal sections, comprising in all 334 shorter ones.*

1. Regarding the Union of the Two Natures in Christ, and kindred topics, fol. 1 *b*, beginning with a section entitled ... See Add. 14,533, fol. 19 *b*. The authorities cited are—

* The last four leaves, foll. 218—221, contain part of an Index of the contents of the volume, from § ... to § ... They were discovered in a MS. belonging to the Honourable R. Curzon, and presented by him to the Trustees of the British Museum in 1867.

Alexander of Mabūg: ... Fol. 19 *b*.

Anatolius of Constantinople: ... Fol. 26 *a*.

Andrew of Samosata: ... Fol. 8 *b*.

Anthimus of Constantinople: ... Fol. 6 *b*.

Antiochus of Ptolemais: ... Fol. 11 *b*.

Athanasius: ..., fol. 11 *b*; ..., fol. 13 *a*; ..., fol. 12 *b*.

Basil: ..., fol. 11 *a*; ..., fol. 11 *b*.

The Council of Chalcedon: foll. 19 *b*, 20 *b*, 21 *a*—23 *b*, 31 *a*.

Chrysostom: ..., fol. 10 *a*; hom. ii. on the Gospel of S. John, fol. 10 *a*; hom. i. on the Epistle to the Romans, fol. 10 *a*; hom. xxxviii. on 1 Corinthians, fol. 11 *b*; hom. iii. on the Epistle to the Colossians, fol. 11 *b*.

Cyril of Alexandria: commentary on the Gospel of S. Matthew, lib. xi., fol. 17 *b*; on the Gospel of S. John, foll. 17 *b*, 29 *b*; on the Epistle to the Hebrews, ..., fol. 8 *b*; ..., fol. 14 *a*; ..., foll. 16 *a*, 27 *b*; ..., fol. 12 *b*; ..., foll. 7 *a*, 14 *b*, 16 *a*, 19 *a*, 27 *b*, 28 *a*; ..., fol. 10 *b*; ..., foll. 12 *b*, 15 *b*, 31 *b*; ..., fol. 16 *a*; ..., foll. 16 *a* and *b*, 27 *b*; ..., fol. 14 *b*; ..., foll. 12 *b*, 28 *b*; letters to Nestorius, foll. 14 *b*, 16 *b*, 27 *a*, 28 *b*; to Succensus, foll. 9 *b*, 12 *a*, 13 *b*, 14 *a*, 15 *b*, 27 *b*, 29 *b*; to Acacius of Melitene, foll. 12 *a* and *b*, 15 *b*, 21 *a*, 26 *a*, 27 *b*, 28 *b*; to Acacius of Scythopolis, fol. 17 *b*; to Valerian, foll. 16 *b*, 27 *a*, 29 *b*; to Eulogius, foll. 12 *b*, 15 *a*; to the Monks, beginning, ..., fol. 28 *b*; to Gennadius, ..., fol. 31 *b*; to Proclus of Constantinople, fol. 32 *a*; to Amphilochius of Side, ..., fol. 32 *b*.

Dorotheus: ... Fol. 24 *a*.

Ephraim Syrus: ... Fol. 11 *b*.

Erechtheus of Antioch in Pisidia: ... Fol. 13 *b*.

Eustathius of Antioch: ܡܢ ܣܝܡܐ ܕܐܢܛܝܟ ܥܠ ܡܐ ܕܐܡܪ ܒܪ ܐܠܗܐ . Fol. 11 *b*.

Gregory Nazianzen: first epistle to Cledonius, fol. 9 *b*; second do., foll. 10 *a*, 11 *a*; ܡܢ ܣܝܡܐ ܕܓܪܓܘܪܝܘܣ ܐܠ ܩܕܝܫ, foll. 10 *a*, 31 *b*; ܐܓܪܬܐ ܐܠ ܩܕܝܫ, fol. 11 *a*; ܡܐܡܪ ܐܠ ܡܢ ܕܐܬܐ ܒܫܡܐ ܕܐܠܗܐ, fol. 11 *a*; ܒܪ ܫܝ ܐܠ ܡܢ ܕܐܡܪ ܒܪ ܐܠܗܐ, fol. 11 *a*; ܡܐ ܕܐܡܪ ܒܪ ܐܠ, fol. 11 *a*.

Gregory Nyssen: ܡܐܡܪ ܣܝܡܐ ܡܢ ܡܐ ܕܐܡܪ ܐܠ ܐܠܗܐ . Fol. 10 *b*.

Gregory Thaumaturgus: ܡܐܡܪ ܡܢ ܣܒܐ ܣܒܐ ܕܐܡܢܬܐ . Fol. 13 *a*.

Ibas: ܐܓܪܬܐ ܕܐܒܐ ܥܠ ܐܠܗܐ ܕܡܘܫܒ ܕܐܢܛܝܟ ܕܣܘܪܝܐ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܬ ܠܐ ܐܬ ܒܗ ܐܠܗܐ ܐܠܐ ܐܚܕ . Fol. 30 *b*.

Julius of Rome: ܐܓܪܬܐ ܕܐܒ ܥܠ ܐܠܗܐ ܡܢ ܪܘܡܝ ܕܐܬܐ ܠܐܠܟܣܢܕܪܝܐ ܒܫܡܐ ܕܐܠܗܐ ܐܚܕ ܐܠ ܐܠܗܐ ܐܠ ܐܠ ܐܠ, fol. 13 *a*; ܡܢ ܡܐܡܪ ܥܠ ܐܠܗܐ ܕܐܡܪ, fol. 27 *a*.

Leo of Rome: ܡܐܡܪ ܡܢ . Foll. 19 *b*, 31 *a*.

Maximus of Antioch: ܪܫܐ ܟܗܢ ܡܢ ܐܠܟܣܢܕܪܝܐ ܕܐܢܛܝܟ . Fol. 26 *a*.

Meletius of Antioch: ܡܐܡܪ ܐܠ ܐܠ ܐܠ

ning ܪܝܫܐ ܕܡ ܒܫܡ ܐܠܗܐ , fol. 2 *b*; fifth letter to Œcumenius, ܐܓܓܪܬܐ, fol. 6 *a*; letter to Anthimus, ܐܓܓܪܬܐ ܕܡ ܐܬܝܗܒ ܪܒܐ ܕܒܝܬ ܐܠܗܐ ܕܩܣܛܢܛܝܢܐ, fol. 6 *a*; to Eumenius, ܐܓܓܪܬܐ, fol. 36 *a*; to Soterichus, ܐܣܛܪܝܟܘ, bishop of Cæsarea in Cappadocia, fol. 34 *a*; to Marcian, bishop of ܐܪܝܐ in Isauria, fol. 34 *b*; to Thomas his syncellus (ܣܘܢܟܠܐ), foll. 17 *b*, 18 *b*; to Urbanus Grammaticus, ܐܓܓܪܬܐ, fol. 35 *a*; ܐܓܓܪܬܐ ܐܚܪܬܐ ܠܐܘܪܒܢ ܐܠܗܐ, fol. 33 *a*; ܕܐܝܟ ܕܐܝܬ ܠܗ ܐܠܗܐ ܒܟܠ ܙܒܢ ܕܐܬܝ ܠܡ ܐܠܗܐ ܕܡܬܩܪܒ ܠܟܠ ܡܢ ܕܒܥܐ, fol. 33 *a*; to Sergius the physician, ܐܓܓܪܬܐ ܠܐ ܐܬܝ ܠܗ ܐܠܗܐ ܒܪ ܐܠܗܐ, fol. 24 *b*; to Hippocrates Scholasticus, ܐܠܝܦܣܛܝܣ or ܐܠܝܦܣܛܝܣ, foll. 32 *a* and *b*, 33 *a*; to Theophanes Scholasticus, ܬܐܘܦܢܝ, fol. 32 *b*.

Theodoret: ܐܓܓܪܬܐ ܕܡ ܬܐܘܕܘܪܛ ܠܐ ܐܬܝ ܠܗ ܐܠܗܐ ܒܟܠ ܙܒܢ ܕܐܬܝ ܠܡ ܐܠܗܐ ܕܡܬܩܪܒ ܠܟܠ ܡܢ ܕܒܥܐ ܕܡܬܩܪܒ ܠܟܠ ܡܢ ܕܒܥܐ ܐܠܗܐ ܒܟܠ ܙܒܢ ܕܐܬܝ ܠܡ ܐܠܗܐ ܕܡܬܩܪܒ ܠܟܠ ܡܢ ܕܒܥܐ, fol. 30 *a*; letter to Nestorius, fol. 30 *a*; ܐܓܓܪܬܐ ܕܡ ܐܦܣܘܣ ܕܐܦܣܘܣ ܐܬܝ ܠܗ ܐܠܗܐ ܒܟܠ ܙܒܢ ܕܐܬܝ ܠܡ ܐܠܗܐ ܕܡܬܩܪܒ ܠܟܠ ܡܢ ܕܒܥܐ, fol. 31 *a*.

Theodosius of Alexandria: ܐܓܓܪܬܐ ܕܡ ܐܠܟܣ ܐܠܗܐ ܕܐܠܟܣܢܕܪܝܐ. Fol. 6 *b*.

Theodotus of Ancyra: ܐܓܓܪܬܐ ܕܡ ܐܬܝܗܒ ܐܣܩܘܦ ܕܐܢܩܘܪܐ ܕܐܬܝ ܠܗ ܐܠܗܐ ܒܟܠ ܙܒܢ ܕܐܬܝ ܠܡ ܐܠܗܐ ܕܡܬܩܪܒ ܠܟܠ ܡܢ ܕܒܥܐ. Fol. 13 *a*.

2. Against the followers of Julian of Halicarnassus: (sic) ܐܠܝܩܪܢܣܝܣ ܐܠܦ ܐܠܦ ܐܠܦ

ܥܠ ܡܬܬܝܗܘܢ ܕܐ, fol. 77 *b*; on Ps. cxiv., fol. 60 *b*; ܡܢ ܦܘܠܛܝܣ ܐܦ ܥܠ, foll. 47 *b*, 70 *a*.

Chrysostom: comment. on Job, fol. 38 *a*; on Ps. xlvi., foll. 44 *a*, 45 *b*; on S. Matthew, foll. 47 *a*, 65 *b*, 81 *a*; on S. John, foll. 49 *b*, 53 *b*, 64 *a*, 67 *a*, 76 *b*, 81 *b*, 83 *b*, 87 *a*, 88 *a*; on the Epistle to the Romans, foll. 38 *a*, 45 *b*, 82 *a*, 83 *a*; 1 Corinthians, foll. 38 *a*, 49 *a*, 51 *a*, 59 *b*, 63 *b*, 81 *b*; 2 Corinthians, fol. 48 *a*; Ephesians, foll. 78 *a*, 80 *b*, 81 *b*; 1 Thessalonians, fol. 59 *b*; 2 Thessalonians, fol. 59 *b*; Philemon, fol. 52 *a*; Hebrews, foll. 53 *b*, 58 *a*, 81 *b*, 82 *a*; ܡܢ ܡܐܡܪ . ܐܝܣ . ܐܠܐ ܐܠܐ ܥܠ ܡܠܬܐ ܕܐܝܬ ܠܗ ܡܦܫܩ ܐܠܐ, fol. 42 *b*; ܡܢ ܡܐܡܪ ܥܠ ܕܐ, fol. 42 *b*; ܡܢ ܐܠ ܡܫܬܡܫ ܒܗ ܐܠܐ ܡܝܬ ܐܝܬ ܡܐܡܪ, fol. 46 *a*; ܐܠܐ ܒܟ ܐܦ ܡܐܡܪ ܡܐܡܪ ܡܢ ܐܝܟ ܕܐ ܐܦ ܐܢ ܠܐ ܐܦ: ܒܟ ܐܦ ܐܢ ܐܠ, foll. 51 *b*, 82 *a*; ܡܢ ܡܐܡܪ ܥܠ ܐܦ, (sic) ܐܝܟ ܕܐ ܐܦ ܐܢ ܠܐ . ܐܝܟ ܕܐ ܐܦ ܐܢ ܠܐ ܐܦ ܐܢ ܠܐ ܐܦ ܐܢ ܠܐ, fol. 53 *a*: ܡܢ ܡܐܡܪ ܐܠ ܥܠ ܐܠ ܐܠ ܐ

ܫܠܡܐ, fol. 79 *a*; . ܕܡܪܝ ܕܠ ܕܡܫܝܚܐ ܥܡ ܐܒܗ ܘܥܡ ܪܘܚܐ ܩܕܝܫܐ, ܡܫܠܐ ܩܕܡ ܦܛܪܐ, fol. 65 *a*; ܕܡܫܬܡܫ ܕܠ ܩܛܝܪܐ ܥܡ, foll. 44 *a*, 59 *a*; ܐܚܐ ܕܠ ܩܛܝܪܐ ܥܡ, fol. 52 *a*; ܩܛܝܪܐ ܡܢ ܐܚܐ ܕܠ ܩܛܝܪܐ ܥܡ (sic) ܐܠܥܕܪ, fol. 65 *a*; ܕܠ ܩܛܝܪܐ ܥܡ ܫܡܥܘܢ ܕܟܐܦܐ . ܦܛܪܐ ܐܚܐ ܕܫܡ ܫܡܥܘܢ ܕܟܐܦܐ ܕܟܠ, fol. 68 *a*; ܩܛܝܪܐ ܥܡ ܬܠܡܝܕܘܗܝ ܕܝܘܚܢܢ ܕܠ, fol. 54 *a*.

Epiphanius: the Panarium, ܦܢܪܝܘܢ, fol. 43 *a*; the Ancoratus, ܦܣܩܪܛܘܣ or ܐܓܘܪܛܘܣ, foll. 51 *b*, 63 *b*; ܩܛܝܪܐ ܥܡ ܐܪܣܩܝܕܝܣ ܐܦܣܩܦܐ ܕܠ, foll. 44 *b*; ܐܚܐ ܦܣܩܘܬ ܕܠ ܫܒܥ, fol. 44 *b*.

Felix of Rome: ܫܪܒܬ ܩܕܝܫܐ ܩܛܝܪܐ ܩܛܝܪܐ ܥܡ . ܩܕܡܝܬ ܩܕܘܫܐ ܦܠܣ ܦܐܦܐ ܪܘܡܝܐ ܕܠ . Fol. 41 *b*.

Gregory Nazianzen: ܕܠ ܩܛܝܪܐ ܥܡ ܐܒܗܕܪܟܣ, foll. 50 *a*, 62 *b*; ܩܛܝܪܐ ܥܡ ܩܛ ܕܠ ܩܝܡ, foll. 50 *a*, 81 *a*; ܦܣ ܥܡ ܫܡ ܕܡ ܕܡ ܐܡ ܫܠ ܕܡ ܕܠ, foll. 50 *a*, 90 *a*; ܫܝܪ ܕܠ ܩܛܝܪܐ ܥܡ, fol. 79 *a*; epistle to Cledonius, foll. 42 *a*, 50 *a*, 62 *b*.

Gregory Nyssen: comment. on the Song of Songs, foll. 37 *a*, 93 *b*, 94 *a*; homilies on the Beatitudes, ܟܐܠ, foll. 49 *b*, 54 *b*; discourses against Eunomius, foll. 48 *a*, 58 *b*, 65 *a*, 78 *a*, 80 *b*; ܦܣ ܩܛܝܪܐ ܥܡ ܐܒܗܝܬܐ, foll. 50 *b*, 52 *b*, 61 *b*, 78 *a*; ܫܝܪ ܕܠ ܩܛܝܪܐ ܥܡ, fol. 52 *b*; ܥܡ ܫܥ ܕܠ ܩܛܝܪܐ, fol. 57 *a*.

Gregory Thaumaturgus: ܬܐܘܕܘܪܘܣ ܩܛܝܪ, fol. 41 *b*; ܩܛܝܪ, fol. 70 *b*; ܩܛܝܪ ܥܡ ܐܒܗܕܝܬܐ (sic) ܐܒܗܕܝܡܝܬܐ, foll. 46 *a*, 64 *b*; ܦܐܠܝܩ ܫܠܡ ܩܛܝܪܐ ܥܡ, fol. 77 *b*.

Isaac of Antioch: ܕܠ ܩܛܝܪܐ ܥܡ ܐܒܗܕܝܡ, foll. 37 *a*, 43 *b*, 59 *b*: ܥܡ ܐܒܗܠܝ ܕܠ ܩܛܝܪܐ, fol. 65 *b*.

Jacob of Batnae: ܕܠ ܦܣ ܩܛܝܪܐ ܥܡ ,ܝܥ, ܐܒܗ ܐܒܗ ܠ ܐܢ ܐܒܗ ܐܢ ,ܦ ,ܐܒܗ ܐܪ, fol. 37 *b*; ܐܒܗܡ ܕܠ ܩܛܝܪܐ ܥܡ, foll. 52 *a*, 59 *b*, 74 *b*; ܕܠ ܩܛܝܪܐ ܥܡ . ܦܛܪܐ . ܩܝܪ ܕܠ ܡܢ ܥܡ . ܐܚܐ ܦܐܦܐ ܠ ܫܒܐ ܕܝ ܐܡܪ, fol. 74 *a*.

John of Jerusalem: ܩܕܡ ܥܡ ܐܒܗܕܘܡ, foll. 52 *b*, 55 *a*.

Julian of Halicarnassus: ܩܛܝܪܐ ܥܡ ܡܠܐ, foll. 39 *a*, seqq., 51 *a*, 53 *a*, 57 *b*, 63 *b*, 64 *b*, 65 *a*; ܐܠܦܐ ܩܛܝܪܐ ܥܡ ܐܠܦܣܐܠܦܐ ܩܫܝ, foll. 39 *b*, 40 *a*, 41 *a*, 57 *b*; ܐܠܠܐ ܐܠܦܐ ܦܛܪ ܥܡ ܐܝܠܐܠܦ ܐܠܦܐ, fol. 39 *b*; ܦܐܠܐ ܥܡ ܩܛܝܪܐ ܩܫܝ ܠܡܪܝ ܕܪܪ ܩܕܡ ܐܒ, foll. 39 *a*, 40 *a* and *b*, 57 *b*.

Methodius: ܦܐܢܐܩܛܘܣ, fol. 51 *a*; ܥܡ ܐܠܐ ܐܒܗ ܐܠܐܕܪ ܫܡ ܩܛܝܪܐ ܐܠܐ ܩܠܐ ܐܠܐ ܩܒܠ . ܩܒܐܕܪ ܩܒܠܐܒ, fol. 78 *b*.

Philoxenus, ܩܫܫ ,ܝܥ, of Mabūg: ܥܡ ܐܒܗܕܝܬܐ ܕܠ ܩܛܝܪܐ, fol. 53 *a*; ܥܡ ܐܒܗܕܝ ܩܛ ܐܡ ܠܐ ܫܡ ܕܠ ܐܒ ܦܣ ܩܛܝܪܐ [ܐܠܐ ܒܢ ܐܡܪ], fol. 64 *a*; ܩܛܝܪܐ ܥܡ ܫܝ ܐܠܐ ܠܡܪ ܩܛ ܩܛ ,ܝܥ ,ܐܚ ,ܐ ,ܕܠ ,ܫ, fol. 67 *a*; comment. on the Gospel of S. Matthew, bk. ii., chap. 29, fol. 74 *a*; ܐܠܦܣܐܠ ܕܠ ܩܝܥ ܥܡ . ܩܛܝܪ ܕܦ ܒܢ ܒܢ . ܐܠܐ ܦܣ ܦܣ ,ܕ ܐܚܐ ܦܣ ܐܠ ܩܒܠ ܐܠ ܐܚ, fol. 72 *b*;

ܡܪܝ ܐܝܟ ܕܐܠ ܒܫܘ ܡܪܝܐ ܕ ܐܠܗܐ, foll. 53 *a*, 63 *a*, 64 *b*; ܡܪܝܐ ܕ ܐܠܗܘܬܐ ܐܝܟ ܕܐܠ, fol. 63 *a*; ܕ ܐܠ ܫܡܐ ܕܐܠ ܡܪܝܐ, fol. 63 *a*.

Proclus of Constantinople: fol. 52 *a*; ܕ ܐܣܛܝܣ ܕܐܠ ܡܪܝܐ, fol. 54 *b*; ܕ ܐܠܦܐ ܐܦܣܣ ܫܡܐ ܕܐܠ ܡܪܝܐ, fol. 62 *b*.

Rabūlas of Edessa: ܕܐܠ ܡܪܝܐ ܕ ܦܝܩܐ ܐܦܣܣ ܐܠܦܐ. Fol. 67 *b*.

Severianus of Gabala: ܐܦܠܝܘܣ ܕ ܐܠ ܫܘ ܠܐ ܐܦܦ, fol. 36 *b*; ܕ ܐܦܘ ܒܫ ܠܐ ܐܝܣܐ, fol. 38 *b*; ܕ ܒܒܦ ܒܫ ܠܐ ܐܝܣܐ ܕ ܐܦ. Fol. 42 *b*.

Severus of Antioch: foll. 38 *b*, 62 *a*, 63 *b*, 70 *b*, 76 *a* and *b*; homm. epithron. xxi., fol. 79 *a*, xxii., fol. 90 *a*, xxv., fol. 90 *b*, xxxi., fol. 88 *b*, xlix., fol. 80 *a*, lxxvii., fol. 75 *a*, lxxx., fol. 86 *b*; apology for the Philalethes, fol. 84 *a*; against Felicissimus, ܐܣܛܣܐܠܘ, foll. 50 *a*, 66 *a*, 69 *a*, 76 *b*; against the Additions, or Appendices, of Julian, foll. 61 *b*, 66 *b*, 71 *a* and *b*, 72 *a*, 74 *b*; ܐܝ ܕ ܠܐܦܐ ܒܫ ܐܦ ܠ ܠܐܦܐ ܐܠܦܐ ܐܦ, fol. 87 *b*; ܕܐܠ ܡܪܝܐ ܕ ܐܝܠܐܦܐ ܐܣܣܝܐ, fol. 65 *b*; ܕ ܝܐܦܐ ܐܦܦ ܕܐܠ ܡܪܝܐ, fol. 68 *b*; ܐܠܦܐ ܐܝܦ ܕܐܠ ܡܪܝܐ ܕ, fol. 72 *b*.

Theodosius of Alexandria: ܡܪܝܐ ܕ ܐܣܛܝܣ ܕܐܠ. Fol. 62 *a*.

Theodotus of Ancyra: ܐܦܦ ܕ ܐܣܛܝ ܡܫܐܣ ܐܣܘ. Fol. 39 *a*.

Theophilus of Alexandria: fol. 69 *b*; ܕ ܐ ܠ ܝܐܣ ܐܦ ܐܝܣܐ ܐܝܣ ܕ ܒܫ. ܐܝܣ ,ܦ ܐܝܠܐ ܡܪܝܐ ܐܦ ܐ ܐ ܐ

ܕܡܪܝ ܝܘܚܢܢ ܕܒܝܬ ܡ, foll. 104 *a*, 118 *b*, 124 *b*; ܒ ܕܠ ܕܒܝܬ ܡ ܕܡܠܬ ܪܡ ,ܡܥܡܪ ܡܪܝܡ, foll. 110 *b*, 112 *a*, 116 *b*; ܡܠܐ ܕܒܝܬ ܡ ܥܠܝܠܝܐ, fol. 116 *b*; ܕܒܝܬ ܡ ܥܐܝܪܐ ܥܠܡܐ ܪܡ ܠܡܐ ܕܡܠܐ ܒ ܫܝܪ, foll. 104 *b*, 123 *b*; ܕܒܝܬ ܡ ܕܝ ܕܟܐ ܠܐ ܒܝܬ ܡ ܒ ܡܠܐ ܕܟܠ, fol. 105 *a*; ܕܠ ܕܒܝܬ ܡ ܕܡܐܪܬܐ, fol. 94 *b*; ܡܠܐ ܕܡܝܟ ܡ ܥܐܠܠܐ, foll. 113 *b*, 120 *b*; ܕܡܝܟ ܡ ܥܐܠܦ ܡܠܐ, foll. 113 *b*, 116 *a*; ܡ ܕܝܥܩܘܒܝܐ ܒ ܡܠܐ ܕܡܝܟ, foll. 106 *a*, 108 *a*, 112 *b*, 116 *b*; ܕܡܝܟ ܡ ܕܥܐ ܠܗ .;ܡܥܡܪ ܥܐܝܪܐ ܡܠܐ ܕܡܠܐ, foll. 97 *b*, 108 *a*, 112 *a*, 114 *a*.

Celestinus of Rome: ܡܠܐ ܕܡܝܟ ܡ ܥܐܠܠܐ, fol. 158 *b*; ܡܠܐ ܕܡܝܟ ܡ ܥܠܝܐ ܕܪܡ, fol. 159 *a*; ܕܡܝܟ ܡ ܕܡܠܝܐ ܡܪ ܡܠܐ, fol. 159 *a*; ܡ ܕܡ ܥܐ ܡ ܡܠܐ ܕܡܝܟ ܥܠܡܐ, fol. 159 *b*.

Chrysostom: comment. on the Gospel of S. John, foll. 103 *a*, 136 *a*, 137 *a*; ܡ ܕܡܪܝ ܕܡܐ ܕܠ ܕܩܝ, fol. 96 *a*; ,ܒ ܕ ܠ ܕ ܒ ܕܒ ܕܒܝܬ ܡ ܫ. ܕܡ ܕܡ ܕܡ ܕ ܕ ܕ

ܡܐܡܪ ܥܠ ܕܐ ܡܐܠܦ ܠܥܠܡ . Fol. 132 *b*.

Gregory Nazianzen: ܡܫܬܐ ܡܝܬܐ ܕܡ ܫܘܥ ܠܥ, fol. 95 *a*; ܡܫܬܐ ܡܝܬܐ ܕܡ ܫܥܝܢ, fol. 95 *a*; ܡܝܬܐ ܡܝܬܐ ܕܡ ܫܥܝܢ, foll. 98 *a*, 136 *b*; ܡܝܬܐ ܕܡ ܐܠܗ ܟܠ ܥܠ, fol. 95 *a*; ܡܝܬܐ ܕܡ ܫܬܐ ܫܘܝ ܠܥ, foll. 95 *b*, 97 *b*, 103 *b*, 126 *a*, 136 *a*; ܐ ܡܫܬ ܠܥ ܡܝܬܐ ܕܡ ܟܬܒ ܡܝܬܐ ܕܡ, fol. 95 *b*; ܡܝܬܐ ܕܡ ܡܝܡܘ ܠܥ, foll. 95 *b*, 114 *a*; ܡܝܬܐ ܕܡ ܫܥܘܠܡ ܚܝܐ ܟܠܐ, fol. 98 *a*; ܕܡ ܟܬܒܬܐ ܠܥ ܡܝܬܐ, fol. 99 *b*; ܕܡ ܡܝ ܠܥ ܫܬܐ ܡܝܬܐ, foll. 105 *b*, 107 *a* and *b*, 112 *b*, 117 *b*; ܡܝܬܐ ܕܡ ܡܝ ܠܐ ܡܝܬܐ, fol. 177 *b*; ܡܝܬܐ ܕܡ ܐܡܝܢ ܟܠܐ, fol. 107 *a*; ܡܝܬܐ ܕܡ ܫܠܝܚܝܬܐ ܫܬܐ, foll. 110 *a*, 112 *b*, 120 *a*; ܠܥܠܡ ܫܬܐ ܡܝܬܐ ܕܡ ܐܠܦ, fol. 133 *b*; ܠܥ ܐ ܡܝܬܐ ܕܡ ܟܬܒ ܕ ܚܝ ܠܡ ܕܒ ܟܬܒ ;ܐܡܝܢ, fol. 137 *a*; ܐܡܝܢ ܡܝܬܐ ܕܡ ܟܬܒ ܥܠ ܫܘܝ, fol. 137 *a*; ܕܡ ,ܐܠܦ ܐܝܡܢ ܟܬܒ ܥܠ ܡܝܬܐ, fol. 137 *b*; ܟܬܒ ܥܠ ܡܝܬܐ ܕܡ ܐܡܝ ܫܘܝ, fol. 138 *a*; ܡܝܬܐ ܕܡ ,ܐܡܝܢ ܟܬܒ ܥܠ, fol. 138 *b*; ܕܡ ܫܠܝܚܝܬܐ ܟܠ ܥܠ ܡܝܬܐ, fol. 139 *b*.

Gregory Nyssen: against Eunomius, foll. 98 *a*, 101 *a*, 105 *b*, 106 *a*, 108 *b*, 109 *a*, 112 *b*, 113 *b*, 114 *a*, 115 *b*, 116 *a*, 124 *a*, 134 *a*; ܟܬܒܬܐ ܠܐ ܡܝܬܐ ܕܡ, fol. 98 *b*; . ܦܠܐ ܐܠ ܡܝܬܐ ܕܡ ܟܬܒ ܟܬܒܬܐ ܠܐ, foll. 101 *b*, 114 *a*, 136 *b*; ܐܠ ܡܝܬܐ ܕܡ, fol. 117 *a*; ܟܬܒ ܥܠ ܡܝܬܐ ܕܡ *, fol. 138 *b*; ܡܫܬ ܥܠ ܡܝܬܐ ܕܡ ܫܝܬ, fol. 139 *a*; ܟܬܒ ܡܝܬܐ ܕܡ ܐܠܗ, fol. 153 *b*.

Gregory Thaumaturgus: ܐ ܡܝܬܐ ܕܡ ܟܬܒ ܟܬܒ ܠܐ . Fol. 96 *a*.

Irenæus: ,ܐ ܠ ܡ ܟܬ ܕܡ ܟ ܟ ܟ ܟ . Fol. 139 *a*.

Joannes Philoponus: ܠܥܠܡ ܐ ܕܡ ܟܬ, foll. 164 *a*, seqq.; ܡ ܟ ,ܐ ܟ ܟ ܟ ܟ . ; ,ܐ ܟ ܟ ܟ ܟ . ; ,ܐ ܟ ܟ ܟ ܟ . ;

Proclus of Constantinople: ... Fol. 137 *b*.

Severus of Antioch: homm. epithron. xxi., fol. 119 *a*, xlii., fol. 97 *a*, lxvii., fol. 127 *a*, lxx., foll. 98 *b*, 156 *a*, lxxiii., fol. 158 *a*, lxxv., fol. 158 *a*, c., fol. 150 *a*, cix., fol. 109 *a*, cxxiii., fol. 115 *a*; against Joannes Grammaticus, foll. 99 *a* and *b*, 100 *a* and *b*, 101 *a* and *b*, 102 *b*, 108 *a*, 110 *a*, 111 *a* and *b*, 112 *a*, 113 *a* and *b*, 114 *b*, 115 *b*, 117 *a*, 122 *a* and *b*, 157 *b*; against Felicissimus, fol. 116 *a*; against the Additions, or Appendices, of Julian, foll. 107 *b*, 156 *a*; ..., fol. 134 *b*; ..., fol. 126 *b*; ..., foll. 152 *b*, 153 *a*; letters to Sergius Grammaticus, foll. 106 *b*, 108 *a*; ..., foll. 106 *b*, 111 *b*; to the chamberlain Eupraxius, fol. 97 *a*; to Isidorus Comes, foll. 97 *a*, 116 *b*; to John and John, priests and abbats, foll. 99 *a*, 106 *b*; to Constantine, bishop of Seleucia in Isauria, fol. 100 *b*; to Maro, ..., fol. 101 *a*; to the priest Victor, ..., fol. 127 *a*; to Cæsaria, ..., fol. 140 *a*; to Apion the patrician, fol. 141 *b*; to Sergius and Marion, ..., foll. 143 *a*, 144 *b*; to Julian, abbat of the convent of Bassus, fol. 144 *a*: to Photius (...) and other abbats of Caria (...), fol. 146 *a*; to the orthodox in Emesa, ..., fol. 149 *a*; to John the tribune (...), ..., fol. 149 *b*; to Dioscorus of Alexandria, fol. 151 *b*; to Hippocrates (...) Scholasticus of Alexandria, foll. 151 *b*, 152 *a*; to Anthimus of Constantinople, ..., fol. 152 *b*; to the monk Charisius (...), fol. 153 *a*; ..., fol. 145 *b*.

Theodosius of Alexandria: ..., foll. 97 *b*, 102 *a*, 103 *b*, 104 *b*, 115 *a*, 119 *a*, 120 *b*, 133 *b*; ..., fol. 102 *b*; ..., fol. 103 *a*; ..., fol. 175 *a*, seqq.

Theophilus of Alexandria: ... Fol. 125 *a*.

Thomas of Germanicia: ... Fol. 140 *b*; ..., fol. 142 *a*.

Timothy of Alexandria: ... Fol. 144 *b*.

4. Five chapters of greater length, the last imperfect.

a. A chapter entitled: ...

ܫܠܡ . ܒܝܫ ܐܝܬܝܗ ܟܬܝܒ ܫܡܗ ܕܐܠ ܕܒܝܫ ܒܗ ܕܐ ܠܡܐ ܕܐ ܒܗ ܕܐ ܠܡܐ ܕܐ ܒܗ ܕܐ ܠܡܐ ܕܐ

ܡܢ ܟܬܒ ܐܚܪ ܕܥܠ ܗܢܐ ܣܥܝܪ ܐ, fol. 204 *a*.

Gregory Nyssen: ܡܢ ܟܬܒ ܐܚܪ ܕܥܠ ܐܦܠܘܢ ܕܐܦܠܝ ܐܠܗܐ. ܐܬܚܙܝ ܕܐܬ ܐ, fol. 197 *b*; ܡܢ ܟܬܒ ܐܚܪ ܕܥܠ ܐܦܠܘܢ, fol. 198 *a*; ܡܢ ܟܬܒ ܐܚܪ ܕܥܠ ܐܦܠܘܢ ܕܐܦܠܝ, fol. 198 *b*.

Joannes Grammaticus (or Philoponus): ܡܢ ܟܬܒ ܐܚܪ ܕܐܦܠܘܢ ܢܚܘ, foll. 194 *a* and *b*, 195 *b*, 196 *b*, 197 *a*, 202 *b*; ܡܢ ܟܬܒ ܐܚܪ ܕܥܠ ܝܘܚܢܢ ܢܚܘ, foll. 194 *b*, 195 *b*, 196 *b*, 202 *b*; ܡܢ ܟܬܒ ܐܚܪ ܕܡܢ [ܐܠܟܣܢܕ] ܐܦܣܩ ܐܠܦܐ, foll. 197 *a*, 200 *a*.

Julius of Rome: ܡܢ ܟܬܒ ܐܚܪ ܕܝܘܠܝܘܣ. Fol. 197 *b*.

Severus: against Joannes Grammaticus, fol. 195 *a*; letter to John and John, priests and abbats, fol. 195 *b*; ܡܢ ܟܬܒ ܐܚܪ ܕܐܓܪܬ ܠܬܪܝ ܩܫܝܫܐ ܘܠܬܪܝ ܐܒܗܬܐ. ܐܬܚܙܝ ܕܐܬ ܐ. ܐܦܣܩ ܐܠܦܐ. ܐܬܚܙܝ ܕܐܬ ܐ. ܐܦܣܩ ܐܠܦܐ: ܐܓܪܬ ܠܬܪܝ ܩܫܝܫܐ ܘܠܬܪܝ ܐܒܗܬܐ. ܐܬܚܙܝ ܕܐܬ ܐ, fol. 196 *a*; letter to Isidore, fol. 202 *a*; against the Additions, or Appendices, of Julian, fol. 205 *b*.

d. A chapter against the Agnoêtæ, ܠܥܠ ܐܓܢܘܝܐ. Fol. 207 *b*. It consists of extracts from the "Confutatio brevis" of Theodore the monk. See Add. 12,155, fol. 104 *a*.

e. A chapter entitled: ܡܠܬܐ ܕܡܫܬܐ ܕܐܬ ܐ ܒܝܢ ܐܢܫ ܐܠܗܐ ܘܒܝܢ ܐܢܫ ܒܫܪ ܐ. ܐܬܚܙܝ ܕܐܬ ܐ ܕܐܬ ܐ ܕܐܬ ܐ

Gregory Nyssen: ܡܐܡܪ ܕܓܪܓܘܪ ܒܪ ܣܘܣܝܢܐ ܐܦܣܩ ܡܫܬܐ ܕܡܝܐ . Fol. 216 *a*.

Hippolytus: ܡܐܡܪ ܐܦܠܘܓܝܐ ܕܗܝܦܘܠܛܘܣ . ܒܪ ܓܢܘܒܐ ܕܐܠܗܐ ܕܡܝܬ ܒܫܒܬܐ ܕܒܫܒܬܐ ܕܡܫܬܐ ܕܡܝܐ . Fol. 214 *b*.

John of Jerusalem. Fol. 216 *b*.

Methodius, bishop of Laodicea: ܡܐܡܪ ܒܪ ܐܦ . ܐܦܣܩ ܕܡܬܠܐ . ܕܡܬܝ ܕܐܠܗܐ ܐܝܬ ܒܗ ܕܐܦܣܩ ܕܡܫܬܐ ܕܡܝܐ . Fol. 215 *a*.

Peter of Alexandria: ܡܐܡܪ ܕܓܪܓܘܪ ܒܪ ܐܠ . ܐܦ ܕܐܠܗܐ ܕܡܬܝ ܕܐܠ ܐ ,ܐ ܐܠ ;ܡܠ ܒܫܒܬܐ ܕܡܫܬܐ ܕܡܝܐ . Fol. 215 *a*.

Severus: hom. epithron. lxxxii. Fol. 217 *b*.

Theophilus of Alexandria: ܡܐܡܪ ܒܪ ܐܦ ܕܐܦܣܩ ܒܫܒܬܐ ܕܐܠ ܡܠ ܐܦ ܐܝܪ . Fol. 216 *b*.

Titus of Bostra: ܡܐܡܪ ܕܓܪܓܘܪ ܒܪ ܐܦ ܕܡܬܠܐ ܕܡܬܝ ܕܐܠܗܐ . Fol. 217 *a*.

With this volume was once bound a manuscript of the Canons of the Apostles, as appears from the note on the margin of fol. 1 *b*, ܡܢ ܣܦܪ ܫܠܝܚ ܐܦ .

[Add. 14,532.]

DCCCLIX.

Vellum, about 10⅛ in. by 6⅞, consisting of 189 leaves, some of which are much stained and torn, especially foll. 1, 11, 12, 119, 131, 134, 167 and 168. The quires, signed with letters, were originally at least 29 in number (fol. 188 *a*, ܟܠ), but several of them are now either very imperfect or altogether lost. Leaves are missing both at the beginning and end, as well as after foll. 8, 9, 10, 72, 115, 128, 136, 167, 176, 177, 178, 179, 187, and 188. Each page is divided into two columns, of from 38 to 58 lines. This manuscript is written in a small, in many places rather cursive, hand of the viiith or ixth cent., and contains—

A large Collection of Demonstrations from the Fathers against various Heresies, in part identical with the contents of Add. 12,155 and Add. 14,532.

1. A treatise against several heresies, more especially those of Nestorius, Leo, Diodorus Theodore of Mopsuestia, and Theodoret. Fol. 1 *a*. It is imperfect at the beginning and in several other places. In it the following writers are cited.

Alexander of Mabūg: letter to Acacius of Aleppo, fol. 14 *a*; letter to John of Antioch, fol. 15 *b*.

Andrew of Samosata: letter to Rabūlas of Edessa. Fol. 13 *b*.

Athanasius: ܡܐܡܪ ܕܐܬܐ ܕܐܦ ܐܝܪ. Fol. 11 *a*.

The Council of Chalcedon. Foll. 13 *a*, 14 *a*, 15 *b*, 16 *a*, 18 *b*.

Cyril: comment. on the Gospel of S. John, fol. 4 *b*; on the Epistle to the Hebrews, fol. 8 *b*; ܡܐܡܪ ܐܦ ܐܓ , foll. 4 *a* and *b*, 6 *b*, 12 *b*, 15 *a*; ܟܬܒ ܡܐܡܪ ܕܐܦ ܒܪ ܐܢܬ , fol. 4 *b*; against Nestorius, foll. 9 *a*, 12 *b*, 14 *b*, 16 *b*, 17 *a* and *b*, 19 *a*; against Andrew, fol. 15 *a*; against Diodorus, fol. 7 *a*; against Theodore, foll. 7 *b*, 12 *b*; against Theodoret, foll. 1 *a*, 2 *b*, 5 *b*, 17 *b*; letters to Succensus, foll. 15 *a*, 16 *b*; letter to Acacius of Melitene, foll. 13 *a*, 17 *a* and *b*; to Eulogius, fol. 19 *a*; third letter to Nestorius, fol. 5 *b*.

Diodorus. Foll. 5 *a*, 11 *a*.

Dorotheus of Marcianopolis. Fol. 12 *a*.

Gregory Nazianzen: ܡܐܡܪ ܕܓܪܓܘܪ ܒܪ ܐܦ ܐܓ , fol. 11 *b*; ܟܬܒ ܡܐܡܪ ܕܓܪܓܘܪ ܒܪ ܐܢ , fol. 17 *b*.

Gregory Thaumaturgus: ܡܐܡܪ ܒܪ ܐܦ ܕܓܪܓܘܪ ܕܐܠ ܬܐܘܡܐܬܘܪܓܘܣ . Fol. 11 *b*.

Julius of Rome: ... Fol. 14 *b*.

Leo of Rome. Foll. 1 *b*, 3 *a* and *b*, 6 *b*, 7 *a*, 8 *a*, 11 *a*, 12 *a* and *b*, 18 *a*.

Nestorius: fol. 7 *a*; ..., fol. 3 *a*, 19 *a*; ..., fol. 3 *a*; ..., fol. 3 *b*, 12 *a*; ..., foll. 4 *a*, 12 *a*; ..., fol. 12 *a*; ..., fol. 12 *a*; ..., fol. 14 *b*; ..., fol. 14 *b*; ..., foll. 14 *b*, 19 *a*.

Theodore of Mopsuestia. Fol. 12 *b*.

Theodoret: foll. 1 *a* and *b*, 7 *b*; comment. on the Psalms, foll. 1 *b*, 2 *a*; ..., fol. 7 *a*; ..., fol. 18 *b*; ..., fol. 14 *a*.

2. A Collection of Demonstrations regarding the Union of the two Natures in Christ, and other topics, commencing, fol. 19 *b*, with a section entitled: ...

From chap. ... to chap. ... (fol. 37 *a*), these demonstrations are almost identical with those contained in Add. 14,532, foll. 1 *b*—24 *b* (chapp. ... to ...), and, therefore, only the additional citations furnished by this manuscript are noted here.

Athanasius: ..., fol. 25 *b*; ..., foll. 25 *b*, 26 *b*; letter to Adelphius (...), fol. 26 *b*.

Chrysostom: comment. on the Epistle to the Philippians, fol. 26 *a*; to the Hebrews, fol. 26 *a*.

The Council of Antioch. Foll. 25 *b*, 26 *a*.

Cyril: ..., fol. 25 *b*; ..., fol. 26 *a*; ..., fol. 32 *b*; ..., fol. 32 *b*; ..., fol. 32 *b*.

Dionysius the Areopagite: ... Fol. 25 *b*.

Gregory Nazianzen: first epistle to Cledonius. Fol. 26 *a*.

Leo of Rome. Fol. 36 *a* and *b*.

Severus: against Joannes Grammaticus, foll. 23 *b*, 24 *a* and *b*, 25 *a*, 33 *a* and *b*, 34 *a* and *b*; apology for the Philalethes, fol. 33 *a*; ..., fol. 33 *a*; ..., fol. 34 *a*; ..., fol. 24 *a*; letters to Maro the Lector, ..., foll. 25 *a*, 26 *a*; letter to Eleusinius, fol. 25 *a*; to the people of Emesa, ..., fol. 32 *b*; to Thomas his syncellus, fol. 33 *a*; to Isaac Scholasticus, fol. 36 *a*; ..., fol. 34 *a*.

3. From chap. ... (fol. 37 *a*) to chap. ... (fol. 39 *b*), we find the same demonstrations as in Add. 14,532, foll. 133 *b* (chap. ...)—140 *b* (chap. ...).

4. From chap. ... (fol. 39 *b*) to chap. ... (fol. 48 *a*), the contents are identical with those of Add. 12,155, foll. 54 *a* (chap. ...)—61 *a* (chap. ...).

5. Chap. ... consists of extracts from two letters of Philoxenus of Mabūg; viz. ... (sic) ..., fol. 48 *b*; and ..., fol. 50 *a*.

6. A collection of Demonstrations against the Julianists. Fol. 52 *a*. It is imperfect, as a whole quire is wanting after fol. 72. The contents are identical with Add. 12,155, foll. 62 *b*—80 *b*, and Add. 14,532, foll. 36 *a*—79 *a*.

7. Various theological chapters, commencing, fol. 73 *a*, with a section entitled: ... See Add. 14,532, foll. 94 *b* (chap. ...)—133 *b* (chap. ...). The contents of the leaf that is missing in Add. 14,532, after fol. 118, are quotations from—

Basil: ..., and ... Fol. 83 *a*.

Cyril: the Thesaurus. Fol. 83 *b*.

Gregory Nazianzen: ... Fol. 83 *a*.

Gregory Nyssen: ..., and ... Fol. 83 *a*.

The rest of the volume, foll. 89 *b*—189 *b*, consists of a variety of miscellaneous chapters, mostly shorter than the preceding.

8. Questions of the Tritheists, with replies: ... Fol. 89 *b*. Subscription, fol. 98 *b*: ... The authorities cited in this tract are—

Athanasius: ..., fol. 91 *a*; ..., fol. 92 *a*.

Basil: ..., fol. 89 *b*; ..., fol. 91 *b*; ..., fol. 97 *a*.

Chrysostom: comment. on the Gospel of S. John, fol. 90 *a*; on the Epistle to the Philippians, fol. 91 *b*; ... Fol. 92 *a*.

Cyril: Thesaurus. Fol. 92 *b*.

Epiphanius: Ancoratus. Fol. 89 *b*.

Gregory Nazianzen: ... Fol. 90 *b*.

Joannes Grammaticus (...): ... Foll. 90 *a*, 91 *b*, 92 *b*, 96 *b*.

Philoxenus: ... Fol. 92 *a*.

Severus: against Joannes Grammaticus, foll. 89 *b*, 90 *a* and *b*, 91 *a*; ܡܝܡܪ ܕܣܒܪ ܠܝܘܚܢܢ ܕܓܪܡܛܝܩܐ, fol. 90 *b*; ܡܝܡܪ ܕܣܒܪ ܠܐܝܣܛܐ ܕܐܠܟܣܢܕܪܝܐ, fol. 91 *a*.

9. On the citations made by the Tritheists from the Fathers: ܚܠ ܡ, ܕܬܫܥܝܢ ܠܟܬܒ̈ܐ ܕܐܒ̈ܗ̈ܬܐ ܕܣܒܪ ܠܗܘܢ ܕܬܠܬ ܐܠ̈ܗ̈ܐ. Fol. 98 *b*. Here is cited Severus, ܒ̈ ܠܐܝܣܛܐ ܕܐܠܟܣܢܕܪܝܐ ܡܝܡܪ ܕܣܒܪ, fol. 100 *a*.

10. Questions against the Tritheists, ܫ̈ܐ̈ܠ̈ܬ̈ܐ ܕܐܝܣܛܐ ܠܟܬܒ̈ܐ ܕܬܠܬ ܐܠ̈ܗ̈ܐ. Fol. 100 *b*.

11. Questions proposed to Joannes Grammaticus by Thomas, of the convent of Mār Bassus, when he was at Alexandria: ܫ̈ܐ̈ܠ̈ܬ̈ܐ ܕܬܐ̈ ܕܬܐ, ܕ̈ ܕ̈ ܕ̈

106 *a*; ܟܬܒܐ ܕܩܕܡ ܠܡܐܡܪ and ܟܬܒܐ ܕܬܪܝܢ ܠܡܐܡܪ, fol. 106 *b*.

17. Question addressed by Anastasius the patriarch to the partisans of Probus, and their reply: ܫܐܠܬܐ ܕܫܐܠ ܐܢܣܛܣ ܐܒܐ ܐܦܣܩܦܐ ܠܐܢܫܝ ܦܪܘܒܘܣ . ܘܬܘܒܬܗ ܕܐܡܪܘ ܠܗ ܡܢ ܐܝܬ ܐܢܬ ܐܦ ܐܢܬ ܡܢ ܐܢܬ ܐܢ ܠܐ ܐܢܬ ܐܦ ܐܢܬ ܡܢ ܐܢܬ ܐܢ ܠܐ ܐܢܬ. Fol. 106 *b*.

18. The seventh tract written by the monks of Antioch against Probus and his followers, fol. 107 *a*; and the eighth tract, imperfect, fol. 115 *a*. See Add. 12,155, foll. 136 *a*, 142 *b*.

19. Arguments of various heretics, with replies; viz—

a. ܡܐܡܪ ܚܕ ܡܢ ܐܢܫܝ ܕܦܪܘܒܘܣ . ܫܐܠܬܐ ܕܐܝ ܐܢܬ ܐܦ ܐܢܬ ܐܢ ܠܐ ܐܢܬ. Imperfect. Fol. 123 *b*.

b. ܫܐܠܬܐ ܕܐܝ ܐܢܬ ܐܢ ܠܐ ܐܢܬ ܐܦ ܐܢܬ ܡܢ

ܡܫܟܚܐ ܕܡܪܝ ܐܒܗܬ ܕܡܪܝ ܐܝܣܝ ܕܢܨܪ ܒܝܬ ܡܕܪܫܐ ܕܡܪܝ ܐܦܪܝܡ ܕܣܘܪܝܐ ܕܥܠ ܡܫܚܐ ܕܠܐ ܢܫܬܘܕ ܒܗ ܐܠܐ ܚܕ ܒܠܚܘܕ ܘܐܦ

43. Against the followers of Paul of Beth-Ukkāmē: ... Fol. 167 *a*. Imperfect, nine leaves being lost. Here are cited—

Basil: ... (ד and הד). Fol. 167 *a*.

The Canons of the Apostles, of the first Council of Antioch, and of Nicæa. Fol. 167 *b*.

Severus: letter to John of Bostra, ..., fol. 167 *a*; to Constantine of Laodicea, fol. 167 *b*; to Dionysius of Tarsus, ..., fol. 167 *b*.

Theodosius of Alexandria: ... Fol. 167 *a*.

Of one quotation from Severus, fol. 167 *a*, the heading is no longer legible.

44. A similar tract, imperfect at the beginning (or, it may be, part of the same). Fol. 168 *a*. Here are cited—

Athanasius: on a passage of S. Luke, ... Fol. 168 *a*.

Chrysostom: ... Fol. 168 *a*.

Eusebius: the Ecclesiastical History, ... Fol. 170 *a*.

Paul of Beth-Ukkāmē: ..., and ... Fol. 169 *a*.

Peter of Alexandria: ... Fol. 169 *a* and *b*.

Philoxenus of Mabūg: ..., fol. 168 *a*; ..., fol. 169 *b*.

Severus: hom. epithron. cxl. Fol. 169 *a*.

Theodoret: the Ecclesiastical History, ... Fol. 168 *a*.

Theodosius of Alexandria: ..., and ... Fol. 169 *b*.

Defense of the bishops before Justinian: ... Fol. 168 *a*.

ܡܐܡܪ ܕܡܪ ܝܘܚܢܢ ܕܐܢܛܝܟܝܐ ܥܠ ܡܠܦܢܘܬܐ ܕܡܪ ܩܘܪܝܠܘܣ ܕܐܠܟܣܢܕܪܝܐ ܘܥܠ ܡܠܦܢܘܬܐ ܕܡܪ ܢܣܛܘܪ ܕܐܦܣܘܣ ܘܥܠ ܡܠܦܢܘܬܐ ܕܡܪ ܐܦܠܝܢ ܕܐܦܣܘܣ ܘܥܠ ܡܠܦܢܘܬܐ ܕܡܪ ܐܦܪܝܡ

Extracts from the edict of Justinian "adversus tria capitula" (Labbe, Sacrosancta Concilia, t. vi., coll. 393 E and 397 A).

b. Fol. 178 *a.* Extracts from letters of Severus to the priest and abbat Leo; to the physician Sergius, ; and to the orthodox brethren in Tyre, (imperfect).

50. An extract, imperfect at the beginning. Fol. 179 *a.*

51. Of the reason and the soul, . Fol. 179 *a.* Extracts from Didymus of Alexandria, ; Epiphanius, the Ancoratus, ; Severus, hom. epithron. xxi.; Titus of Bostra, .

52. Of the Properties of Bodies, . Extract from Cyril of Alexandria, .

53. Against the Tritheists, . Extract from Gregory Nyssen, . Fol. 179 *a.*

54. Short extracts from Gregory Thaumaturgus, . Fol. 179 *b.*

a. .

b. ; imperfect.

55. A dialogue on the points of controversy between the Monophysites and other sects; imperfect at the beginning. Fol. 180 *a.*

56. On looking to the East during prayer, . Fol. 183 *b.* This article consists of extracts from Basil, ; and Gregory Nyssen, .

57. Regarding the Council of Chalcedon, . Fol. 184 *a.* It consists of extracts from Philoxenus, ; and Severus, .

58. . Fol. 184 *b.* It consists of extracts from the treatise of Epiphanius "de Mensuris" (ed. 1622, tom. ii., pp. 158—176).

59. The Synodicon of Damasus, bishop of Rome, against various heresies: . Fol. 186 *a.* See Add. 14,529, fol. 1 *b.*

60. Creed of the first council of Antioch: ܗܝ ܕܐܡܪ ܒܪܝܬ ܐܠܗܐ ... ... (sic) ... ... Fol. 186 *b*.

61. Against the heathens, ... being an extract from Gregory Nyssen, ... Fol. 187 *a*.

62. Against those who hold that the universe was created of its own will or from a pre-existing ὕλη: ... Extract from Athanasius, ... (Opera, ed. 1698, t. i., pars 1, pp. 48 C—49 E); imperfect. Fol. 187 *a*.

63. Against the Julianists, ...; imperfect. Fol. 188 *a*.

64. Sentences, numbered from ... to ...; imperfect. Fol. 189 *a*.

[Add. 14,533.]

DCCCLX.

Vellum, about 9⅞ in. by 6⅝, consisting of 294 leaves, some of which are much stained and the last is mutilated. The quires, 30 in number, are signed with letters. There are from 27 to 41 lines in each page. Leaves are wanting after foll. 8 and 151. This manuscript seems to have been written by three hands, foll. 1—16 and foll. 28—79 *b* being in a good, though rather coarse, Estrangĕlā; foll. 79 *b*—294 in a finer Estrangĕlā; and foll. 17—27 in a more current hand. It belongs to the end of the viii[th] or beginning of the ix[th] cent. The contents are of a very miscellaneous character.

I. A treatise entitled ... ..., "*Πληροφορία*, i. e., Defense of the orthodox and apostolic faith," being a defense of Monophysite doctrines, principally directed against the Nestorians. Beginning, fol. 1 *b*: ... The author commences by assigning the false statements and abusive language of the opponents of his way of thinking, as his principal reason for writing this defense of the faith: ... He then enters into a full statement of the monophysite doctrines (fol. 2 *b*), for which he claims the support (fol. 6 *b*) of Ignatius, Julius, Athanasius, Basil, the three Gregories, Theophilus, Chrysostom, Epiphanius, Cyril, Dioscorus, Timotheus, Severus of Antioch, Philoxenus of Mabūg, Theodosius of Alexandria, and Anthimus of Constantinople; and concludes by bringing forward a considerable number of testimonies from these and other writers, which he has arranged in three chapters, fol. 7 *b*.

... ...

The authorities cited are—

1. Acacius of Melitene: letter to Cyril. Fol. 11 *a*.

2. Alexander of Alexandria: ——— Fol. 13 *b*.

3. Athanasius: Fol. 8 *b*; imperfect, fol. 8 *b*; Fol. 9 *b*; Fol. 14 *a*; Fol. 14 *b*.

4. Basil: and Fol. 14 *b*.

5. Chrysostom: hom. xvii. on 2nd Corinthians. Fol. 15 *b*.

6. Cyril of Alexandria: Fol. 10 *a*; Fol. 10 *b*; Fol. 10 *b*; (*ἀποκρισιάριος*) Fol. 10 *b*; (*προσφωνητικόν*) Fol. 10 *b*; Fol. 10 *b*; Fol. 16 *a*; Fol. 16 *a*.

7. Cyril of Jerusalem: Fol. 15 *a*.

8. Dionysius of Alexandria: Foll. 8 *a*, 13 *b*.

9. Dioscorus of Alexandria: [variant,]. Foll. 12 *b*, 16 *a*.

10. Erechtheus (ܐܪܟܬܝܘܣ) of Antioch in Pisidia: ܡܢ ܐܓܢܬܘܬܗ ܕܩܠܝܢܝܩ ܕ ܪܘܡܝ ܪܘܡܝ . ܫܡܫܐ ܫܒܫ ܒܬ ܪܘܡܝ ܕܒܪ ܐܒܪ ; ܐܪܟܬܝܘܣ ܐܦܣܩܦܐ ܕܐܢܛܝܘܟܝܐ ܕܦܝܣܝܕܝܐ, fol. 12 *a*; ܡܢ ܬܘ ܕܐ ܕܐ ܕܡܪ ܐܪܟܬܝܘܣ ܕ, fol. 12 *a* and *b*.

11. Gelasius (ܓܠܐܣܝܘܣ) of Cæsarea in Palestine: ܡܢ ܐܓܢܬܘܬܗ ܕ ,ܫ ,ܐ ,ܐ ܕܐ ,ܫ ,ܓ ,ܐ ,ܐ ,ܐ

3. Cyril of Alexandria: ܡܢ ܟܬܒ̈ܐ ܕܩܘܪܝܠܘܣ ܐܠܟܣܢܕܪܝܐ, fol. 19 *b*; ܡܢ ܟܬܒ̈ܐ ܕܩܘܪܝܠܘܣ ܒܪ ܐܠܦܐ ܕܩܠ̈ܝ, fol. 20 *a*; ܡܢ ܟܬܒ̈ܐ ܕܩܘܪܝܠܘܣ ܕܐܦ ܒܪ ܐܠܦ ܐܦ, foll. 21 *a*, 26 *a*; ܡܢ ܟ̄ܐ ܡܐܡ̈ܪ̈ܐ, fol. 18 *b*; ܡܢ ܟ̄ܒ ܡܐܡ̈ܪ̈ܐ, fol. 24 *a*; ܡܢ ܦܓ̈ܪ̈ܐ ܕܡܫܬܟ̈ܚܢ ܒܝܬ ܐܠܦܐ, foll. 21 *b*, 23 *b*, 24 *b*; ܡܢ ܦܓ̈ܪ̈ܐ ܕܡܫܬܟ̈ܚܢ ,ܡܐܡ̈ܪ̈ܐ ܐܠܦܐ, foll. 26 *a*, 27 *b*; ܡܢ ܐܓܪܬܐ ܕܐܠܦܐ ܪ̄, foll. 20 *a*, 22 *b*; ܡܢ ܟ̄ܐ ܕܐܦ ܒܝܬ ܐܠܦܐ ܕܡܫܬܟ̈ܚܢ, foll. 19 *b*, 20 *a*, 23 *b*; ܡܢ ܟ̄ܐ ܕܐܡܘܪ̈ܝ ܒܝܬ ܐܠܦܐ ܕܒ̈ܝܬ ܐܠܦܐ, foll. 19 *b*, 26 *b*; ܒ̈ܝܬ ܐܠܦܐ ܡܢ ܟ̄ܐ, foll. 20 *b*, 21 *a*, 22 *b*, 23 *a*, 27 *a*; ܒܝܬ ܐܠܦܐ ܡܢ ܟ̄ܐ ܕܐܡܘܪ̈ܝ ܕܡܫܬܟ̈ܚܢ, fol. 24 *b*; ܡܢ ܟ̄ܐ ܐܓܪ̈ܬ̈ܐ ܕܐܡܘܪ̈ܝ ܒܝܬ ܐܠܦܐ ܒܝܬ ܐܠܦܐ ܕܒ̈ܝܬ ܐܠܦܐ, foll. 21 *b*, 24 *a*; ܒ̈ܝܬ ܐܠܦܐ, fol. 17 *b*; ܟ̄ܐ ܐܠܦܐ, foll. 17 *b*, 24 *a*; ܒܬܠ̈ܬ ܐܠ̈ܦ ܐܠܦܐ ܕܐܡܘܪ̈ܝ, fol. 24 *a*; ܒ̈ܝܬ ܐܠܦܐ ܕܐܠܦ ܐܠܦܐ ܕܐܡܘܪ̈ܝ ܒܝܬ ܐܠܦܐ, fol. 17 *b*; ܐܠܦ ܡܢ ܐܠܦܐ ܕܐܡܘܪ̈ܝ ܕܐܠܦ ܪ̈ܒ̈ܘ ܬ̈ܪ̈ܬ̈ܝ ܒ̈ܝܬ ܐܠܦܐ, foll. 17 *a* and *b*, 23 *b*, 24 *a*; ܒܝܬ ܐܠܦܐ ܕܐܡܘܪ̈ܝ ܐܠܦܐ ܕܐܠܦ

Anal. Syr., pp. 79—87. Compare Ceriani's notes to the photo-lithographed edition of the Codex Ambrosianus, pp. 3, 4.

2. Origen: ... Fol. 33 *b*. Translated by Cowper in his Syriac Miscellanies, p. 57.

3. Athanasius on Pss. xl. 8 (Heb. x. 5), lxxi. 15, xlviii. 2, xlix. 2, lxxviii. 25. Fol. 34 *a*.—Severus on Ps. li. 5, ... Fol. 35 *a*.—Cyril on Ps. li. 5, ... Fol. 35 *b*.—Severus, ..., on a passage in the book of Job, ... Fol. 35 *b*.

4. Dionysius the Areopagite: extracts ... Fol. 36 *a*.

5. Cyril of Alexandria on Exod., ch. iii. 5, ..., and on Exod., ch. xii. 8. Fol. 37 *b*.—Jacob of Batnae on Exod., ch. xii. 8, ... Fol. 38 *a*.—Cyril, ..., fol. 38 *a*; on Exod., chh. xxxiv. 26, ..., xxii. 30, xx. 26, ..., fol. 38 *b*; on Isaiah, chh. xxvi. 18, 20, xxvii. 11, xxviii. 1, 9—11, xxix. 11, 12, xxx. 6, 26, xxxii. 9, 20, xviii. 2, xxxviii., and xxxix., fol. 39 *a*.—Severus on Isaiah, ch. xix. 18. Fol. 44 *a*.—On fol. 44 *b*: ... —On fol. 45 *b*: ... These notes are by Jacob of Edessa.

6. Extracts from the homilies of John Chrysostom on the Gospel of S. John, ch. i. 14, 15, 16, 42, 28. Fol. 46 *a*.—Severus on S. John, ch. ii. 1—11, ..., citing Cyril of Alexandria. Fol. 47 *a*.—Chrysostom on the Gospel of S. John, chh. v. 19, 31, viii. 56, x. 1, xiii. 32. Fol. 48 *b*.

7. Extracts from the writings of Philoxenus of Mabūg. Fol. 49 *b*.

a. ...

b. ...

c. ...

d. ...

e. ...

f. ... .

8. Extracts from the commentaries of John Chrysostom. Fol. 51 *b*. On the Gospel of S. Matthew, chh. xiii. 12, x. 24, 29, 30, xxii. 11 (Jacob of Batnae is referred to by the scribe), xxv. 14, seqq. (Cyril of Alexandria, hom. cxxviii. on the Gospel of S. Luke, is referred to by the scribe).—Jacob of Batnae on S. Matthew, ch. xxv. 14, seqq.—Chrysostom on Galat., ch. i. 4, Ephes., ch. v. 16, Galat., ch. v. 17; extract from hom. xviii. on the Epistle to the Hebrews, ...—Basil, ... (*αὐτομάτην*) ... .—Chrysostom on Ephes., ch. ii. 2.

9. Extracts from Ephraim. Fol. 55 *b*. On Joshua, ch. xx., ...; on Exod., ch. xxxii. 20, ...; on the three days during which our Lord lay in the grave, ..., to which is added an extract from the "Didascalia Apostolorum," ..., on the same subject, fol. 56 *a*.

10. Extracts from the writings of Severus of Antioch. Fol. 56 *a*. On the name ... (*τὰ φῶτα*), applied to the Epiphany, ...; on S. Matthew, ch. xxvii. 46, ...; on 1st Corinth., ch. xv. 28, ...; on S. Matthew, ch. xii. 32, ...; on Rom., ch. iii. 28, and the Epistle of S. James, ch. ii. 17, ...; on S. Matthew, ch. xxiv. 19, 20, 28, 41, ...; on Exod., ch. xx. 25, ..., citing Cyril of Alexandria, ..., fol. 59 *a*.

11. Miscellaneous extracts; viz.—

a. Cyril of Alexandria on S. Matthew, ch. xv. 5, ..., fol. 59 *a*; on Levit., ch. xvi. 7, seqq., ..., fol. 60 *a*; on Levit., ch. xiv. 4, seqq., ... and ..., fol. 60 *b*.—Jacob of Batnae on the same passage, ... Fol. 61 *a*.

b. Severus of Antioch on Ps. cx. 1, ... Fol. 62 *a*.—Athanasius on the same, ... Fol. 62 *b*.—Chrysostom on the same, ... Fol. 62 *b*.—Cyril of Alexandria on the same, ... Fol. 63 *a*.

c. Cyril of Alexandria on S. Matthew, ch. xi. 11, ... Fol. 63 *a*.—Philoxenus of Mabūg on the same, ... Fol. 64 *a*.—

Jacob of Batnae on the same, ... Fol. 64 *b*.

d. Cyril of Alexandria on Coloss., ch. ii. 9, ..., and ... Fol. 65 *a*.

e. Gregory Nyssen on Rom., ch. viii. 29, Coloss., ch. i. 15, 18, and Heb., ch. i. 6, ... Fol. 65 *b*.—Cyril on the same, ... Fol. 66 *a*.

f. Athanasius on 1st Corinth., ch. xv. 28, ... Fol. 66 *a*.—Severus on the same, ..., with a reference by the scribe to Gregory Theologus, ... Fol. 66 *b*.

g. Chrysostom on the Gospel of S. John, ch. ii. 4, ... Fol. 66 *b*.—Severus on S. John, ch. vii. 30, ... Fol. 67 *b*.

h. Athanasius on S. Mark, ch. xiii. 32, ..., and ... Fol. 68 *a*.—Basil on the same, ... Fol. 68 *b*.

12. Extracts from the homilies of Chrysostom on the Epistle to the Romans, fol. 69 *a*; 1st Corinthians, fol. 83 *a*; 2nd Corinthians, fol. 96 *b*; Galatians, fol. 101 *b*; Philippians, fol. 105 *a*; Colossians, fol. 106 *a*; 2nd Thessalonians, fol. 106 *b*; 1st Timothy, fol. 107 *a*; Hebrews, fol. 107 *b*.—Extract from a discourse of Chrysostom on 1st Timothy, ch. v. 23, ... Fol. 110 *b*.—Extract from another discourse of his, ... Fol. 111 *b*.

13. A series of extracts from the homilies of Cyril of Alexandria on the Gospel of S. Luke. Fol. 112 *a*.

14. A series of extracts from Jacob of Batnae. Fol. 132 *b*. They are taken from the discourses on Sodom, on Balaam, on the two goats and Azazel, on Samson, on the capture of the ark by the Philistines, on Elisha, on the chariot seen by Ezekiel, on the waters seen by Ezekiel (ch. xlvii.), against the Jews, on S. Matthew, ch. xiii. 33, on S. Matthew, ch. xxi. 33, seqq., on S. Matthew, ch. xx. 1, seqq., on the ten Virgins, on S. Matthew, ch. xiii. 47, seqq., on S. Luke, ch. vii. 37, on S. Matthew, ch. xxii. 2, seqq., on S. Luke, ch. x. 30, seqq., on S. Matthew, ch. xi. 3, on the Crucifixion; from a letter to Jacob, abbat of the convent of Naphshāthā, ...; from a letter to Maro (...) the monk, ...; and from a letter to Paul the monk. Interspersed with these are two extracts from Severus, the one on S. Luke, ch. vii. 40, ..., fol. 138 *b*; the other on S. Luke, ch. x. 30, seqq., fol. 139 *b*; and a reference by the scribe to Chrysostom, fol. 141 *a*.

15. Copious extracts from the discourse of Theodosius of Alexandria, addressed to the empress Theodora. Fol. 141 *b*. ...

. ...

19. A short biography of Alexander the Great, ... Fol. 153 *b*. Edited by de Lagarde in his Analecta Syriaca, pp. 205—208 (on p. 206, line 21, read ...).

20. Extract from a letter of Severus of Antioch, ... Fol. 155 *a*. It begins: ... He cites Gregory Nazianzen, ..., fol. 155 *b*, and Proclus, fol. 156 *a*.

21. Extract from another letter of Severus, ..., on the case of the priest Maximus, who had been convicted of adultery. Fol. 157 *b*. He cites the Canons of the Councils of Neocæsarea, fol. 157 *b*, and Nicæa, fol. 158 *a*.

22. Extract from the Ecclesiastical History of Zacharias Rhetor, on the public buildings, statues, and other decorations of the city of Rome: ... Fol. 158 *a*. At the end are the words: ... See Mai, Scriptorum Vett. Nova Collectio, tom. x., pp. xii. and 359; Land, Anecdota Syriaca, t. iii., p. 323. On fol. 158 *b* are two metrical riddles, ...

23. The Enchiridion of Jacob of Edessa, a philosophical tract, treating of the terms ... (*φύσις*) or ..., ..., ..., ..., ..., and .... Title, fol. 158 *b*: ...; at the end, ... On the word ... the author makes the following philological remark, fol. 163 *b*: ...

Greek words are written on the margins of fol. 163 *a* and *b*.

24. Extracts from a discourse of Jacob of Edessa against certain persons, who transgressed the law of God and trampled under foot the canons of the Church, showing what Christianity is, and that it is the oldest of all religions. Title, fol. 164 *b*: ...

25. A collection of questions and answers on various subjects, ܫܐܠܬܐ ܕܫܐܠ ܐܢܕܪܘܢܝܩܘܣ ܠܬܐܘܦܝܠܘܣ ܐܦܝܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ, in two sections: ܩܕܡܝܬ ܒܪ ܫܐܠ ܐܢܕܪܘܢܝܩܘܣ ܠܬܐܘܦܝܠܘܣ ܐܦܝܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ ܘܬܪܝܬ ܒܪ ܫܐܠ ܐܢܕܪܘܢܝܩܘܣ ܠܬܐܘܦܝܠܘܣ ܐܦܝܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ, fol. 168 *a*; ܘܐܠܝܢ ܫܐܠܬܐ ܕܫܐܠ ܐܢܕܪܘܢܝܩܘܣ ܠܬܐܘܦܝܠܘܣ ܐܦܝܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ ܠܐ ܟܠ ܗܝ ܕܐܡܪ ܐܦ ܠܐ ܗܝ ܕܐܡܪ ܐܦ ܠܐ ܗܝ ܕܐܡܪ ܐܦ ܠܐ

ܕ̈ ، ܕ̈ ܕ̈ ܕ̈ ܕ̈ ܕ̈ ، ܕ̈ ، ܕ̈ ،

ܡܫܡܪܝܢ ܕܒ ܐܠܐܕ ܥܠ . ܟܬܒܐ ܕܐܓܪܬܐ ܕܫܠܚ ܠܡܪܝ ܐܒܗ ܕܝܪܐ ܕܡܪ ܫܘܥ . Fol. 222 *a*. This letter is addressed to Mārī, ,ܡܪܝ ,ܐܒܐ abbat of the monastery of Tell-'Adā, ܬܠܥܕܐ, and directed chiefly against the Nestorians. It is dated A. Gr. 1028, A.D. 717, ܒܫܢܬ ܐܚܕ ܥܣܪ ܫܢܝܢ ܠܡܪܝ . ܐܒܐ ܕܒܝܬ ܡܢܐ ܕܬܠ ܥܕܐ . To it are appended—

a. ܐܓܪܬܐ ܕܝܘܚܢܢ ܩܘܣܡ ܐܓܪܬܐ ܕܫܐܠܘܬ ܐܣܛܘܪܝܐ, replies to questions of the Nestorians. Fol. 233 *b*.

β. ܐܓܪܬܐ ܕܐܦ ܡܢ ܡܫܡܪܝܢ ܐܓܪܬܐ ܕܐܒܐ ܕܒܝܬ ܡܢܐ ܕܫܐܠ ܠܬܘܣܝܢܣ ܥܠ ܬܪܥ ܫܐܠܘܬܐ ܕܒܐܓܪܬܐ ܬܪܝܬܐ ܕܩܘܪܝܠܘܣ ܕܐܠܟܣܢܕܪܝܐ . ܦܠܝܛܐ, replies to the questions raised in the second letter of Succensus to Cyril of Alexandria. Fol. 236 *a*.

γ. ܐܓܪܬܐ ܐܦ . ܕܫܐܠ ܐܓܪܬܐ ܕܫܐܠ ܠܓܝܪܓܝ ܩܫܝܫܐ ܕܒܝܬ ܩܠܝܬܐ ܕܐܢܛܝܘܟ ܠܬܠܡܝܕܐ ܕܐܢܛܝܘܟ ܕܒܝܬ ܩܠܝܬܐ, reply to a question addressed by the heretic Probus to the monks of Antioch. Fol. 237 *a*.

b. Reply to a question laid before George by the deacon Bar-ḥad-bĕ-shabbā of the convent of Beth-Mĕlūṭā or Ṭĕlīthā: ܐܓܪܬܐ ܕܫܠܚ ܡܢ ܒܪ ܚܕ ܒܫܒܐ ܥܠ . ܩܫܝܫܐ ܕܒܝܬ ܡܠܘܛܐ ܐܘ ܛܠܝܬܐ ܠܘ: ܡܢ ܩܕܡ ܩܕܫ ܐܒܐ ܕܝܠܗ ܕܒܝܬ ܡܠܘܛܐ ܕܐܡܪ ܠܗ . ܕܢܫܬܥܒܕ ܡܢ ܕܝܠܗ ܕܒܝܬ ܡܠܘܛܐ ܕܐܢ ܐܦ ܐܠܗܐ . Fol. 237 *b*. It is dated A. Gr. 1026, A.D. 715, ܒܫܢܬ ܐܚܕ ܥܣܪ ܫܢܝܢ . ;ܫܢ ܒܝܘܡ ܕܢܘܢ ܒܬܫܥܐ ܒܫܒܐ .

c. Reply to a heretical question, extracted from a letter to the priest and recluse Yeshūa', of the village of Anab: ܡܫܐܠ ܐܢ ܡܢ ܐܓܪܬܐ ܥܠ . ܩܫܝܫܐ ܕܥܢ ✣ ܫܐܠ ܡܢ ܩܕܡ ܩܫܝܫܐ ܕܫܐܠ ܠܗ: ܡܢ ܐܓܪܬܐ ܕܫܠܚ ܠܡܪ ,ܐܒܐ ܕܒܝܬ ܡܢܐ ܕܬܠ ܥܕܐ . Fol. 241 *b*.

d. Letter to the same Yeshūa', ܐܓܪܬܐ ܕܫܠܚ ܠܗ ܠܡܪ ܝܫܘܥ ܩܫܝܫܐ ܕܒܝܬ ܡܠܘܛܐ ܕܐܬܐ ܡܢ ܩܕܡ ܩܫܝܫܐ ܕܫܐܠ ܠܗ, dated A. Gr. 1025, A.D. 714. Fol. 245 *a*. It has been edited by de Lagarde in his Analecta Syriaca, pp. 108—134, and translated in part by Cowper in his Syriac Miscellanies, pp. 61, seqq. It is divided into 9 sections, of which the first three treat of the writer called "the Persian Sage," ܚܟܝܡ ܦܪܣܝܐ, and of passages in his works;* the fourth, of the case of an orthodox priest giving absolution to a heretical deacon; the fifth, of Gregory the Illuminator, who converted the Armenians; the sixth, of S. Simeon the Aged, who received our Lord in the Temple; the seventh, of persons who offer up prayers or incense, or celebrate the holy Eucharist, with their heads covered; the eighth, of newly baptized children, who are possessed of a devil (ܡܬܚܕܝܢ ܡܢ ܐܠܗܐ, *ἐνεργούμενοι*); and the ninth, of nocturnal temptation, ܥܠ ܕܐܦ ܒܠܠܝܐ ܒܠܝܠܐ. In the course of this letter the writer cites the ecclesiastical histories of Theodoret (sect. 1, fol. 247 *b*), Socrates (sect. 1, fol. 248 *a*), and Eusebius (sect. 5, fol. 255 *b*); Bar-daiṣān, ܒܠܠ ܠܗ ܕܒܪ ܕܝܨܢ ܒܟܬܒ ܡܢ ܟܢܘܫܝ ܕܐܦܣܘܣ (*σύνοδοι*) ܕܐܦܣܘܣ (sect. 2, fol. 248 *b*); Hippolytus, ܗܝܦܘܛܘܣ ܒܪ ܐܚܬ ܡܢ ܫܢ (sect. 2, fol. 249 *a*); Jacob of Batnae, ܡܢ ܩܕܡ ܝܥܩܘܒ ܕܒܪ ܐܘܪܗܝ ܠܗ ܕܐܡܪ ܠܡ ܕܐܚܕܝܢ (sect. 2, fol. 249 *b*); Athanasius, ,ܐܦ ܩܕܡ ܐܬܢܐܣܝܘܣ ܕܐܦ ܐܦ ܫܠܚ ܐܓܪܬܐ (sect. 8, fol.

* See Wright's edition of the Homilies of Aphraates, vol. i., pp. 19, seqq.

259 *b*); and Severus of Antioch, letter to the monks of the convent of Abbā Peter (sect. 7, fol. 258 *b*), and sermon on S. John's Gospel, ch. ix. 1, seqq. (sect. 8, fol. 260 *a*).

e. Letter to the same Yeshūa', containing replies to 3 questions, dated A. Gr. 1029, A.D. 718, ... Fol. 261 *a*.

f. Letter to the priest Jacob, his syncellus (...), explaining a passage in one of the sermons of Gregory Nazianzen (Opera, t. i., p. 18 C, *Πρῶτον μὲν δὴ τοῦτο, ὃν εἴπομεν, εὐλαβεῖσθαι ἄξιον, κ.τ.λ.* Fol. 263 *a*. At the end there is a brief explanation of a passage in the funeral sermon on Gorgonia.

g. Reply to 8 questions sent to him by John the Stylite, of the convent of Litharb(?): ... Fol. 264 *b*. The questions relate to matters of chronology and astronomy. This letter is dated A. Gr. 1025, A.D. 714, ...

h. Letter to the same, containing answers to 7 questions, principally regarding difficult passages in the letters of Jacob of Edessa: ... Fol. 272 *b*. It is dated A. Gr. 1026, A.D. 715, ...

i. Letter to the same, replying to 3 questions on matters of chronology and astronomy, dated A. Gr. 1027, A.D. 716, ... Fol. 278 *a*.

j. Letter to the same, on a dispute that had arisen at an assembly of monks and clergy, some maintaining that sins are forgiven through the prayers of the priests, ...; others, that sins are not forgiven, except through works of repentance, ... Fol. 284 *a*. The works of Dionysius the Areopagite are cited several times. It is dated A. Gr. 1029, A.D. 718, ...

k. Letter to one Abraham, on a passage from one of the madrāshē of Ephraim on Faith: ... Fol. 290 *a*.

36. Letter of John the Stylite, of the convent of Litharb (?), to Daniel, a priest of the Arab tribe of the ..., on Gen. xlix. 10: ... Fol. 291 *a*. The writer cites the historians Eusebius and Andronicus, fol. 291 *a*; Chrysostom, ..., fol. 292 *a*; Cyril of Alexandria, ..., fol. 292 *a* and *b*; Hippolytus and Ephraim, commentaries on Daniel, fol. 292 *b*; Severus Sabocht (...), bishop of Ḳinnesrīn, ...

fol. 293 *a*; Jacob of Edessa, one of his letters, fol. 293 *b*; and George, bishop of the Arabs, fol. 293 *b*. The last leaf is much mutilated.

On fol. 1 *a* are the remains of several notes, all more or less erased. In one we can read part of an anathema; in another the words ..... "Abbā Kāmā (?) presented this book ..... to the monk John of Edessa." The words seem, however, to be a later alteration.

[Add. 12,154.]

DCCCLXI.

Vellum, about 10 in. by $6\frac{3}{4}$, consisting of 99 leaves, the first two of which are slightly stained and torn. The quires, signed with letters, are now 10 in number, the last being imperfect. There are from 31 to 38 lines in each page. This volume is neatly written, partly in Estrangĕlā, partly in a more cursive character (foll. 69 *b*, 72 *b*, 76 *b*, 82 *a*, and 90 *a*—99 *b*). The original writing on fol. 90 *b* has been carefully erased. It is dated A. Gr. 1185, A.D. 874.

The contents are very various, as is shown by the title, fol. 1 *b*, "a volume of Demonstrations, Collections, and Letters."

1. On Isaiah, ch. viii. 1, 2: . Fol. 1 *b*.

2. How the blessed Virgin saw the angel Gabriel: . Fol. 2 *a*. Beginning: .

3. The passage from the Gospel of S. John, regarding the woman taken in adultery, ch. viii. 3—11. Beginning, fol. 2 *b*: .

4. How the Children of Israel found the fire of the altar, on their return from Babylon, after the 70 years' captivity (see 2 Maccabees, ch. i. 18, seqq.): . Fol. 3 *a*.

5. An extract from the Κλῖμαξ, "Ladder," or "Book of Steps" (see Add. 12,160, fol. 153 *a*, and Add. 14,613, fol. 1 *a*), here ascribed to Eusebius the monk, on 1st Corinthians, ch. v. 5: . Fol. 3 *a*.

6. An extract from Philoxenus of Mabūg,

on the quotations in the Pauline Epistles from profane writers and from unknown books: ... Fol. 3 *b*.

7. On Numbers, ch. xii. 1: ... Fol. 4 *a*.

8. An extract from Eusebius of Cæsarea regarding Moses: ... Beginning, fol. 4 *a*: ...

9. On Cain: ... Fol. 4 *b*.

10. An extract from Basil on baptism: ... Fol. 5 *a*. See the "Liber de Spiritu Sancto," cap. xv. (Opera, t. iii., p. 39, line 36), *Πῶς οὖν κατορθοῦμεν τὴν εἰς ᾅδου κάθοδον; κ.τ.λ.*

11. How many Maries are mentioned in the Gospels: ... Extracts from Severus, hom. epithron. lxxvii., and Cyril, "contra Julianum Apostatam," ... Fol. 5 *a*.

12. That Paradise surrounds the whole earth: ... Extracts from the madrāshē of Ephraim on Paradise, ... Fol. 5 *a*.

13. Extracts from Chrysostom, "de Sacerdotio," lib. vi.: ... Fol. 5 *b*.

14. Another extract from Chrysostom, "de Sacerdotio:" ... Fol. 6 *a*.

15. Extracts from Basil, against excessive weeping for the dead: ... Fol. 6 *a*. See the "homilia de gratiarum actione," Opera, t. ii., pp. 40, 41.

16. How the earth is suspended in the midst of the heavens; an extract from the treatise of Gregory Nyssen "de Anima et Resurrectione:" ... Fol. 7 *a*. See Opera, t. iii., p. 210, *ἀλλ' οὐδὲν μᾶλλον φησὶν ἡ διδάσκαλος, κ.τ.λ.*

17. What Golgotha is, and concerning the Cross, and that every one dies at his appointed time: ... Extracts from Basil, comment. on Isaiah, cap. v., § 141, ... (see Opera, t. i., p. 674); Athanasius, "de Passione et

Cruce," ... (Opera, t. ii., p. 90 C); Basil, on Baptism, ..., marg. ...; and Ephraim, against Bardeṣanes, ... Fol. 7 *b*.

18. That it is appointed by measure unto sinners, how far they may sin: ... Extract from Chrysostom on the Epistle to the Romans, ch. xi. 32. Fol. 9 *a*.

19. That a man should speak the doctrine (of the Gospel) to the people, even though he has not much to say: ... Fol. 10 *a*.

20. Explanation of some passages of Dionysius the Areopagite: ... Fol. 10 *a*. The "explanation" is omitted!

21. Why Baptism is called "washing." Extract from one of the homm. epithron. of Severus: ... Fol. 10 *a*.

22. On the Baptism of John, and of the Messiah, and of the Apostles: ... Extract from Ephraim, showing that the Messiah baptized John: ... Fol. 10 *a*.

23. Extract from a letter of Ephraim to the people of Emesa, showing that those who are baptized have no need of circumcision, and explaining what circumcision is: ... Fol. 10 *b*.

24. On Acts, ch. ii. 3: ... Fol. 11 *b*.

25. Extracts from a letter of Severus to John the Roman (*or* the soldier?), showing what is meant by a person being dipped thrice; and why our Lord was thirty years old when he came to be baptized; and what is meant by the signing with the Chrism after baptism: ... Fol. 12 *a*.

26. An extract from Dionysius the Areopagite: ... Fol. 12 *b*.

27. From a discourse of Chrysostom on the Coming of the Messiah to judge the quick and the dead, and on the Antichrist: ...

. Fol. 12 *b*.

28. From Dionysius the Areopagite: . Fol. 13 *a*.

29. Another extract from Dionysius the Areopagite: Fol. 13 *a*.

30. Extract from Basil: . Fol. 13 *b*.

31. Another extract from Basil. Fol. 13 *b*. See above, no. 10.

32. Definitions (*ὅροι*) of Plato: . Fol. 13 *b*. See Sachau, Ined. Syr., p. .

33. On Exodus, ch. iv. 2—4: . Fol. 14 *a*.

34. An extract from the Revelation of S. John, ch. vii. 1—8, but not according to the ordinary version, for it begins: . Fol. 14 *b*.

35. An extract from Jacob of Edessa on the term (*σύντεκνος*, *fellow-sponsor*—in old English *gossip*—and *groomsman*), beginning: (i. e. *σύντεκνος*) . Fol. 14 *b*. At the end we read: .

36. Explanation of a passage of Ephraim by his disciple Jacob (?): . Fol. 15 *b*. At the end we read: .

37. Concerning Vitalianus, who rebelled in the reign of Anastasius: . Fol. 15 *b*.

38. An extract from Dionysius the Areopagite on the holy Chrism: . Fol. 15 *b*.

39. Select sentences from the Proverbs of Solomon: . Fol. 16 *b*.

40. A list of the Arab rulers, from Muḥammad down to al-Walīd I. (A.D. 705):

ܫܘܒܚܐ ܕܐܠܗܐ ܥܠ ܡܫܝܚܐ ܕܐܝܬ ܒܗ ܒܟܠ ܙܒܢ ܕܒܥܐ ܡܢ ܟܠ ܡܕܡ ܕܒܪܝܬܐ ܘܠܐ ܡܫܬܟܚ ܒܗ ܒܫܘܡ ܙܒܢ ܕܐܝܬ ܒܗ ܒܪ ܢܫܐ ܘܠܐ ܡܬܦܪܫ ܡܢܗ ܒܫܘܡ ܙܒܢ ܕܐܝܬ ܒܗ ܒܪ ܢܫܐ ܘܠܐ ܡܬܦܪܫ ܡܢܗ. Fol. 17 *a*. See Land, Anecdota Syriaca, t. ii., p. 11 of the *Addenda et Emendanda*.

41. Extracts from the discourse of Isaac of Antioch on Prayer, regarding the prayer of Hezekiah (2 Kings, ch. xx. 3): ܡܐܡܪ ܐܝܣܚܩ ܕܐܢܛܝܟ ܥܠ ܨܠܘܬܐ ܥܠ ܨܠܘܬܗ ܕܚܙܩܝܐ ܡܠܟܐ ܕܝܗܘܕܐ. ܥܠ ܡܐ ܕܐܡܪ ܠܗ ܐܠܗܐ ܐܣܬܟܠ ܒܟ ܘܐܚܝ ܒܝܬܟ ܡܝܬ ܐܢܬ ܘܠܐ ܬܚܝܐ. ܥܠ ܡܐ ܕܐܡܪ ܠܗ ܐܠܗܐ ܐܣܬܟܠ ܒܟ ܘܐܚܝ ܒܝܬܟ ܡܝܬ ܐܢܬ ܘܠܐ ܬܚܝܐ. Fol. 17 *b*.

42. A discourse of Philoxenus of Mabūg, addressed to one who asked him, whether the Holy Spirit departs from a man when he sins, or returns to him when he repents: ܡܐܡܪ ܕܝܠܟܣܝܢܘܣ ܡܦܓܘܓ ܕܐܡܪ ܠܗ ܠܡܢ ܕܫܐܠ ܐܢ ܪܘܚܐ ܩܕܝܫܐ ܡܬܦܪܫ ܡܢ ܒܪ ܢܫܐ ܟܕ ܚܛܐ ܐܘ ܗܘܦܟ ܠܘܬܗ ܟܕ ܬܒ. Beginning, fol. 18 *a*: ܫܠܝܚ ܐܢܐ ܠܟ ܐܚܝ ܒܡܫܝܚܐ ܕܐܠܗܐ ܕܐܝ ܕܐܬ ܠܟ ܒܥܝ ܕܐܬ ܠܝ ܠܡܫܐܠ ܥܠ ܡܐ ܕܫܐܠܬ ܠܝ ܐܚܝ ܒܪ ܐܠܗܐ. ܐܠܐ ܐܢ ܐܝܬ ܠܟ ܒܥܝ ܕܐܬ ܠܝ ܠܡܫܐܠ ܥܠ ܡܐ ܕܫܐܠܬ ܠܝ ܐܚܝ ܒܪ ܐܠܗܐ. ܡ.

43. The Lives of the Prophets by Epiphanius: ܫܡ ܡܪ ܐܦܝܦܢܝܘ ܐܦܣܩܦܐ ܕܩܘܦܪܐ ܥܠ ܚܝܘܗܝ ܕܢܒܝܐ ܩܕܝܫܐ ∴ ∴ ∴

concerning clergy who are excommunicated: ܥܠ ܟܗܢܐ ܕܐܬܪܡܝ ܒܗ ; (?) ܐܠܦܣܛܣ. Fol. 35 *b*.

48. A canon of Severus, regarding the rite of baptism: ܡܢ ܣܝܪܘܣ ܩܢܘܢܐ ; ܠܐ ; ; ;

Fol. 43 *b*. See Opera, t. i., p. 282.

60. Extracts from Severus; viz.—

a. From a letter to the deaconess Anastasia: Fol. 43 *b*.

b. Fol. 43 *b*.

c. Fol. 43 *b*.

d. Fol. 43 *b*.

e. Fol. 44 *a*.

f. On S. Luke, ch. xi. 5—8. (marg.) Fol. 44 *a*.

g. On Genesis, ch. xxx. 37: Fol. 44 *b*.

61. An extract from a discourse of Chrysostom on the Fast of Daniel and his companions: Fol. 45 *a*.

62. An extract from the discourse of Jacob of Batnae on Nebuchadnezzar: Fol. 45 *a*.

63. On Genesis, ch. iii. 14, from the discourse of Severianus of Gabala on the Hexaêmeron: (sic) Fol. 45 *a*.

64. An extract from the treatise of Severus against the Additions, or Appendices, of Julian of Halicarnassus: Fol. 45 *b*.

65. An extract from a discourse of Chrysostom on the Cross and the Tree: Fol. 45 *b*.

66. An extract from a discourse of Chrysostom, showing why the resurrection of Christ took place after three days: Fol. 46 *a*.

67. An extract from the xi[th] discourse of Gregory Nyssen against Eunomius, on Genesis, ch. ii. 17: .

ﻣﻪ ﻣﻠﻜﺎ . ﻓﻌﻨﻮﻗﺎ ﻟﻌﻤﻠﻪ ﻫ ﻫ ﻫ ﻣﻦ ﻫﻠﻜﻪ ﻫﻨﻮﻣﻪ . ﻫﻨﻚ ﻟﻬﻮﻥ ﻣﻠﻜﺎ ﻣﻦ ﻣﻬﻴﻤﻪ . Fol. 46 *a*.

68. An extract from the third discourse of Cyril against Julian: ﻫﻦ ﻟﻪ ﻫﻨﻪ ﻣﻠﻜﺎ ﻣﻦ ﻣﻪ ﻫﻦ ﻣﻠﻚ ﻣﻨﻚ ﻣﻨﻪ ﻣﻦ ﻣﻠﻚ

77. Additional extracts from the Scholia of Jacob of Edessa on the Old Testament. Fol. 61 *a*. Most of these Scholia have been published by Dr. Phillips, from this manuscript and Add. 14,483, in his "Scholia on Passages of the Old Testament by Mār Jacob, bishop of Edessa," etc., 1864. Subscription, fol. 69 *b*:

78. Extract from a letter of Philoxenus of Mabūg to the monks of Amid: . Fol. 69 *b*. At the end we read:

79. Extracts from the Commentary of Cyril on Isaiah: Fol. 70 *a*.

80. An extract from the Testament of Levi:

81. Extracts from the writings of Macarius: . Fol. 71 *a*.

82. An extract regarding the number and hours of the daily services: . Beginning, fol. 72 *a*:

83. An extract from Evagrius: . Fol. 72 *b*.

84. An extract from Chrysostom, hom. xiii. on 2nd Corinthians: . Fol. 72 *b*.

85. Why man alone of all the animals was created erect: . Fol. 72 *b*.

86. Whether God is sentient or sensible: . Fol. 72 *b*.

87. A canon of Severus regarding Baptism:

ܫܘܪ ܐܝܟ ܕܐܡܪ ܒܫܘܠܡ ܠܟ ܐܚܝ ܘܐܚܬ ܒܪ ܐܢܫ ܐܚܪ ܠܐ ܝܗܒ ܠܗ ܐܠܐ ܒܡܐ

ܕܒ ܐܠܗܐ . ܒܝܬܐ ܕܐܝܠܢ ܕܒܝܬ ܐܝܠܢ ܕܒ ܐܠܗܐ ܕܒ ܐܠܗܐ ܕܒ ܐܠܗܐ

ܗܠܐ ܟܬܝܒ ܡ . ܐܬܠܘܩ ܟܬܒܐ ܩܕܝܫܐ . Fol. 92 *a*.

108. An extract from Macarius, beginning: ܒܓܠܘܬ ܟܐ : ܐܡܪ ܐܒܐ ܟܐ ܕܐܡܪ ܐܢܐ . ܐܝܟ ܕܐ ܡ ܟܬܒܐ ܟܐ ܕܐ ܐܡܪ ܐܢܐ . ܐܠܐ ܟܐ ܕܐ ܐܡܪ ܐܢܐ . Fol. 92 *a*.

109. Extracts from Basil; viz.—

a. ܐܡ ܐܠܐ : ܟܬܒ ܡ ܟܬܒ ܐܠ ܟܠ ܡܕܡ ܕܐܬܐ ܒܗ . Fol. 92 *b*.

b. ܟܬܒ ܡ ܐܠܐ ܟܬܒ ܐܠ ܟܬܒ ܐܠ ܟܬܒ ܐܠ

ܫܒܚ ܐܠܗܐ ܕܒܫܡܝܐ ܘܒܐܪܥܐ ܕܡܠܝ ܟܠ ܥܠܡܐ ܘܟܠ ܕܒܗ ܡܫܒܚ ܠܗ ܟܠ ܒܪܝܬܐ ܕܒܫܡܝܐ ܘܒܐܪܥܐ ܘܒܝ

ܕܫܠܡ ܫܢܐ ܫܢܐ ܒ̄ܫ̄ ܕ̄ ܒ̄ ܫܢܐ ܫܢܐ ܕ̄ ܒ̄ ܫ̄ ܕ̄ ܒ̄ ܫ̄ ܕ̄ ܒ̄ ܫ̄

Irenæus: fol. 43 *a*, ...

Isaac of Antioch: foll. 4 *a* and *b*, 5 *a* and *b*, 6 *a*, 14 *b*, 15 *b*, 18 *a*, 23 *b*, 24 *a*, 27 *b*, 29 *b*, 34 *b*, 40 *b*, 41 *b*, 50 *b*, 59 *b*, 60 *b*, 62 *a* and *b*, 63 *b*.

Isidore of Pelusium: fol. 21 *a*, ...; fol. 38 *b*, ...

Jacob of Batnae: foll. 4 *a*, 6 *a* and *b*, 9 *b*, 10 *b*, 13 *b*, 15 *a* and *b*, 19 *b*, 20 *b*, 22 *b*, 24 *a* (...), 32 *a*, 35 *a*, 36 *b*, 39 *a*, 41 *a*, 42 *b*, 44 *a*, 56 *b*, 58 *a*, 61 *a*.

John the monk: fol. 69 *b*.

Methodius: fol. 9 *a*, ...

Palladius: fol. 18 *b*, ... (sic) ... (sic) ...

Severianus of Gabala: fol. 6 *b*, ...; fol. 16 *b*, ...; fol. 77 *b*, ...

Theophilus the monk: fol. 63 *a*, ...; fol. 63 *b*, ...

Timotheus: fol. 81 *b*, ...

Foll. 45 *a*—48 *a* contain sections regarding the Canon of Scripture, the different Greek Versions, the Prophets whose prophecies were not written down, etc.

On fol. 51 *a* we find a demonstration of the descent of the Virgin Mary from king David, by one Jacob, who had been recently baptized by the emperor Heraclius: ...

Foll. 79 *a*—81 *a* contain sections regarding the principal Councils of the Church. The dates are expressed on fol. 81 *a* both in Syriac and Greek letters.

The colophon, fol. 82 *a*, informs us that the manuscript was written by one Ignatius of Maḇūg, A. Gr. 1197, A.D. 886: ...

On fol. 1 *a* there are a couple of lines of Greek, in slanting uncials, now much effaced, and a Syriac note, written by one Elisha, and dated A. Gr. 1268, A.D. 957: ...

On fol. 82 *b* there is a list of the bishops who consecrated Severus of Antioch; and on fol. 83 *a*, a short biographical notice of that patriarch. These were copied by one Basil "from an ancient manuscript," in the year 1381, A.D. 1070. ...

Fol. 83 *b*, which is much soiled and torn, contains an extract relative to fasting, and another apparently referring to the course of the sun.

[Add. 17,194.]

DCCCLXIII.

Vellum, about 10½ in. by 7⅛, consisting of 155 leaves, many of which are much stained,

effaced and torn, especially foll. 10, 11, 32—34, 52, 53, 56, 63—66, 69, 70, 75—78, 81, 84, 89—91, 104, 108, 119, 120, 142—145, 148, 152, 153, and 155. The quires, signed with letters, seem to be 21 in number, but several of them are very defective, leaves being wanting after foll. 11, 40, 51, 53, 55, 58, 60, 68, 70, 72, 74, 84, 92, 103, 107, 138, 148, 151, 152, 153, and 154. The number of lines in each page varies from 36 to 50. This volume is written in a small, neat hand of about the xth cent. The contents are as follows.

1. A large collection of chapters on the Body and its Members, the Soul, the Resurrection, the Incarnation, the holy Eucharist, Baptism, etc., preceded by a section containing definitions of various scientific terms (such as ܡܗܝܬܐ, ܟܝܢܐ, ܡܗܝܢܐ, ܫܒ, ܫܒ, ܫܒ, ܫܒ, ܡܗܠܐ, ܟܝܦܐ, ܡܗܝܒ, ܡܗܝܒ, ܟ, etc.). Title, fol. 1 *b*: ܫܒ ܫܒ ܫܒ

Dionysius the Areopagite: epistle to Timothy, fol. 19 *b*; to Titus, fol. 27 *b*.

Epiphanius: the Ancoratus. Fol. 26 *a*.

Ephraim: foll. 21 *a*, 25 *a*, 30 *a*, 31 *b*; ܕܡܪܝ ܐܦܪܝܡ ܒܪ ܥܒܕ, fol. 25 *a*; ܡܠܐ ܕܡܪܝ ܐܦܪܝܡ ܣܒܐ, fol. 30 *a*.

George, bishop of the Arabs: ܚܝܐ ܕܡܪܝ ܓܝܘܪܓܝ ܦܝܫܝܛܐ ܕܥܪܒܝܐ. Fol. 17 *a* and *b*.

Gregory Nazianzen: fol. 25 *b*; ܡܠܐ ܕܡܪܝ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ, ܕܡܪ ܐܡܪ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ, fol. 20 *b*; ܡܠܐ ܕܡܪܝ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ, ܕܡܪ ܐܡܪ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ, fol. 24 *b*; ܡܠܐ ܕܡܪܝ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ ܕܡܫܠ, foll. 24 *b*, 54 *b*, margin; ܡܠܐ ܕܡܪܝ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ ܕܥܠ ܝܘܒ, fol. 25 *a*; ܡܠܐ ܕܡܪܝ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ ܕܥܠ ܫܘܠܡܝܬ, fol. 31 *b*; ܡܠܐ ܕܡܪܝ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ ܕܥܠ ܫܝܪ, fol. 49 *a*.

Gregory Nyssen: on the Song of Songs, fol. 26 *b*; ܡܠܐ ܕܥܠ ܫܝܪ ܫ. ܕܡܠܠ ܒܪ ܐܝ ܕܡܫܡܫ ܒܪ ܐܢ ܓܒܪ. ܡܠܐ ܕܥܠ ܡܢ ܕܐܡܪ ܒܪ ܐܢ ܓܒܪ, "de hominis opificio," cap. xxx., fol. 12 *b*; ܡܠܐ ܕܥܠ ܕܡܪܝ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ ܕܥܠ ܡܢ, fol. 25 *b*; ܡܠܐ ܕܥܠ ܕܡܪܝ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ ܕܥܠ ܡܢ ܕܐܡܪ ܒܪ ܐܢ ܓܒܪ, fol. 24 *b*; ܡܠܐ ܕܥܠ ܕܡܪܝ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ ܕܥܠ ܡܫܠ ܕܫܠܡܘܢ, fol. 49 *a*.

Hippolytus: ܡܠܐ ܕܥܠ ܕܡܪܝ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ ܕܥܠ ܕܢܝܐܠ. Fol. 20 *a*.

Irenæus: contra Hæreses. Foll. 24 *b*, 31 *a*.

Isaac of Antioch: fol. 25 *a*; ܡܠܐ ܕܥܠ ܕܡܪܝ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ ܕܥܠ ܕܡܪܝ ܐܝܣܚܩ, fol. 21 *b*; ܡܠܐ ܕܥܠ ܕܡܪܝ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ ܕܥܠ ܕܡܪܝ ܐܝܣܚܩ, fol. 27 *a*.

Isidore of Pelusium: foll. 25 *a*, 54 *a*, 56 *b*; ܡܠܐ ܕܥܠ ܕܡܪܝ ܐܝܣܝܕܘܪ ܦ. ܕܥܠ ܫܢܐ ܕܥܠ ܫܘܠܡܝܬ, fol. 22 *b*; ܫܘܐܠ ܕܥܠ, fol. 25 *b*.

Jacob of Batnae: ܡܠܐ ܕܥܠ ܕܡܪܝ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ ܕܥܠ ܕܡܪܝ ܝܥܩܘܒ, fol. 22 *a*; ܡܠܐ ܕܥܠ ܕܡܪܝ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ ܕܥܠ ܕܡܪܝ ܝܥܩܘܒ, fol. 25 *a*; ܡܠܐ ܕܥܠ ܕܡܪܝ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ ܕܥܠ ܕܡܪܝ ܝܥܩܘܒ, fol. 30 *a*.

John of Jerusalem: ܡܠܐ ܕܥܠ ܕܡܪܝ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ ܕܥܠ ܕܡܪܝ ܝܘܚܢܢ ܕܐܘܪܫܠܡ. Fol. 21 *a*.

John the monk: fol. 27 *b*; ܡܠܐ ܕܥܠ ܕܡܪܝ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ ܕܥܠ ܕܡܪܝ ܝܘܚܢܢ, fol. 39 *b*; ܡܠܐ ܕܥܠ ܕܡܪܝ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ ܕܥܠ ܕܡܪܝ ܝܘܚܢܢ, fol. 50 *a*; ܡܠܐ ܕܥܠ ܕܡܪܝ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ ܕܥܠ ܕܡܪܝ ܝܘܚܢܢ ܕܒܝܬ ܚܠܐ, fol. 43 *b*; ܡܠܐ ܕܥܠ ܕܡܪܝ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ ܕܥܠ ܕܡܪܝ ܝܘܚܢܢ ܕܐܘܪܫܠܡ ܕܐܡܪ ܠܗ ܕܥܠ ܕܡܪܝ ܓܪܝܓܘܪܝ ܒܪ ܢܙܝܢܙܐ ܕܥܠ ܕܡܪܝ ܝܘܚܢܢ ܕܐܘܪܫܠܡ ܕܐܡܪ ܠܗ ... ...

ܡܫܝܚܐ ,ܥܠ ܡܫܟܚܐ, foll. 22 *b*, 39 *b*, 54 *b*; ܡܝܡܪ ܕܡܥܡܕܢܐ ܕܡܫܝܚܐ ܒܝ, fol. 24 *b*; ܒܝ ܐܝܟ ܕܠܐ ܡܫܡ ܕܠܐ ܟܬܝܒ ܐܢܐ ,ܕܐ ,ܐܡܪ, fol. 24 *b*; ܐܡܪ ܡܫܠܡ ܠܐ ܡܫܡ ,ܐܡܪ, fol. 28 *b*; ܟܬܒ ܡܫܡ ܠܐ ܡܫܡ ,ܡܫܡ, fol. 31 *b*; ܐܡܪ ܡܫܝܚ ܠܐ ܡܫܡ ,ܡܥܡܕ, fol. 32 *b*; ܟܬܒ ܡܫܡ ܐܢܐ, foll. 42 *a*, 59 *a*.

Theophilus of Alexandria: ܒܝ ܒܝܫܘܥ ܕܡܫܝܚܐ ܒܪܟ ܟܬܒ ܐܢܐ ܠܐܠ. Fol. 21 *a*.

Thomas of Germanicia: ܠܐ ܒܝܫܘܥ ܒܝ ܒܝܫܘܥ ܕܡܫܝܚܐ ܒܪܟ ܟܬܒ ܐܢ ܐܢܐ ܠܬܐܘܕܘܣ. Fol. 24 *b*.

The Testament of our Lord: ܡܬܝܬܐ ܒܝ ܐܢܐ. Fol. 40 *b*.

Letter from a monk to a brother: ܒܝ ܒܝܫܘܥ ܒܝ ܐܢܐ ܠܐܚܝ. ܐܡܪ ܐܢܐ ܠܟ ܠܐ ܐܡܪ ܐܢܐ ,ܐܡܪ ,ܐܡܪ ,ܐܡܪ

. Fol. 79 *a*.

m. Extract from Severus regarding the Mother of God, . Fol. 79 *b*.

3. Foll. 80—148. Demonstrations from the Fathers against the Diphysites, Julianists, Agnoêtæ, and other heretics, . The contents of this portion of the volume are nearly identical with those of Add. 14,532.

a. The first group, foll. 80 *a*—101 *a*, corresponding to Add. 14,532, no. 1, has an additional chapter at the beginning, entitled ; and another at the end, entitled . These two chapters contain extracts from—

Gregory Nazianzen: . Fol. 80 *a*.

John Ægeates: . Fol. 100 *b*.

Nestorius: . Fol. 100 *b*.

Paul of Samosata: . Fol. 100 *b*.

Philoxenus of Mabūg. Fol. 80 *a*.

Severus: . Fol. 80 *a*.

Theodore of Mopsuestia: . Fol. 100 *b*.

Theodoret: (). Fol. 101 *a*.

b. The second group, foll. 101 *b*—119 *b*, is identical with Add. 14,532, no. 2; except that, at the end of chap. , fol. 111 *b*, there is added a long passage from Samuel of Rās-'ain, .

c. The third group, foll. 119 *b*—138 *b*, is identical with Add. 14,532, no. 3.

d. The fourth group, foll. 139 *a*—148 *b*, is identical with Add. 14,532, no. 4. The additional quotations, foll. 148 *a* and *b*, are—

Cyril of Alexandria: , and on the Gospel of S. John. Fol. 148 *a*.

Gregory Nazianzen: . Fol. 148 *a*.

Ignatius: . Fol. 148 *a*.

Joannes Grammaticus:

, fol. 148 *a* and *b*, , fol. 148 *a*; , fol. 148 *a*.

Julius of Rome: . Fol. 148 *a*.

Severus: (sic) , and . Fol. 148 *a*.

4. A collection of Hymns, very imperfect. Fol. 149 *a*. Those that remain are numbered from ـد to ـפד, and from ـא to ـש. The eighteenth begins thus: ; and the nineteenth thus: .

5. Several sections relating to astronomical and geographical subjects; viz.—

a. On the length of the day and night in different parts of the earth. Imperfect. Fol. 153 *a*.

b. Severus Sabocht, , bishop of Ḳinnesrīn: whether the heaven surrounds the earth in the form of a wheel or sphere, . Imperfect. Fol. 153 *b*.

c. Severus Sabocht: extract regarding the habitable and uninhabitable portions of the earth, etc., .

d. Severus Sabocht: on the measurement of the heaven and the earth, and the space between them, . Imperfect. Fol. 154 *b*. See Sachau, Ined. Syr., p. ـפה.

e. The conclusion of an extract on the motions of the sun and moon. Fol. 155 *a*. See Sachau, Ined. Syr., p. ـפו.

f. Basil: on the motion of the sun between the tropics, . Fol. 155 *a*.

g. Jacob of Edessa, : how the heathen came to think that the sun, moon, and stars, were living and rational beings, endowed with free-will, . Fol. 155 *a*.

At the foot of fol. 118 *b* there is a word written in Armenian capitals.

[Add. 14,538.]

DCCCLXIV.

Vellum, about $8\frac{1}{8}$ in. by $5\frac{3}{4}$, consisting of 70 leaves, a few of which are slightly

stained and torn, especially foll. 2, 4, 7, and 70. The quires, signed with letters, were 9 in number, but the first three are very imperfect, leaves being wanting at the beginning, and after foll. 1 and 2. There are from 32 to 44 lines in each page. This volume, which is palimpsest throughout (see below), is written in a good, regular hand of the ixth or xth cent., and contains—

A large collection of extracts from the writings of the Fathers, explanatory of various passages of Scripture and points of doctrine and usage.

1. Part of a letter, imperfect at the beginning. Fol. 1 *a*.

2. Extracts from the letters of Dionysius the Areopagite (see Opera, t. i., pp. 589, seqq.).

a. To S. John the Evangelist: ... Imperfect. Fol. 1 *b*.

b. A small portion of another extract. Fol. 2 *a*.

c. From the first letter to Gaius: ... Fol. 2 *a*.

d. From the letter to Titus: ... Fol. 2 *a*.

e. From the letter to Demophilus: ... Fol. 2 *a*.

3. From the treatise of Methodius on the Resurrection, ..., beginning, fol. 2 *b*: ... See Gallandii Biblioth. Vett. Patrum, t. iii., p. 792, § viii.

4. Extracts from Gregory Nazianzen.

a. The following very short extract: ... (Ps. cxvi. 11) ... Fol. 2 *b*.

b. From the homily on the New Sunday, fol. 2 *b*: ... See Opera, t. ii., p. 837 E.

5. Extracts from the treatise of Basil on the Holy Spirit: ... Fol. 3 *a*.

6. A short extract from Gregory Nazianzen, ... Fol. 3 *b*.

7. Extracts from Basil.

a. From the treatise on the Holy Spirit: ... Fol. 3 *b*.

b. From the letter to Optimus (see Opera, t. iii., p. 573, ep. cclx.): ... Fol. 4 *a*.

c. From the same letter, ... Fol. 4 *b*.

8. Extract from a life of Epiphanius: ... Fol. 5 *a*.

9. The discourse of Athanasius on the Cross: ... Fol. 5 *b*. See Opera, t. ii., p. 80.

10. Extracts from Gregory Nazianzen, ...

a. From the homily "in Sanctum Baptisma:" ... Fol. 18 *a*.

b. From the homily "de Pauperum Amore:" ... Fol. 23 *b*.

c. From the "Theologica secunda, de Theologia:" ... Fol. 26 *b*.

11. Extracts from Evagrius: ... Fol. 29 *a*.

12. Extracts from Isaiah of Scete, ... Fol. 30 *a*.

13. Extract from the Commentary of Cyril on S. Matthew: ... Fol. 31 *b*.

14. A short extract from the eighth discourse of Clement, on the Fall of Satan: ... Fol. 31 *b*.

15. Extract from Cyril, ... Fol. 31 *b*.

16. Extracts from Jacob of Batnae, ... Fol. 32 *a*.

17. Extracts from Ephraim, ... Fol. 32 *a*.

18. Extract from Isaac of Antioch, ... Fol. 32 *a*.

19. Extract from John the monk, ... Fol. 32 *b*.

20. Extract from Marcus the monk, ... Fol. 32 *b*, margin.

21. Extracts from Dionysius the Areopagite: ... Fol. 32 *b*.

22. Extracts from Cyril, ... Fol. 33 *a*.

23. Extracts from Titus of Bostra on S. Luke, chapp. i. and ii.: ... Fol. 34 *a*.

24. Extracts from Chrysostom.

a. On S. Matthew, ch. v. 28: ... Fol. 35 *b*.

b. On S. Matthew, ch. v. 17: ... Fol. 36 *a*.

25. Extract from Epiphanius on the coming of the Magi: ... Fol. 36 *b*.

26. Extract from Ephraim, on the coming of the Magi. Fol. 37 *a*.

27. Extracts from Severus of Antioch.

a. From a letter to the lady Cæsaria: ... Fol. 37 *a*.

b. From a letter to the priest Leontius: ܡܪ ܐܡܪ ܠܝ ܒܪ ܐܚܝ ܠܝ ܒܪ ܐܚܝ ܐܠܐ ܐܢ ܐܡܪ ܠܟ ܐܚܝ ܐܢ ܐܡܪ ܠܟ ܐܚܝ ܒܪ

e. From a letter to the deaconess Anastasia: ... Fol. 52 *b.*

36. Extract from Cyril against Julian: ... Fol. 53 *b.*

37. Extract from the treatise of Methodius entitled Aglaophôn, on the Resurrection: ... Fol. 53 *b.*

38. Extract from the treatise of Irenæus "contra Hæreses:" ... Fol. 54 *b.*

39. Extract from Cyril of Jerusalem, from the fifteenth catechesis: ... Fol. 55 *a.*

40. Extracts from a letter of Severus to the priests and abbats, John, Theodore, and John: ... (sic) ... Fol. 55 *b.*

41. Extract from the Commentary of Cyril on the Epistle to the Hebrews: ... Fol. 57 *a.*

42. Extract from Basil: ... Fol. 57 *b.*

43. Extract from Gregory Nazianzen: ... Fol. 57 *b.*

44. Extract from Ephraim. Fol. 57 *b.*

45. Extract from a letter of Epiphanius to the emperor Theodosius: ... Fol. 57 *b.*

46. Extract from Cyril, ... Fol. 57 *b.*

47. Extract from Julius of Rome, ... Fol. 58 *a.*

48. Extract from the epistle of Ignatius to the people of Tarsus: ... Fol. 58 *a.*

49. Extracts from the letter of Dionysius the Areopagite to Timothy: ...

ܗܠ ܡ ܟܬܒܬ ܠܡ ܡ . ܡܐܟ ܡܥܝܢ ܡܫܡܫܢ ܡܥܡܪ ܡܥܡܪ ܡܥܡܪ ܡܥܡܪ . Fol. 58 *a*.

50. Extract from the second epistle of Clement to the Corinthians: ܡܢ ܡܬܠ ܡܫܝܚܐ ܡܫܝܚ ܡ ܡܒܝ ܡܥܡܪ ܡܥܡܪ ܡܥܡܪ ܡܥܡܪ . Fol. 58 *b*.

51. Extracts from the discourse of Hippolytus to the empress Mamæa on the Resurrection: ܡ ܡܒܝ ܡܥܡܪ ܡܥܡܪ ܡܥܡܪ ܡܥܡܪ ܡܥܡܪ ܡܥܡܪ . Fol. 58 *b*.

52. Extract from the treatise of Methodius on the Resurrection and against Origen: ܡܥܡܪ ܡܥܡܪ ܡܥܡܪ ܡܥܡܪ ܡܥܡܪ ܡ ܡ ܡ . ܡܥܡܪ ܡܥܡܪ ܡܥܡܪ . Fol. 59 *a*.

53. Extracts from the discourse of Peter of Alexandria *περὶ τοῦ μηδὲ προυπάρχειν τὴν ψυχήν, μηδὲ ἁμαρτήσασαν τοῦτο εἰς τὸ σῶμα βληθῆναι*: ܡ ܡܥܡܪ ܡܥܡܪ ܡܥܡܪ ܡ ,ܡ ܡܥܡܪ ܡܥܡܪ ܡ ,ܡ ܡܥܡܪ ܡܥܡܪ . Fol. 59 *a*.

54. Extracts from the treatise of Irenæus "contra Hæreses," lib. v.: ܡܥܡܪ ܡܥܡܪ ܡ . ܡ ,ܡ ܡܥܡܪ ܡܥܡܪ ܡܥܡܪ ܡܥܡܪ . Fol. 60 *a*.

55. Extract from Athanasius: ܡܥܡܪ ܡ ܡ . Fol. 60 *b*.

56. Extract from the letter of Basil to Ambrose of Milan: ܡ ܡܥܡܪ ܡ ܡܥܡܪ ܡܥܡܪ ܡ ܡ ܡ (see Opera, t. iii., p. 417, ep. cxcvii.). Fol. 60 *b*.

57. Extract from Gregory Nazianzen: ܡ ܡ ,ܡ ܡ ,ܡ ,ܡ . Fol. 60 *b*.

58. Extract from the Apology of John of Jerusalem: ܡ ,ܡ ,ܡ ,ܡ ,ܡ . Fol. 61 *a*.

59. Extract from a letter of Theophilus of Alexandria to the monks at ܡ . Fol. 61 *a*.

60. Extracts from Ephraim. Fol. 61 *a*.

61. Extract from a discourse of Isaac of Antioch on the Resurrection: ܡ ,ܡ ,ܡ . Fol. 62 *a*.

62. Extracts from the Commentaries of John Chrysostom on the Pauline Epistles.

a. ܡ ,ܡ ,ܡ ,ܡ .. ܡ ,ܡ ,ܡ ,ܡ ,

64. Extract from a letter of Severus to Conon the silentiary: ... Fol. 64 *a*.

65. Extract from the fifth chapter of a work of Philoxenus of Mabūg, entitled "the Book of Sentences or Maxims:" ... Fol. 64 *b*.

66. Extract from Gregory Nazianzen: ... Fol. 64 *b*.

67. Extracts from Severus, hom. epithron. xlix.: ... Fol. 64 *b*.

68. Extract from Gregory Nazianzen: ... Fol. 65 *b*.

69. Extract from the first epistle of Gregory Nazianzen to Cledonius: ... (sic) ... Fol. 65 *b*.

70. Extract from the Commentary of John Chrysostom on 2nd Corinthians, hom. xi.: ... Fol. 66 *a*.

71. Extracts from a letter of Severus to the people of Emesa: ... Fol. 66 *a*.

72. Extract from another letter of Severus: ... Fol. 66 *b*.

73. Extract from Ephraim. Fol. 66 *b*.

74. Extract from Severus, hom. epithron. xxxix.: ... Fol. 67 *a*.

75. Extract from the Commentary of John Chrysostom on the Epistle to the Romans, hom. xix.: ... Fol. 67 *a*.

76. Extracts from a letter of Severus to the lady Cæsaria: (sic) ... Fol. 67 *a*.

77. Extract from a letter of Severus to Solon, bishop of Isauria: ... Fol. 68 *a*.

78. Extract from Ephraim. Fol. 70 *b*.

At the foot of fol. 69 *b* is a note, stating that the book belonged to the convent of S. Mary Deipara. حل ثم ܕܝܪܐ ܕ ,ܡܪܝܡ ܣܓܝ (sic) ܒܫܒ ܡܢ ܕܝܪܐ (sic) ܒܫܒ ܣܓ (sic) ܕܐ ܕܠܢ ܠܡܣ ܕ ,ܡܪܝܡ ܣܓܝ ܕ ܡܪܝܡ ܕܝܪܐ ܕ ܣܓ ܕ ܕ ܕ

THEOLOGY.

ANONYMOUS WORKS.

DCCCLXV.

Five vellum leaves, about 9 in. by 5½, all much stained and torn, with from 32 to 34 lines in each page. The writing is a neat, regular Estrangĕlā of the vith cent. They contain—

Fragments of a Commentary on the book of Genesis, relating to portions of chapters iii., iv., vi., and viii. The following is one of the more legible passages; it treats of ch. vi., 3.

[Add. 17,189, foll. 17—21.]

DCCCLXVI.

Four vellum leaves, all more or less stained and torn, written in a good hand of the viith or viiith cent., with from 22 to 28 lines in each page. They formed part of a theological treatise. The heresies of Marcion, Mani, and Bardesanes, are discussed on the first leaf, and the Gospel of the Hebrews is mentioned,

The greater part of the writing on the verso of the last leaf has been effaced, to make room for the concluding words of the Gospel of S. Mark, ch. xvi. 19, 20.

[Add. 17,215, foll. 30—33.]

DCCCLXVII.

Two vellum leaves, much stained and mutilated, written in a small, neat Estrangĕlā

of the viith or viiith cent. On the verso of the second leaf is the following passage.

ܐ ..ܡܠܟܐ ܐܡܪ ܠܗ ܡܫܝܚܐ ܡܠܟ ; ܡ ܐܡ
.....ܐ ..... ܐܡܪ ܠܗ
ܕܠܡܢܐ ܐܢܐ ܥܠܡܐ ܕ ܫܪܝܪ ܠܝ ,
ܕܫܪܪ ܐܡܪ ܐܢܐ ܡܫܝܚܐ ܡܠܟ ܡܫܝܚܐ ܐܠܗܐ
ܕܐܡ ܕ ܡܫܝܚܐ ܡܫܝܚܐ ܡܠܟ ܡܫܝܚܐ ܐܠܗܐ
ܕ ܐܡ ܡܫܝܚܐ ܕ ܐܡ ܕ ܡܫܝܚܐ

ܟܝ ܪܫܝ ܐܡ ܪܡܐ ,ܡܐܡܪ ܪܒܠܐܡܪ
ܪܒ ܢܝ ܒܫ ܢܡܐ ܪܒ ܒܫ ܐܝ
ܒܡܝܢ ܠܡ . ܡܠ ܢܪܒ ܡܡ ÷

[Add. 14,537.]

DCCCLXIX.

Three vellum leaves, about $8\frac{5}{8}$ in. by $5\frac{1}{4}$, the second and third of which are much torn (Add. 17,160, foll. 24—26). Each page is divided into two columns, of from 28 to 36 lines. The writing is good and regular, of about the viiith cent. They contain—

1. Part of a discourse on S. John the Baptist (S. Matthew, ch. iii.). Foll. 24, 25.

2. Part of a discourse on the Resurrection of our Lord. Fol. 26.

[Add. 17,160, foll. 24—26.]

DCCCLXX.

Five vellum leaves, all more or less stained and mutilated. There is a lacuna between the first and second. The writing is a good, regular Estrangĕlā, of about the ixth cent. They contain—

Part of a letter, addressed by a solitary to a friend, who had asked of him, which is the path that brings us near unto God: ܪܫܝ ܪܫܡ ܒܫ [ܪ]ܫܡ ܫܡ ܪܒ ܒܝ ܫܝ
ܪܫܝ ,ܡ ܪܒ ܫܡ ܫܒ . ܒܝ ܫܡ
ܒܫ ܪܫܡ [ܪܝ]ܒܡ ܪܒ .

See the same letter in Add. 12,167, fol. 289 *a*, and Add. 14,729, fol. 106 *b*.

[Add. 17,163, foll. 49—53.]

DCCCLXXI.

Two vellum leaves, about $9\frac{1}{4}$ in. by $6\frac{1}{2}$. The writing is good and regular, of the ixth cent., with from 35 to 38 lines in each page. They contain the end of the 2nd and the beginning of the 3rd chapter of an Exposition of the Order of the Celebration of the holy Eucharist. The third chapter commences thus : ܒܠ .. ܪܒܝ ܒܪܒܪ

÷ ܦܝܡ . ܪܫܒ ܪܫܡ ,ܒ ܡܠ . ܒܝ
ܒܝ ,ܒ ܪܫ ܒܝ ܫ . ܒܪ
ܒ ,ܒ ܡܠ ܒܝ ܒܪ . ܒܪ
ܪܫ ܒܝ : ܪܒ ܪܫ ܪܫ
ܪܫ ܒܝ ܡ ܪܠ . ܪܒ
ܒܝ ܡ ܪܠ . ܪܒ ܒ
ܒܝ ܪܠ . ܪܒ ܒ
ܪܒ ܒ ܪܒ ܪ ܪ ܪ
ܪ ܪ ܪ

. Beginning, fol. 2 *b*:

d. An extract regarding Eusebius of Dorylæum and Eutyches, and the deposition of the latter by the Council of Chalcedon; imperfect at the beginning. Fol. 3 *a*.

[Add. 17,215, foll. 1—4.]

DCCCLXXIII.

Vellum, about 7⅛ in. by 5¼, consisting of 20 leaves (Add. 14,636, foll. 57—76), or two quires, signed with letters (, , and ,). There are from 21 to 27 lines in each page. This manuscript is written in a good, regular hand of the xth cent., and contains—

A collection of short discourses; viz.—

1. Address of the priest or archdeacon to the people, when he wishes to preach or give an exhortation for the poor: . Fol. 57 *a*.

2. Another address for the poor and strangers: . Fol. 57 *b*.

3. Sermon for the poor, . Fol. 58 *a*.

4. An address for monks, . Fol. 58 *b*.

5. Another, . Fol. 58 *b*.

6. Of love of the poor, . Fol. 59 *a*.

7. Another discourse for the poor, . Fol. 59 *b*.

8. Another, . Fol. 60 *b*.

9. Of love of the poor, . Fol. 61 *b*.

10. For the poor, . Fol. 62 *a*.

11. Another, . Fol. 63 *a*.

12. For monks, . Fol. 64 *b*.

13. Another, . Fol. 65 *a*.

14. For strangers, . Fol. 65 *b*.

15. Another, . Fol. 67 *a*.

16. Of the blind, [var.] . Fol. 67 *b*.

17. Of those who were rich, and have become needy, . Fol. 68 *b*.

18. Another, . Fol. 69 *b*.

19. Of monks, . Fol. 70 *a*.

20. Of the blind, . Fol. 71 *b*.

21. Of those who were in affluence, and have become poor, . Fol. 72 *b*.

22. Another, . Fol. 74 *a*.

23. Another, . Fol. 75 *b*.

24. Of the poor, . Fol. 76 *a*.

[Add. 14,636, foll. 57—76.]

DCCCLXXIV.

Six vellum leaves, about 7 in. by 5¼, with from 18 to 27 lines in each page (Add. 14,636, foll. 77—82). They are written in a good, regular hand of the xth cent., and contain—

Prayers and short discourses; viz.—

1. Prayers for the people, ܬܠܝܡܐ ܕܩܕܫ ܩܕܫ . Fol. 77 *a*.

2. Discourse for the poor and strangers, ܩܕܫ, beginning, fol. 78 *a*: ܠܐ ܐܢܐ ܡܚ ... ܕܐܝܟ ܐܦ ܐܢܐ ܒܥܝܢ ... ܕܐܠܐ ܐܦ ... ܕܐܝܟ ... ܕܐܦ ... ܕܐܦ ... ܕܐܦ

ܐܝܟ ܕܐܡܪ ܠܗ ܫܡܥܘܢ ܒܪ ܩܘܪܝܐ ܕܟܬܒ ܗܢܐ ܣܦܪܐ ܒܫܢܬ ܐܠܦ ܘܬܠܬ ܡܐܐ ܘܬܫܥ ܒܝܘܢܢ ܗܠܝܢ ܕܐܬܟܬܒ ܒܗ ܣܦܪ

These leaves are palimpsest. The more ancient text is part of the book of Ezekiel, according to the Pĕshiṭṭā version, written in a fine Estrangĕlā of the vith or viith cent. It is most clearly legible on fol. 6, which contains, on the one side, ch. xxiv. 19—25, and on the other, ch. xxiv. 25—ch. xxv. 5.

[Add. 14,628, foll. 1—8].

DCCCLXXVII.

Two vellum leaves, about $6\frac{3}{8}$ in. by $5\frac{1}{8}$, slightly stained and soiled. They are palimpsest. The more ancient Syriac text, apparently part of a sermon, is written in a small, neat Estrangĕlā of about the viiith cent. The more modern, of the xiith or xiiith cent.,consists of parts of two discourses, the first of which is an encomium on the blessed Virgin Mary.

[Add. 14,665, foll. 26, 27.]

DCCCLXXVIII.

Eleven paper leaves, about $9\frac{7}{8}$ in. by $6\frac{3}{4}$, all more or less stained and torn (Add. 14,736, foll. 22—32). There are from 33 to 36 lines in each page. The writing is good and regular, of the xiiith cent. They contain—

1. Portions of a series of dialogues, forming an Exposition of the Order of the Celebration of the holy Eucharist, fol. 22 *a*; including a commentary on the Lord's Prayer, , fol. 24 *a*, and on the Nicene Creed, , fol. 26 *a*. The work consisted of at least 22 chapters (, fol. 22 *a*; , fol. 23 *a*; , fol. 23 *b*).

2. Prayers, proœmia and sedras for various occasions; e.g. , fol. 27 *b*; , fol. 28 *b*; , fol. 29 *b*; , fol. 30 *a*.

[Add. 14,736, foll. 22—32.]

DCCCLXXIX.

Seven paper leaves, about $7\frac{3}{4}$ in. by 5, several of which are slightly torn. There are from 13 to 15 lines in each page. They are written in an inelegant hand of the xiiith cent., and contain—

An account of a Letter that was sent down from Heaven to the church of S. Paul at Constantinople, in the year 1057 (A.D. 746). [. . . . . .

In the letter itself allusion is made to previous letters of the year 1042 (see Assemani, Bibl. Or., t. iii., pars i, p. 638, cod. Arab. xviii.) and 1050 (see Dillmann's Catal. of the Æthiopic MSS. in the Bodleian Library, p. 13, cod. xiv., A; and Prætorius, Mazḥafa Tomâr, Leipzig, 1869):

[Add. 17,272, foll. 68—74.]

DCCCLXXX.

Paper, about $5\frac{3}{4}$ in. by $4\frac{1}{2}$, consisting of 61 leaves, many of which are much stained and torn, especially foll. 1—3, 16, and 58—61. The quires are without signatures. Leaves are wanting at the beginning and end, as well as after foll. 24 and 57. The number of lines in each page varies from 13 to 17. This manuscript is written in an inelegant hand of about the xiiith cent., and contains—

Various pieces, both in prose and poetry, composed in Arabic, but transcribed in the Syriac or Karshūnī character. The language is very incorrect and ungrammatical.

1. Imperfect extract. Fol. 1 *a*.

2. ..... , i. e. هذا قول الشيخ يحنا, "discourse of the teacher Yuḥannā," or John. Fol. 3 *b*.

3. , i. e. هذا علي عمل يوم الاحد, "on the work, or occupation, of Sunday." Imperfect. Fol. 21 *a*.

4. Imperfect extract. Fol. 25 *a*.

5. Three poems; viz.—

a. , i. e. قصيدة ملحة, beginning, fol. 26 *a*:

b. , i. e. قصيدة اخري, beginning, fol. 28 *b*:

c. Beginning, fol. 30 *a*:

At the end of this ḳaṣīda, fol. 31 *a*, there is an Arabic note, giving the name of the scribe, which is, however, very indistinctly written:

تمت لله الحمد والشكر والحمد والمنه وكتب العبد الخاطي الحقير حسب العد (sic) مستحق لدعا (sic) قسّيس يحنا (sic) يوم الاربعه (sic) سلاس (sic) عشر من شهر ايار (?) المبارك رحم الله من يترحم عليه،

Then follow five verses, beginning thus:

ܕܐܢ ܕܥܒܕ ܕܒܪܐ ܕܐ : ܕܡ ܒܪܐ ܕ
ܕܐܠܗܐ :

ܠ ܒܪܐ ܕ ܡܠܟ ܕܐ : ܕܐܠܗܐ ܡܒܪܟ ܕ ܒܪܐ :

Fol. 31 *b* contains Ps. xlii. 1, in Syriac and Arabic, and some other short extracts.

6. An extract beginning, fol. 32 *a*: ܡܠ ܕ ܐܠܗܐ ܕܐ ܕܥܒܕ ܕ ܐܡܪ ܕ ܡܫܝ ܕ ܐܠ ܕ ܐ ܕ ܐ ܕ ܐ

Estrangĕlā of the vith or viith cent. It contains portions of two homilies, the rubric of the second being in great part effaced.

[Add. 17,217, fol. 48.]

DCCCLXXXVIII.

Part of a vellum leaf, about 10 in. in length, written in double columns, in a neat, regular Estrangĕlā of the viith cent., and containing a portion of a homily.

[Add. 17,217, fol. 49.]

DCCCLXXXIX.

A vellum leaf, much stained and mutilated. The page is divided into two columns, of from 37 to 39 lines. The writing is a neat, regular Estrangĕlā of the viith cent. It contains—

Extracts from a commentary, or homilies, on the Gospel of S. Matthew, relating to chapters xvi. 13—17, xvi. 27, and xvii. 5.

[Add. 17,160, fol. 27.]

DCCCXC.

A vellum leaf, about 9½ in. by 6¼, written in double columns of 33 lines, and signed with the letter ـد . The writing is a good, regular Estrangĕlā, of the viith or viiith cent. It contains part of a discourse on the Angels.

[Add. 17,217, fol. 42.]

DCCCXCI.

Portions of two vellum leaves, both much soiled. Each page is divided into two columns. The writing is a good, regular Estrangĕlā, of the viiith or ixth cent. They contain—

Fragments of a discourse, in the second of which Basil and Gregory Nazianzen are thus mentioned: ܡܠܦܢܐ ܕܥܡܘܕ ܒܫܡܝܐ ܘܫܠܝܚܐ ܕܥܡ ܒܫܡܝܐ . ܘܐܝܟ ܕܐܡܪ ܠܗ ܚܕ ܕܥܠ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܚܕ ܕܥܠ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܚܕ ܕܥܠ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܚܕ ܕܥܠ ܠܗ .

[Add. 17,213, foll. 6, 7.]

DCCCXCII.

Two vellum leaves, about 7⅞ in. by 5⅜, written in a good, regular hand of the viiith or ixth cent., with 26 or 27 lines in each page. They contain short sayings or maxims.

[Add. 17,215, foll. 26, 27.]

DCCCXCIII.

A vellum leaf, 9¾ in. by 6½, written in a good hand of the ixth cent., with numerous Syriac vowels. There are 36 lines in the page. It contains—

On the recto, explanations of various Biblical proper names and a few other words; and on the verso, dates and events in the lives of Adam, Abraham, Jacob, Job, Saul, David, Solomon, etc.

[Add. 17,217, fol. 44.]

DCCCXCIV.

Two vellum leaves, much soiled and mutilated, from a manuscript of the ixth cent.

[Add. 17,217, foll. 55, 56.]

DCCCXCV.

The lower half of a vellum leaf, much soiled, from a manuscript of the ixth cent. It

contains part of a discourse on the Resurrection of our Lord.

[Add. 17,217, fol. 53.]

DCCCXCVI.

Two vellum leaves, about $7\frac{7}{8}$ in. by $6\frac{1}{8}$, much stained and mutilated. They are written in a good, current hand of the ixth cent., and contain part of a discourse.

[Add. 17,215, foll. 44, 45.]

DCCCXCVII.

The first leaf of a vellum manuscript, written in double columns, in a small hand, apparently of the ixth or xth cent. It is so much soiled and mutilated that the text is almost illegible.

[Add. 17,218, fol. 58.]

DCCCXCVIII.

The last leaf of a vellum manuscript, much stained and mutilated, It contains, on the recto, part of a discourse (left unfinished), written in a current hand of about the xth cent. The writing on the verso is no longer legible.

[Add. 17,218, fol. 89.]

DCCCXCIX.

Part of a paper leaf, probably the last of a volume. It contains, on the verso, a portion of a discourse, written in a small, neat hand of the xith cent.; and on the recto, a portion of a letter, in which various persons are named, written in a large, coarse hand of the xith or xiith cent.

[Add. 14,738, fol. 119.]

DCCCC.

Four paper leaves, about 7 in. by $5\frac{3}{8}$, much stained and torn. There are 22 or 23 lines in each page. They are written in a good, Nestorian hand of the xiith cent., with occasional vowel points, and contain part of a discourse on the Fatherhood of God and the Incarnation of the Son.

[Add. 14,738, foll. 110—113.]

DCCCCI.

A portion of a paper leaf (the outer column), written in a good hand of the xiith cent. On the verso is the following mutilated rubric: ܟܬܒ . . . . . ܡܫܦܝܢ ܡܠܐ ܕ . . . . . ܐܬܪ ܒܠܐ ܕ . . . . . ܡ ܟܬܒܗ ܕܒܠܐ .

[Add. 14,738, fol. 116.]

DCCCCII.

Two paper leaves, much mutilated, written in a good, regular hand of the xiith or xiiith cent., and containing part of a homily.

[Add. 14,738, foll. 108, 109.]

DCCCCIII.

Five paper leaves, all much soiled and torn, written in a good, current hand of the xiiith cent. They appear to be fragments of an ascetic work.

[Add. 14,737, foll. 87—91.]

DCCCCIV.

A paper leaf, $10\frac{3}{4}$ in. by $6\frac{7}{8}$, slightly mutilated. It is written in a good hand of about the xiiith cent., and contains the conclusion of a letter, treating, it would seem, of sudden lapses into sin and subsequent repentance.

[Add. 14,736, fol. 3.]

THEOLOGY.

COUNCILS OF THE CHURCH AND ECCLESIASTICAL CANONS.

DCCCCV.

Vellum, about $8\frac{7}{8}$ in. by $5\frac{5}{8}$, consisting of 108 leaves, some of which, particularly at the end, are much stained and slightly torn. The quires, signed with letters, were originally 12 or 13 in number, but the last two or three, from fol. 94 (ﻛ) onwards, are imperfect, leaves being missing after foll. 96, 98, 101, 105, and 106. There are from 27 to 34 lines in each page. This volume is written in a fine, regular hand, and dated A. Gr. 846, A.D. 535. It contains—

The Acts of the Second Council of Ephesus,*—the so-called λῃστρικὴ σύνοδος or "Latrocinium Ephesinum" (see Labbe, Sacros. Concilia, ed. Coleti, t. iv., coll. 743, seqq., and compare also coll. 889—1189),—held A.D. 449, during the reigns of Theodosius and Valentinian, under the presidency of Dioscorus of Alexandria: ܡܥܒܕܐ ܕܡܫܬܐ ܕܐܦܣܘܣ ܒܪ ܐܓܪܬ ܒܝܬ ܡܪܝܡ ܐܡ ܐܠܗܐ ܕܐܬܪ ܐܦܣܘܣ

cil, regarding the representatives of Leo (Julian and Hilarius), who refused to be present at its meetings, after the conclusion of the case of Eutyches;* and regarding Domnus of Antioch, who was sick or pretended to be so. Fol. 5 *b*.

6. Action against Ibas, bishop of Edessa, ܕܥܒܕ ܠܡܕܠ ܐܡܡ ܪܟܒܓܒܐ ܕܒܘܫܐ ,ܡܝܡܪ ܪܥܡܡܫܪ (this title is given on fol. 2 *b*, before the letter of the Emperors regarding Theodoret). Fol. 8 *a*.—Letter of the Emperors to the Council, regarding the complaints against Ibas (see above, no. 3), fol. 8 *a*; letter of the Emperors to various monks of Edessa, brought to the Council by a deputation of the monks,† fol. 8 *a*; report of various proceedings of the people and clergy at Edessa, fol. 10 *a*, such as the outcries of the populace (ܚܕ ܡܐ ܕܒܘܫܐ) at the entry of the Comes Chæreas (ܟܟܝܟ, Χαιρέας) into the city, fol. 10 *a*, relations or reports (ܐܝܓܕܫ, *ἀναφοραί*) of Chæreas, foll. 13 *b* and 23 *a*, letter of Ibas to Mārī the Persian, fol. 34 *a* (see Labbe, t. iv., coll. 1573—80), and the like.

7. Deposition (*καθαίρεσις*) of Daniel, bishop of Ḥarrān, ـــ ܕܒܘܫ ܪܥܡܡܫܪ ܠܒܪܢ ܐܘܝܕ. Fol. 47 *b*.

8. Deposition of Irenæus, bishop of Tyre, . ܐܝܥܠ ܪܥܡܡܫܪ ܐܘܪܝܢ ܐܘܝܕ Fol. 50 *b*.

9. Deposition of Aquilinus, bishop of Byblos, ܪܥܡܡܫܪ ܐܠܣܠܐܪ ܐܘܝܕ ܐܠܒܠ . Fol. 52 *a*.

10. Action against Sophronius, bishop of Tellā or Constantina, ـــ ܪܟܒܓܒܐ ـــ ܐܘܝܕ ܠܐ ܐܝܒܘܫ ـــ ܪܥܡܡܫܪ ـــ ܒܒܘ ـــ ܕܒܘܫ ܪܠܠ . Fol. 54 *a*.

11. Deposition of Theodoret, bishop of Cyrus, ـــ ܪܥܡܡܫܪ ـــ ܪܟܝܐܪ ܐܘܝܕ ـــ ܐܘܝܐ . Fol. 57 *a*.—Letter written by Theodoret to the monks, against Cyril and the (first) Council of Ephesus, fol. 62 *a*; extracts from his writings, fol. 72 *b*.

12. Adherence of Domnus, bishop of Antioch, by message, to the above decisions. Fol. 78 *b*.

13. The excommunication, laid on certain of the clergy by Flavian of Constantinople, is removed. Fol. 79 *a*.

14. Action against Domnus, bishop of Antioch, ـــ ܠܐܡܡ ـــ ܐܝܒܘܫ ـــ ܪܟܒܓܒܐ ـــ ـــ ـــ

for convening the second Council of Ephesus; chiefly on account of the machinations of Flavian and Eusebius, and their abettors, Domnus, Theodoret and others. It is imperfect, and begins thus, fol. 104 *a*: ...

16. Part of an imperial letter to (Dioscorus of Alexandria), directing him to write encyclical letters (...), containing the imperial decree (against the Nestorians, ...), the Nicene Creed (...), and the definition (...) of the two Councils (of Ephesus), to the metropolitan bishops of Constantinople, Jerusalem, etc. They are to affix their signatures, and those of their subordinates, to these letters, and to read them publicly in their churches. Heretical writings, especially Nestorian, are to be burnt. Fol. 106 *a*.

17. Part of a letter of the emperor Theodosius to Juvenalis, bishop of Jerusalem, to the same effect as no. 16: ... Fol. 106 *b*.

18. Part of a letter of Dioscorus of Alexandria to the various bishops, carrying out the instructions contained in no. 16. Fol. 107 *a*. The following is the formula to be signed by the bishops and clergy: ...

Colophon, fol. 108 *a*: ...

On fol. 108 *a* and *b* is a long note, written in a small cursive character, in parts almost illegible, stating that this book was transcribed in the year 846, A.D. 535, in the convent of Eusebius in the village called ..., for the priest John, abbat of the said convent, by a monk of the convent, also named John.

[illegible] . . . . . From the note on the margin of fol. 1 *b*, ... , it would appear that a commentary on one of the Gospels was once bound with this manuscript.

[Add. 14,530.]

DCCCCVI.

Vellum, about 9½ in. by 6, consisting of 151 leaves, some of which are much stained and torn, especially foll. 3, 56, 66, 71, 72, 89, and 151. The quires, 20 in number, are signed with Syriac arithmetical figures (e.g. foll. 25, ܟܡ; 33, ܕ; 48, ܡܚ; etc.). The later signatures, with letters, are all wrong. Leaves are wanting after foll. 40, 56, 65, 71, and 145. There are from 18 to 23 lines in each full page. This manuscript is written in a large, regular Estrangĕlā of the earlier half of the vith cent., perhaps even of the year 812, A.D. 501 (see below). It contains—

A Collection of Ecclesiastical Canons; viz.—

1. The *τίτλοι* of the Canons of the Councils of Nicæa, Ancyra, Neo-Cæsarea, Gangra, Antioch, Laodicea, Constantinople, and Chalcedon. Fol. 3 *b*. The greater part of fol. 3 has been torn away, and large portions of the writing have been effaced on foll. 9 and 10.

2. Canons of the Council of Nicæa, 20 in number. Fol. 25 *b*. They are preceded by—

a. The letter of Constantine, summoning the bishops from Ancyra to Nicæa: [illegible]. Fol. 14 *b*.

b. The edict of Constantine against the Arians: [illegible]. Fol. 15 *a*.

c. The Nicene Creed: [illegible]. Fol. 16 *a*.

d. The Creed of Constantinople: [illegible]. Fol. 17 *a*.

e. The names of the subscribing bishops, [illegible]. Fol. 18 *a*. Subscription, fol. 25 *a*: [illegible] . . . .

See Cowper's Analecta Nicæna, 1857.

3. Canons of the Council of Ancyra, 24 in number, but imperfect: [illegible] . . .

ܫܡܗ ܕܐܢܩܘܪܐ ܘܕܢܐܘܟܣܪܝܐ ܩܣܪܝܐ . ܘܥܠ ܗܕܐ ܫܡܗ ܕܐܢܩܘܪܐ ܘܕܢܐܘܟܣܪܝܐ ܩܣܪܝܐ ܐܬܝܢ . Fol. 37 *b*. They are preceded by the names of the bishops who were at Ancyra and (Neo-) Cæsarea. Fol. 36 *b*.

4. Canons of the Council of Neo-Cæsarea, 14 in number: ܩܢܘܢܐ ܕܡܬܬܒܝܢ ܒܢܝܩܣܪܝܐ ܕܩܪܒ ܠܩܣܪܝܐ ܕܩܦܘܩܝܐ ܥܠ ܐܝܟ ܙܒܢ ܐܬܟܢܫܘ

ܟܬܒ ܠܗ ܐܣܩ ܐܠܗܐ ܡܥܒܪ ܒܝܡ ܐܠܗ ܐܠܗ ܐܠܗ . ܐܠܗ ܐܠܗ ܐܠܗ . ܐܠܗ ܐܠܗ (sic) ܐܠܗ ܐܠܗ ; ܐܠܗ ܐܠܗ ܐܠܗ ܒܝ ܐܠܗ ܐܠܗ ܐܠܗ . ܐܠܗ ܐܠܗ ܐܠܗ ܐܠܗ . ܐܠܗ ܐܠܗ ܐܠܗ ܐܠܗ .

c. Letter of Theodosius and Valentinian, addressed to Stephen, bishop of Ephesus, regarding the administration of the churches: ܐܠܗ ܐܠܗ ܐܠܗ ܐܠܗ

It was he, in all probability, who perpetrated the erasures on foll. 9 and 10; but the alterations on foll. 86 *a*, 119 *a*, 136 *b*, 138 *a*, and 144 *b*, seem to be the work of other hands.

[Add. 14,528, foll. 1—151.]

DCCCCVII.

Vellum, about 9⅝ in. by 6, consisting of 39 leaves, the last of which is soiled and torn. The quires, four in number, are signed with letters, from ܡ to ܣ, but there was an older numeration, apparently from ܗ to ܟ (see fol. 31 *a*). Each page is divided into two columns, of from 33 to 43 lines. This manuscript is written in a small, neat hand of the vii[th] cent., probably soon after A.D. 641 (see below, no. 18). It contains—

A Collection of Ecclesiastical Canons and Creeds (see Add. 12,155, no. xxvii., and Add. 14,527); viz.—

1. A Synopsis, as it may be called, of the Canons of the Apostles and of the principal Councils of the Church: ܟܬܒܐ ܕܩܢܘܢܐ ܕܫܠܝܚܐ ܘܕܬܫܥ ܬܪܥܐ ܕܡܬܟܢܫܘ ܒܗ ܫܠܝܚܐ ܩܕܝܫܐ ܒܝܘ ܢܝܩܝܐ (sic) . ܒܣܦܪ ܫܘܡܗܪܐ ܕܝܘ ܫܬܡܐ . ܘܒܥܠܡ ܕܐ ܒܫܠܡ . ܘܒܟܠ ܕܐ ܒܫܠܡ ܕܐ ܒܟܠ ܚܕ ܒܚܕ

Apostt., lib. viii., cap. xxxiv.; and de Lagarde, p. ٥٥, line 22.

f. Of S. Paul, or, according to others, of S. James, ܟܠ ܡܬܟ ܪܫܠܡ ܫܠܝܚ ܕܡܪܢ . ܥܠ ܗܘ ܐܡܪ . ܒܫܘܠܡ ܒܝܬ ܩܕܫ . Fol. 10 *b*. See Constitt. Apostt., lib. viii., capp. xlii. and xliii.; and de Lagarde, p. ٥٥, line 1.

g. Of the same, ܟܠ ܫ, ܕܒܝܡܝܢ ܡܠܝܢ ܠܡܚܙܐ ܕܡܬܟ ܪܫܠܡ . Fol. 10 *b*. See Constitt. Apostt., lib. viii., cap. xliv.; and de Lagarde, p. ٥٥, line 14.

h. Of the same, ܟܠ ܫܒ ܕܒܝܬ ܩܕܫ ܕܡܪܢ . ܒܫܘܠܡ ܟܠ ܡܬܝ ܕܒܝܬ ܩܕܫ ܕܡܪܢ . See Constitt. Apostt., lib. viii., cap. xlv.; and de Lagarde, p. ٦٥, line 13.

i. Of S. Paul and S. Peter, ܟܠ ܫ, ܕܐ . ܠܟ ܐܝܟ ܕܐܡܪ ܐܢܐ ܒܟܬܒ ܠܟ . ܒܫܘܠܡ ܕܐܠܗܐ ÷ ܐܦ ܐܢܐ ܠܟ Fol. 11 *a*. See Constitt. Apostt., lib. viii., cap. xlvi.

j. Of S. Paul, ܥܠ ܗܘ ܕܐܠܗܐ ܕܐܡܪ . ܟܠ ܫܒ ܫܠܝܚ ܕܡܫܝܚܐ ܠܥܡܡܐ Fol. 12 *b*. See Constitt. Apostt., lib. viii., cap. xxxii.; and de Lagarde, p. ٦٥, line 21.

4. Canons of the Council of Nicæa, ܐܠܐ ܒܫܘܠܡ ܕܐܡܪ ܚܕ ܩܕܫ ܕܒܫܡ ܐܒ ܘܒܪ ܘܪܘܚ ܩܕܫ ܕܐܬܟܢܫ ܒܢܝܩܝܐ ܒܫܢܬ ܫܬ ܥܠ ܐܠܦ ܘܫܬ ܡܐܐ ܕܒܫܢ ܐܚܕ ܒܝܪܚ ܐܝܠܘܠ . ܒܫܢܬ ܫܢܝ . ܒܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܬ . ܒܫܢܬ ܫܠܝ ܒܝܪܚ ܐܝܠܘܠ ܒܫܢܬ ܫܠܝ . ܒܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܬ . Fol. 13 *b*. They are 20 in number (see Labbe, t. ii., coll. 33, seqq.), and are preceded by the epistle of Constantine, summoning the bishops from Ancyra to Nicæa, ܕܐܡܪ ܐܢܐ ܩܘܣܛܢܛܝܢ ܐܟ ܒܫܘܠܡ ܕܐܬܟܢܫ ܒܢܩܝܪܐ ܒܫܢܬ ܐܚܕ ܥܣܪ ܒܫܢܬ ܠܡܢܝܢ ܒܫܢܬ ܫܢܝ ܥܣܪ ܒܝܪܚ ܐܝܠܘܠ (see Cowper, Analecta Nicæna, p. 1), fol. 13 *b*, and followed by the edict of Constantine against the Arians, ܠܡܚܠ . ܐܟ ܒܫܘܠܡ ܡܠܟ ܕܐܡܪ ܐܢܐ . ܩܘܣܛܢܛܝܢ ܐܣܛܝ ܠܟ ܠܟ ܐܝܟ ܕܐܡܪ ܐܢܐ ܒܟܬܒ ܠܟ ܐܦ ܐܢܐ ܠܟ ܒܫܘܠܡ ܕܐܡܪ ܐܢܐ (see Cowper, Anal. Nic., p. 2), fol. 16 *a*.

5. Canons of the Council of Ancyra, 24 in number: ܩܢܘܢܐ ܕܫܠܝܚܐ ܕܐܬܟܢܫ ܒܢܩܝܪܐ ܡܕܝܢܬܐ ܕܓܠܛܝܐ . ܫܠܝ ܐܢ ܩܢܘܢ ܡܢܝܢ ܕܐܡܪ ܒܫܘܠܡ ÷ ܐܦ ܐܢܐ ܠܟ . ܒܫܘܠܡ ܕܐܬܟܢܫ ܒܢܩܝܪܐ ÷ ܟܠ ܟܠ ܐܝܟ ܕܐܡܪ ܐܢܐ . ܫܠܝ ܐܢ ܩܢܘܢ ܐܚܕ ܥܣܪ ÷ ܐܦ ܐܢܐ ܠܟ . Fol. 16 *b*. See Labbe, t. i., coll. 1485, seqq.

6. Canons of the Council of Neo-Cæsarea, 14 in number: ܩܢܘܢܐ ܕܫܠܝܚܐ ܕܐܬܟܢܫ ܒܢܝܘ ܩܣܪܝܐ : ܐܝܟ ܕܐܡܪ ܫܠܝ ܩܢܘܢ ܚܕ ÷ ܐܦ ܐܢܐ ܠܟ . ܒܫܘܠܡ ܕܐܬܟܢܫ ܒܢܩܝܪܐ ܡܕܝܢܬܐ ܕܓܠܛܝܐ . Fol. 18 *b*. See Labbe, t. i., coll. 1509, seqq.

7. Canons of the Council of Gangra, 20 in number, preceded by the letter to the Armenians: ܩܢܘܢܐ ܕܫܠܝܚܐ ܕܐܬܟܢܫ ܒܓܢܓܪ ÷ ܫܠܝ ܐܢ ܩܢܘܢ . ܐܝܟ ܕܐܡܪ ܫܠܝ ÷ ܐܦ ܐܢܐ ܠܟ . ܒܫܘܠܡ ܕܐܬܟܢܫ ܒܢܝܩܝܐ . Fol. 19 *b*. See Labbe, t. ii., coll. 423, seqq.

8. Canons of the first Council of Antioch, 25 in number: ܩܢܘܢܐ ܕܫܠܝܚܐ ܕܐܬܟܢܫ ܒܐܢܛܝܟ . ܩܢܘܢ ܚܕ ÷ ܐܦ ܐܢܐ ܠܟ . Fol. 21 *b*. See Labbe, t. ii., coll. 583, seqq.

9. Canons of the Council of Laodicea in Phrygia, 59 in number: ܩܢܘܢܐ ܕܫܠܝܚܐ ܕܐܬܟܢܫ

ܐ ܕܟܬܒ ܫܠܝܚܐ ܕܐܦ ܫܠܝܚܐ ܕܐܦ ܫܠܝܚܐ ܕܐܦ

16. The Creeds of the Councils of Chalcedon, Nicæa, and Constantinople. Fol. 36 *a*.

17. A brief account of the Councils of Nicæa, Constantinople, Ephesus, and Chalcedon, giving the date of each and the reason of its being assembled: ܥܠ ܡܐ ܕܐܬܟܢܫ ܒܗ ܐܠܗܐ (sic) ܡܫܪܝܢܐ. Fol. 38 *a*.

18. List of the Emperors of Constantinople, beginning with Constantine the Great, and ending with Constantine the son of Heraclius, A.D. 641.

On fol. 39 *a* there is a long note, of which, unfortunately, the most important part has been erased, and various words altered. The offender in this case was the abbat Moses of Nisibis (A.D. 932), who states that the book was procured by him, for the convent of S. Mary Deipara, from the monks Mārūthā, Athanasius and Marcus. ܟܬܒ ,ܡܫܚ originally) ܕܒܝܬ ܡܝܬܒܐ ܕܩܛ ܕܡ ܕܚܝܐ] ܠܡܥܒܕ (ܕܒܝܬ ܡܝܬܒܐ ܕܩܛ ܕܡ ܡܢ ,ܟ (orig. ܕܡܫܚ ܡܫܬܒܐ ܡܢ ܕܡ ܠܡܢ ܕܡ ܕܡ ܕܡ

A Collection of Ecclesiastical Canons (see Add. 12,155, no. xxvii., and Add. 14,526); viz.—

1. A Synopsis of the Canons of the Apostles and of the Councils of the Church, in 51 τίτλοι: . ܩܢܘܢ ܫܠܝܫܝܐ ܕܫܠܝܚܐ ܘܕ ܐܬܚ ܕܡܬܟ ܕܫܘܐ ܕܡܬܟ ܕܫܘܐ ܕܐܬܚ

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v.2